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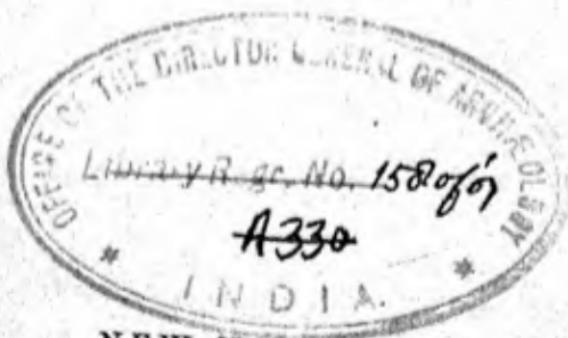
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## ARTICLE I.

### CONTRIBUTIONS TO

# THE INTERPRETATION OF THE VEDA;\*

By MAURICE BLOOMFIELD,

PROFESSOR IN JOHNS HOPKINS UNIVERSITY, BALTIMORE, MD.

Presented to the Society April, 1892.

### I. THE LEGEND OF SOMA AND THE EAGLE.

The legend of the rape of the heavenly drink, the Soma, is one of the most valued themes of the Vedic poets and the story-tellers of the Brähmanas. The event is constantly alluded to, and not infrequently narrated in full. The earliest version of the legend in *mantra*-form is given at RV. iv. 26 and 27, and the interpretation of these two hymns has engaged the interest of Vedic scholars from very early times. Especially iv. 27 contains evidently the most complete and rounded statement of the event in question, and many are the attempts which have been made to elucidate this difficult hymn. The correct interpretation of the hymn seems to have been lost among the Hindus themselves at a very early time, since the AA. ii. 5. 13 ff. places the first stanza in the mouth of its reputed author, Vāmadeva, who thus becomes himself the eagle, and is supposed to have discovered all the races of the gods. This view of the hymn is adopted from the AA. by Śāyana, and he therefore has nothing to offer which we may employ in establishing the general character of the myth. Adalbert Kuhn, in his famous book, *Die Herabkunft des Feuers und des Göttertrankes*, p. 146, supposes that Indra, having been confined in the bosom of the clouds, assumes the form of an eagle, and brings the Soma to mortals, after having overcome Tvaṣṭar, or some other hostile divinity. Ludwig, in his translation, ii. 592 ff., and in his commentary, v. 467 ff., does not present a systematic interpretation of the hymn from

\* This is the fifth of the series bearing this title; as to the first three, see this Journal, vol. xv., pp. 143 ff.; the fourth appeared in the *Amer. Journ. Philol.* xii. 414-443.

the point of view of its mythological character. On p. 468 of the commentary, he considers Soma as the speaker in the first stanza of iv. 27, and this characterizes his conception of the situation. Grassmann, in his translation, i. 134 ff., correctly puts the first stanza into the mouth of the eagle, the succeeding stanzas being spoken by Soma. While this is correct, Grassmann does not make any attempt to state who the eagle really was, and how the eagle and the Soma came into such close relation as to justify a dialogue between them. By dint of emending *nir adiyam* in st. 1 to *nir adiyat*, as well as by certain other changes in the text, Roth has reconstructed and translated the hymn in Z.D.M.G. xxxvi. 353 ff.\* In his opinion, Soma in a monologue describes how the eagle came to carry him away, and how he succeeded in performing this undertaking. Roth also does not attempt to explain the myth. His method of dealing with the hymn was criticized by Bergaigne, *Religion Védique*, iii. 322 ff. The latter regards Soma as the speaker in stanza 1, and thinks that Soma himself, taking the form of an eagle, flies forth (cf. especially p. 325). Another explanation, too complicated for discussion in this connection, is that of Koulikovski in the *Révue de Linguistique*, xviii. 1 ff. Both Bergaigne's and Koulikovski's views are criticized by Eggeling in the introduction to the second volume of his translation of the Catapatha-Brähmana, *Sacred Books of the East*, xxvi., p. xx ff. Pischel, in Pischel and Geldner's *Vedische Studien*, i. 206 ff., has advanced an explanation of the hymn which introduces Indra, the eagle, and Soma as the *dramatis personæ*, without attempting any naturalistic explanation of the eagle. According to Pischel, the first half of st. 1 is spoken by Indra; the second half by the eagle; the first half of st. 2 by Soma; the remainder of the hymn is narrated by the poet. Certain points in Pischel's exposition of the hymn have been criticized by Ludwig in his essay *Über Methode bei Interpretation des Rig-Veda*, pp. 30, 66; he does not, however, substitute any distinct view of the hymn in the place of his own former translation, or of the interpretation advanced by his predecessors. Further, Hillebrandt in his recent book, *Vedische Mythologie* (Erster Band), *Soma und verwandte Götter*, pp. 277 ff., has defended anew Roth's emendation, and has added points of view in support of his interpretation. He, however, also fails to show who the eagle is, and wherein is to be found the naturalistic basis for the entire myth. Finally, Regnau in a still more recent volume, entitled *Le Rig-Veda et les origines de la mythologie indo-européenne*, pp. 298 ff., has subjected many of his predecessors to a most radical criticism, dominated by his own peculiar views, and he has not failed to add his own translation of RV. iv. 26 and 27.

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\* Hillebrandt, in his *Veda chrestomathy*, p. 25, adopts most of Roth's suggestions, and accordingly he has taken *nir adiyat* into the text, instead of *nir adiyam* of the MSS.

My own treatment of the legend, undertaken somewhat shame-facedly after so many painstaking efforts on the part of my predecessors, is justified by a greater sympathy for the versions of the story, and the allusions made to it, in the entire literature, as far as it was accessible to me. Certainly all former attempts are deficient on the very face of them, because they do not pay due regard to the later forms of the legend. They do not endeavor to show how the versions of the Brähmanas, which in the most familiar manner substitute the *gāyatrī*-metre in the place of the eagle, could have arisen upon the basis of the form of the legend in the *mantras*. I shall endeavor to show that the *gāyatrī* is the mystic sacerdotal name of Agni, the heavenly Agni (the lightning), who is the eagle. The legend contains the description of the flight forth of the lightning from the womb of the cloud; as the lightning shoots from the cloud, the heavenly fluid, the Soma, streams down upon the earth. The individual points of the myth will appear in greater detail in the course of this exposition.

He who undertakes to interpret the three stanzas which make up AV. vi. 48 must certainly grope in the dark without a knowledge of the ritualistic literature. The case is somewhat similar to that of AV. vi. 80 :\* practices and legends are at the back of the stanzas; they are in fact not proper Atharvan-verses, but evidently belong to the same class as a host of formulas in the *Yajus-saṁhitās*, and their employment as such in the Atharvan ritual will appear very clearly. The stanzas are : 1. *gyend̄ si gāyatrāchandā ánu tvā rubhe: svasti mā sám vahā 'syā yajñásyo 'dīci svāthā*. 2. *rbhūr asi jágacchandā ánu tvā rabhe: svasti etc.* 3. *vr̄ṣṇi si triṣṭúpchandā ánu tvā rubhe: svasti etc.*

The passage may be translated : 1. 'Thou art the eagle, thy metre is the *gāyatrī*, thee I take hold of ; carry me prosperously to the completion of this sacrifice. 2. Thou art a Rbhū, thy metre is the *jagatī*, thee I take hold of, etc. 3. Thou art a bull, thy metre is the *triṣṭubh*, thee I take hold of, etc.'

The style of the passage and the expression *yajñásya udīc* (cf. VS. iv. 9, 10; QB. iii. 1. 1. 12; xiv. 1. 1. 4; ACS. iv. 2. 8) point to the *grāuta*-ceremonial for its explanation. Accordingly passages which correspond more or less closely occur extensively in the *grāuta*-literature. Thus, at TS. iii. 2. 1. 1. we have : *gyend̄ si gāyatrāchandā ánu tvā "rabhe svasti mā sám pāraya; suparṇd̄ si triṣṭúpchandā ánu, etc.; súghā 'si jágatichandā ánu, etc.* The passage is quoted with the words *gyeno 'si gāyatrachandāḥ* in Ap. Cr. xii. 17. 15. At QB. xii. 3. 4. 3-5; KQS. xiii. 1. 11, we have the same formulas with the variant *rbhur asi* for *saghā 'si* in the third. At GB. i. 5. 12-14 the same formulas with *saṁrād̄ asi* for *suparṇo 'si*, and *svaro 'si gayo 'si* (like PB. below) for

\* Cf. Contributions, Third Series, J.A.O.S. xv. 163 ff.

sugñi 'si. At QCS. vi. 8. 10-12, we have: *gyeno 'si patvā gñyatracharulū anu tvā "rabhe svasti qñ sam pārayā 'syu yaçñasyo 'drcam; suparño 'si patvā tristupchandulih; sakñi 'si patvā jagacchandulih.* At PB. i. 3. 8; 5. 12, 15 we have: *gyeno 'si gñyutrachandulū anu tvā "rabhe, etc.; vrsako 'si tristupchandulih, etc.; svaro 'si gayo 'si jagacchandulih, etc.: cf. also LGS. i. 12. 13; ii. 1. 5.; 5. 5.\** All these texts, excepting the TS., state distinctly that the three formulas were employed respectively at the three early pressures of the Soma; and accordingly the Atharvan hymn in question (vi. 48) is employed in the Vāit. Sū. 17. 10; 21. In the same occasions: stanza 1 at the *prītah-savana*; st. 2 at the *mñdhyamindu*; st. 2 at the *trīya-savana*. This agrees perfectly with QB. iv. 2. 5. 20: *gñyatrī vñl prītahsavani. jagatī trīyasavanam.* Very much the same statements occur at TS. ii. 2. 9. 5, 6; TB. i. 8. 8. 3; QB. iv. 3. 2. 9; AB. iii. 12. 3-5; PB. vi. 3. 11; Vāit. 19. 16, 17; QCS. xiii. 5. 4-6; xiv. 33. 7, 10, 13; KGS. xxv. 14. 16, 17; Chānd. Up. iii. 16. 1, 3, 5; Sāyana to RV. i. 164. 23; Agnisvāmin to LGS. ii. 5. 5, and elsewhere.† Furthermore, this distribution of the metres among the three soma-presures is the fundamental and prevailing one in the hymns of the RV., as was shown by Bergaigne in his posthumous *Recherches sur l'histoire de la liturgie Védique*, printed in vol. xiii. (1889) of the *Journal Asiatique*: see especially chapter iv., p. 166 ff.

The second stanza of our hymn, that which is employed at the *trīyasavana*, is addressed to the Rbhūs, who are sharers in it with Indra at all periods of early ritualistic practice.‡ Thus the scholiast at KGS. xxii. 6. 4: *ārbhuvum iti trīyasavanapavamānum ucyate* 'the *pavamāna* stotra at the third pressure is said to belong to the Rbhūs.' Similarly the scholiast at QB. x. 1. 2. 7:

\* The connection of the eagle and the *gñyatri*-metre appears also at VS. xii. 4: *suparño 'si garutmāns trīpt te ciro gñyatrām caksul*, etc.

† The employment of the entire hymn at Kāu. 56. 4; 59. 27 is more secondary; it is recited at the initiation of the *brahmācārin* and at the consecration for the Soma-sacrifice (*dikṣā*). See especially 59. 27: . . . *diksitasya vñ brahmācārino vñ dāyapradānam*. This employment is probably due to the occurrence in the hymn of designations of metres, in whose protection the person about to be consecrated is placed. At the *rājasūya*, also a ceremony of consecration, the king is commended to the care of the metres: see TS. i. 8. 13. 1; VS. x. 10-14; QB. v. 4. 1. 3 ff.

‡ I would not pass without notice the frequent connection in the ritual of the Ādityas and Sūrya with the evening pressure: see e. g. QB. xii. 3. 4. 1; GB. i. 4. 7, 8; 5. 11; Āp. Cr. xii. 11. 1; QCS. xiv. 33. 14; AB. ii. 32. 1; Nirukta vii. 10: cf. Bergaigne, l. c. p. 171. The *jagatī* metre elsewhere also is associated with the Ādityas and the sun: e. g. QB. x. 3. 2. 6; TA. iv. 6. 1. At PB. i. 5. 15, where the formula is *svaro 'si gayo 'si jagacchandulih*, etc., the commentator also ascribes the ceremony to Sūrya: *he ārbhavapavamānābhimānī sūrya tvam jagacchandulih*. Similarly the Rudras, Indra's companions, are frequently associated with the noon pressure and the *tristubh*, e. g. Āp. Cr. xii. 2. 8; xiv. 20. 7.

*trīyasaṇa saptaulaṣṭotriyatmakah ārbhavaḥ pavamānah.* Cf. also AGS. v. 17. 1 ff.; GB. ii. 2. 22. This is represented in the RV. by passages like RV. iv. 35. 7, *prātah sutām apibō haryāṣva mādhyāṇdinām sāvanām kēvalām te\**: sām rbhūbhīh pibasva ratnudhēbhīh sūkhiir yān indra cakrṣe sukṛtyā ‘in the morning you drank the pressed drink, O you with the bay steeds; the noon-tide pressing is exclusively yours; drink (in the evening) with the Rbhūs, the bestowers of treasure, whom you have made your friends because of their skilful deeds;† RV. iv. 34. 4, *pībatu vājān rbhavo dādē vo māhi trīyām sāvanām mī*; RV. iv. 33. 11, *tē nūnām asmē rbhovo vāsāni trīye sāvane sāvane dadhūta.* So also RV. iv. 34. 5; TS. iii. 1. 9. 2 ‡. We have therefore for the second stanza of the hymn the following obvious conditions: it is recited at the *trīyasaṇa*, it is addressed to the Rbhūs, and the Rbhūs are connected with the *jagatī*-metre because the *jagatī*-metre is the prominent metre of the evening-pressures (cf. GB. ii. 4. 16, 18).‡ The third stanza of AV. vi. 48 is employed at the noon-tide pressure, the *mādhyāṇdina*. This, as is distinctly stated at RV. iv. 35. 7 (see above), belongs to Indra especially: see also iii. 32. 1; v. 40. 4; vi. 47. 6; viii. 13. 13; 37. 1; x. 179. 3; VS. xix. 26. The Brāhmaṇas and Sūtras frequently present the same statement: e. g. QB. ii. 4. 4. 12; AB. ii. 32. 1; GB. ii. 2. 21. The appearance of the Rudras at the *mādhyāṇdina*, e. g. QB. xii. 3. 4. 1; GB. i. 4. 7, 8; 5. 11; QCS. xiv. 33. 11 (cf. VS. xxiii. 8), is founded upon early conceptions which assume their companionship with Indra: see e. g. in RV. iii. 32. 3, *mādhyāṇdine sāvane vajrahastu pībā rudrēbhīh sāgānah sūgipra*. That the *trisṭubh* is the metre of Indra is stated distinctly at RV. x. 130. 5; TS. i. 8. 13. 1; vii. 1. 1. 4; 2. 6. 3; VS. viii. 47; ix. 33; xxix. 60; MS. iii. 7. 3; Kāth. xxiii. 10; QB. ix. 4. 3. 7; 5. 1. 33; x. 3. 2. 5; TA. iv. 6. 1; KB. iii. 2. Moreover, at TS. vi. 1. 6. 2; QB. iv. 3. 2. 8 we have the explicit statement that the *trisṭubh* is the metre of the noon-pressure, and at Nir. vii. 10 Indra is mentioned along with these.

\* Cf. QB. iv. 3. 3. 6.

† Or along with their good deeds?

‡ It is of no mean interest to find the stanza AV. vi. 48. 2, which deals with the *trīyasaṇa*, in the middle between those of the *prātah-savana* and the *mādhyāṇdina*. The Vāit. (17. 10) refuses to take them in this order, and the parallel versions cited on pp. 8, 4 present the stanza which contains the divinity of the *jagatī*-metre in the third, not in the second place. I make no doubt that the fault is with the diaskueasts of the Āṇavaka-version of the AV.: the critical Atharvan edition of the future will follow the manifestly sensible arrangement of the stanzas as given in the Vāit., TS., etc. The case is especially calculated to prove that independent criticism may be brought to bear on the traditional arrangement of stanzas in Vedic hymns; it shows also once more the inseparable relation between the hymns and the ritual, and the futility of carrying on the study of either without the aid of the other. In this instance, certainly, the ritualistic tradition is better, and reaches behind that of the Samhitā.

The third stanza of our hymn thus presents the following conditions: it is recited at the noon-tide pressure, it is addressed to Indra under the thin disguise of his epithet *vṛṣan*\* 'bull,' and it is connected with the *trishubh*, the prevailing metre of the mid-day pressure: cf. Weber, *Ind. Stud.* viii. 52 ff.; Bergaigne, l. c. p. 166 ff., 196.

We have thus shown that stanzas 2 and 3 are invocations respectively to the Rbhus at the evening pressure, and to Indra at the mid-day pressure. In order to render clear the divinity which is invoked in stanza 1 by the name of *cyena* 'eagle,' we must go further afield. In the Brāhmaṇas the legend of Soma and the eagle appears very consistently in a version which substitutes the *gāyatrī* for the eagle. The story is told or alluded to innumerable times in texts of this sort. Thus, it is treated at AB. iii. 25-27 as follows:

'King Soma, you know, lived in yonder world (in heaven). In reference to him the gods and the Rsis deliberated: "How might this King Soma come to us?" They said to the metres: "Do ye bring to us this king Soma." "All right" (said they). They, transforming themselves into birds, flew up. Because they, transforming themselves into birds (*suparṇa*), flew up, the knowers of legends designate (this event) as the bird-legend (*sūparṇa*). The metres then went to king Soma. . . . The *jayati* . . . flew up first. In flying up, she became tired after having gone half way. . . . Then the *trishubh* flew up. In flying up, after having gone more than half way, she became tired. . . . The gods said to the *gāyatrī*: "Do you fetch king Soma." "All right" (said she); "do ye pronounce over me the entire charm for procuring a safe journey." "All right" (said they). She flew up. The gods recited over her the entire formula for procuring a safe journey: "*pra, ca, ca*; in perfect safety he goes; in safety he comes back". . . . She, flying, frightened the guardians of the Soma, and with her feet and bill seized king Soma. . . . Kṛānu, a guardian of the Soma, discharging (an arrow) after her, cut off a talon of her left foot. . . . What (the *gāyatrī*) seized with her right foot, that became the morning pressure (*prātuhśavana*). . . . What she seized with her left foot became the noon pressure (*mādhyamdinā savanam*). . . . What she seized became the third pressure (*tritiyām savanam*). . . .'

This form of the legend is alluded to familiarly in various places, at times with distinct mention of the identity of the eagle (*cyena*) and the *gāyatrī*. Thus, at CB. i. 8. 2. 10, *tad vāi kanisthaṁ chandah sad gāyatrī prathamā chandasām yujyate tad n' tad vīryenāi'va yac chyeno bhūvā divah somam ābhārat*

\* Though the smallest metre, the *gāyatrī* is employed first of the

\* *Vṛṣaka* at PB. i. 5. 12; LCS. ii. 1. 5. The commentator at PB. glosses the word by *īndrāḥ*, as does also Sāyaṇa at AV. vi. 48. 3.

metres ; and this on account of her strength, since, having transformed herself into an eagle, she brought the Soma from heaven; QB. iii. 4. 1. 12, *gyenāya tvā somabhrte visnave tve 'ti,\* tad gāyatrīm anvābhajati sā yad gāyatrī gyeno bhūtvā divah somam āharut tena sā gyenāḥ somabhr̥t* ‘In uttering the formula : “Thee for the Soma-bearing eagle ! thee for Viṣṇu !” thereby he assigns to the *gāyatrī* her share. Because the *gāyatrī*, having become an eagle, carried off Soma from heaven, therefore she is the Soma-bearing eagle.’ Similarly iii. 9. 4. 10, *gyenāya tvā somabhrta iti, tad gāyatryātī mimīte 'gnaye tvā rayasposada ity agnir vāi gāyatrī tad gāyatryātī mimīte sa yad gāyatrī gyeno bhūtvā divah somam āharat tena sa gyenāḥ somabhr̥t* “Thee for the Soma-bearing eagle !” this he measures out for the *gāyatrī*. “Thee for Agni, the bestower of growth of wealth !” Now Agni is the *gāyatrī*; he measures this out for the *gāyatrī*. And since the *gāyatrī*, having turned eagle, fetched Soma from heaven, therefore she is the Soma-bearing eagle.’ This passage is of especial interest as it mentions Agni distinctly as equal to the *gāyatrī* and the eagle ; it contains in itself, as we shall see, the key to the entire legend. At QB. iv. 3. 2. 7 we have : ‘In the beginning the metres consisted of four syllables. Then the *jagatī* flew up for Soma, and came back leaving three syllables. Then the *tristubh* flew up for Soma, and came back leaving behind one syllable. Then the *gāyatrī* flew up for Soma, and she came back bringing with her those syllables as well as Soma.’ Very similar to the last is the allusion to the legend at PB. viii. 4. 1-4 ; ix. 5. 4. At QB. i. 7. 1. 1 we have : *yatra vāi gāyatrī somam achā 'patat tad asyā āharantyā apād astū 'bhyāyatya parṇam prachcheda gāyatryātī vā somasya vā rūjñas tat patitnā parno 'bhavat* ‘When the *gāyatrī* flew towards Soma, a footless archer, aiming at her while she was carrying him off, severed one of the feathers (*parṇa*) either of the *gāyatrī* or of king Soma ; this falling down became a *parṇa-tree*.’ Cf. also Mahīdhara to VS. i. 1. Very similar is TS. iii. 5. 7. 1 (cf. also TB. i. 1. 3. 10 ; 2. 1. 6 ; 4. 7. 5 ; iii. 2. 1. 1) : *trīyasyām ito divi soma āśit, tam gāyatrī ā 'harat, tasya parnam achidyata, tat parno 'bhavat* ‘In the third heaven from here dwelt Soma ; him the *gāyatrī* stole. Of him a feather (*parṇa*) was cut off ; that became a *parṇa-tree*.’ And at QB. xi. 7. 2. 8, *divi vāi soma āśit tam gāyatrī vayo bhūtvā "harat.* Also PB. ix. 5. 4 tells the story in a condensed form. And in Ap. Cr. i. 6. 8 we have the statement *trīyasyāi divo gāyatryā soma abhrtaḥ*.

The same *ākhyāna* within a different frame is told at TS. vi. 1. 6. 1 ff. : ‘Kadrū and Suparnī fought for their own persons. Kadrū overcame Suparnī. She (Kadrū) said : “In the third heaven from here is Soma ; steal him and ransom yourself with him.” Kadrū is this (earth), Suparnī yonder (heaven) ; the

‡ Cf. also TS. i. 2. 10. 1 ; MS. i. 2. 6 ; 3. 3.

metres are the children of Suparnī. She (Suparnī) said (to the metres) : "For this parents bring up children. Kadrū has told me : 'In the third heaven from here is Soma ; steal him and ransom yourself with him.'" The *jayatī*, consisting of fourteen syllables, flew up; she returned without having obtained him; of her two syllables were wanting. . . . The *tristubh*, consisting of thirteen syllables, flew up ; she returned without having obtained him; of her two syllables were wanting. . . . The *gāyatrī*, consisting of four syllables, flew up; . . . she took the Soma and the four syllables (lost by the others). She became octosyllabic.' At MS. iii. 7. 3 there is another version of the same story : 'Kadrū is this (earth); Suparnī is Vāk (the voice); the metres *gāyatrī*, *tristubh*, and *jayatī* are the children of Suparnī. Kadrū conquered Suparnī, her person; she said : "Bring the Soma; with him ransom yourself." She (Suparnī) sent the metres, saying : "Bring the Soma from yonder (heaven); with him ransom me." Then the *jayatī* flew up; she came with the cattle and the *dikṣā*. . . . Then the *tristubh* flew up; she came with the *dakṣiṇā* and *tapas*. . . . Then the *gāyatrī* flew up; she brought the Soma.' . . . A version which contains the leading features of the TS. and MS. occurs at Kāth. xxiii. 10 (cf. Kap. S. xxxvii. 1); it is reported by Weber, *Ind. Stud.* viii. 31 ff. Shorter versions of the story in this form occur also at QB. iii. 6. 2. 2 ff. and iii. 2. 4. 1 ff. This version is at the base also of the later forms of the legend, as presented by the Suparnākhyāna, edited by E. Grube in the *Ind. Stud.* xiv. 1-31; Mahābhārata i. 1073 ff.; Rāmāyaṇa iii. 162 ff., etc.

That the identification of the *gāyatrī* with the eagle does not belong to the ephemeral clap-trap of the Brāhmaṇas is very evident from the cumulative force of this testimony. There can be no doubt that we have here a version of the Suparnākhyāna which passed current in these texts because it was to all intents and purposes the original legend. To our knowledge there is in fact in the Brāhmaṇas but one attempt—secondary on the very face of it—to substitute another personage for the eagle. It is the version of Kāth. xxxvii. 14, reported by Weber, *Ind. Stud.* iii. 466 : 'The gods and the Asuras were engaged in strife; the *amṛta* was at that time with the Asuras, with the demon Cusna. Cusna, namely, carried it in his mouth. Those of the gods who died, they remained just so; those of the Asuras (who died) Cusna breathed upon with the *amṛta*; they revived. Indra perceived : "With the Asuras, with the demon Cusna, is the *amṛta*." He, having changed himself into a lump of honey, lay upon the way; this Cusna swallowed, and Indra, changing into an eagle, snatched the *amṛta* from his mouth. Hence this one is the strongest of birds, for he is one form of Indra.' But the evidence of the *mantras* themselves does not admit of the identification of the eagle with Indra in the original version of our legend. For the eagle constantly brings the Soma to Indra; thus RV. iii. 43. 7, *indra piba vr̄ṣadhiitasya vr̄ṣua ā-yáni te*

*gyená ucaté jabhūra.* Or RV. i. 80. 2, *sá tvā' madad vī'sū mādah sómaḥ gyenābhṛtaḥ sutāḥ*: *yēna vṛtrām nīr adbhyo jaghāntha.* At iv. 18. 13, Indra himself acknowledges that the eagle brought the Soma to him: *ādha me gyenō mādhuḥ ā jabhūra*: cf. also the passages below, p. 14. The last legend can therefore be nothing more than one of those secondary tentative starts of the story upon a new line of development which lie in the nature of these plastic materials; this frequently obscures the true view of a legend much more seriously than is the case in this instance. In this instance the close relation in general which exists between Indra and Soma, combined with the constantly vaunted warlike prowess of the former, renders it *a priori* likely that the honor of having captured the Soma—which he is constantly drinking—should also be ascribed to Indra. Thus may have resulted the sporadic identification of Indra also with the eagle which is perhaps faintly supported even in the RV. by such a passage as x. 99. 8: cf. Bergaigne, l. c. ii. 174. I have dwelt upon this form of the legend with some emphasis, because Kuhn, *Herabkunft des Feuers*, p. 146, bases upon it the entire interpretation of the myth, leaving out of sight the fact that in this story the *amṛta* and not the Soma is captured by Indra, there being no direct mention of Soma at all.

In stanza 2 of AV. vi. 48 we have the Rbhūs, whose metre is the *jagati*, addressed at the evening-pressure; in st. 3, Indra, whose metre is the *trisṭubh*, addressed at the noon-pressure. Who then is the eagle or the *gāyatrī* addressed at the morning pressure? The texts themselves permit of no doubt. At QB. iii. 9. 4. 10 we have the distinct statement that Agni is the *gāyatrī*, and that the *gāyatrī* changed into the eagle. The identification of Agni and the *gāyatrī* extends through the entire *mantra* and *brāhmaṇa* literature. Thns the statement *agner gāyatrī abhavat* occurs at RV. x. 130. 4; the expression *gāyatrī vā agnih* occurs at QB. i. 8. 2. 13; *gāyatro vā agnih* at KB. iii. 2; *gāyatro 'gnih* at MS. i. 6. 8 (90.4); i. 7. 4 (113.7); i. 9. 5 (136.4); VS. xxix. 60; QB. vi. 1. 3. 19; 2. 1. 22; ix. 4. 3. 6; TS. ii. 2. 5. 5; iii. 5. 4. 4; vii. 5. 14. 1; TB. i. 1. 5. 3;\* 6. 1. 11; LQS. iii. 12. 3; KB. i. 1; iii. 2; *agnir vā gāyatrī* at QB. iii. 4. 1. 9; the statement *gāyatrām agneś chandah*, or something similar, at MS. i. 6. 10 (102. 3); ii. 8. 11 (115. 9); QB. ii. 2. 1. 17; AB. i. 1. 8; iv. 20. 1; AQS. iv. 12. 1; vi. 5. 2, 7. The *gāyatrī* is connected with fire directly or indirectly at TS. i. 8. 18. 1; vii. 1. 1. 4; VS. viii. 47; xxix. 60; GB. ii. 6. 6; PB. vii. 8. 4; viii. 8. 3; QB. i. 3. 4. 6; iv. 3. 2. 10; x. 3. 2. 1; QQS. vi. 4. 11; TA. iv. 6. 1; Māit. Up. vii. 1; Nir. vii. 8. Still more secondarily at RV. i. 164. 25 (cf. Sāyaṇa), where its three pādas are compared with the *samidh*, the kindling-wood. Similarly the Vasus, whose

\* The commentator on this passage says: *agner mukhajatvena gāyatrīsambandhitvam.*

leader is Agni, are connected with the *gāyatrī* at VS. xi. 58, 60; xxiii. 8; MS. i. 1. 10 (6. 6); i. 2. 8 (17. 9); i. 9. 2 (132. 5); ii. 7. 6 (80. 13); TS. iii. 3. 3. 1; TB. ii. 7. 15. 5; iii. 9. 4. 6; PB. vi. 6. 7; GB. ii. 2. 9; QCS. xiv. 33. 8; Chānd. Up. iii. 16. 1; Vāit. 15. 3; LGS. iii. 12. 8; AGS. i. 24. 15; Ap. Cr. xii. 8. 1; 17. 4.

Further, Agni and the *gāyatrī*, or either of them, are the divinities regularly invoked at the *prātahsavana*. Thus RV. iii. 28. 1, *agnē jūṣasva no hanīḥ purolāṭāṇi jātaveduh: prātah-sūvē dhiyāvaso*; AV. vi. 47. 1 = TS. iii. 1. 9. 1 = MS. i. 3. 36, *agnīḥ prātahsavanē pātv̄ asmān*; CB. ii. 4. 4. 12, *agneyam hi prātahsavanān*; AB. ii. 32. 1, *bhrūr agnir jyotir jyotir agnir it prātahsavanāsyu eukṣṇi*. So also GB. ii. 3. 10, 11. The Vasus, who are identified with Agni in TB. ii. 1. 9. 3, or are regarded as the companions of Agni (cf. *Ind. Stud.* v. 240), are substituted at CB. xii. 3. 4. 1; TB. i. 5. 11. 3; GB. i. 4. 7, 8; 5. 11; Ap. Cr. xiv. 20. 7; Nrs. Tāp. Up. i. 2. 1. Both Agni (or the Vasus) and the *gāyatrī* are mentioned in connection with the *prātahsavana* at QCS. xiv. 33. 7, 8; Chānd. Up. iii. 16. 1; Nir. vii. 8. The *gāyatrī* by itself is correlated with the *prātahsavana* in AB. iii. 27. 1; PB. vii. 4. 6; viii. 4. 2; CB. iv. 3. 2. 8; KCS. xxv. 14, 16; QCS. xiii. 5. 4: cf. also Weber, *Ind. Stud.* viii. 24. 32 ff., and Bergaignel c. pp. 166, 196. All this, combined with the fact that the stanza AV. vi. 47. 1, *agnīḥ prātahsavanē pātv̄ asmān*, is employed at Vāit. 21. 7 along with AV. vi. 48. 1 in the same invocation (to Agni), renders it certain that the *gyena*, the eagle, of the first stanza of our hymn is identical with Agni in the Atharvan and in the Yajus-*sāṁhitās*; and the question now arises whether this result is applicable to the legend of the eagle and the Soma in the mantras.

In RV. vii. 15. 4 = TB. ii. 4. 8. 1 we have the statement: *nāvum nū stōmām agnāye divāḥ gyenāya jījūnam* ‘A new song of praise I have now produced for Agni, the eagle of heaven.’ The expression *divāḥ gyenā* occurs in addition only twice in the Rig-Veda, at vii. 56. 3 and x. 92. 6; it is applied both times to the Maruts, and needs no comment. But it fits the case of Agni also, if we conceive of him as the lightning, *agnir vāidyutah* (TB. iii. 10. 5. 1), which shoots down from the cloud: cf. RV. vi. 16. 35, *gárbe mātūḥ pitūḥ pitā vididyutānō aksaré*. The *gāyatrī* also, which as we have seen is a personification of Agni, takes the epithet *davidyutati* in PB. xii. 1. 2,\* just as the verb *dávidyot* is employed with *vidyút* in RV. vi. 3. 8; x. 95. 10. At VS. xxxviii. 18; TA. iv. 11. 1, the *gāyatrī* is endowed with *divyā cūk* ‘heavenly light.’ Among the eight *kūthakāni* which occur at the end of the first chapter of the *kūndānukrāma* of the Ātreya-branch of the Black Yajur-Veda (see *Ind. Stud.* iii. 376,

\* The commentator glosses: *gāyatrī ca agnīnā sahotpatter tejorū-patvāt dīpyamānā bhavati, atāt cābdasāmānyena davidyutati cābdena gāyatrī evo 'pasthāpyate*: cf. also PB. vi. 9. 25.

452; xii. 352) occur certain *isti* designated as *divahgyenestayah*. They are the sixth of the list of eight, and are preceded by five methods of building the fire-altar (*citi*). Cf. also the seventh glosa of the second chapter of the same *anukrama*. At TB. iii. 12. 1 and 2, the *divahgyena isti* is described, and the two opening mantras are addressed distinctly to Agni : *tubhyam tā aṅgirastama* (RV. viii. 43. 18; VS. xii. 116; TS. i. 3. 14. 3), and *aṅgymā tarī kīmān agne* (RV. vi. 5. 7; VS. xviii. 74; TS. i. 3. 14. 3). There can therefore be little doubt that in the ritual also the expression *divahgyena* is referred to Agni.

Agni is frequently spoken of as a bird: e. g. RV. i. 164. 52 (cf. TS. iii. 1. 11. 3; ĀV. vii. 39. 1), *divyám suparnám vāyasám bṛhāntum apānī gárbham darcatām bṛadlānūm*; x. 114. 5, *suparnám vīprāh kaváyo vacobhir ékāni sántam bahudhā kalpayanti*: cf. also i. 58. 5; 141. 7; ii. 2. 4; vi. 3. 7; 4. 6; x. 8. 3. Thus the legend of the eagle and the Soma resolves itself into a poetic account of one of the very simplest natural phenomena; the descent of the lightning is viewed as the cause of the descent of the ambrosial fluid, the soma.\* Soma is in the highest heaven, as is stated distinctly at RV. iii. 32. 10, *paranē vyōman*; at iv. 26. 6, *divāh . . . úttarāt*; at TS. vi. 1. 6. 1, *tr̄tyasyām itō divi sómāh*: cf. also TB. i. 1. 3. 10; iii. 2. 1. 1; Kāth. xxiii. 10 (*Ind. Stud.* viii. 32), etc. In the Suparnākhyāna 12. 1 we have the statement *indrasya somān nihitām guhāyām tr̄tyāt pṛsthād rājaso vimānāt : nihatyā rakṣas tarasū pramudyā " harisyāmi . . . īndum* (cf. also 11. 1. 6; 21. 4; 29. 2). What real natural cause other than the lightning is it that could bring Indra's Soma, deposited in the hiding place (the cloud), after having crossed the space (*rajas*)? The heavy clouds immediately prior to the storm yield no fluid; but, when the storm has brewed long enough, the lightning rends the clouds, and with them come the torrents of water.† At Sup. 9. 5 it is stated that the eagle *cabdenū 'sāu pṛthivīm divām ca sānnādayann eti nabho dīcaç ca*. The root *nab* is significant. Every summer we may watch this imposing natural drama, enacted by the cloud (*garbha*, *guhā*), the lightning (*cyena*), and the water of the cloud (*soma*). Hence doubtless Parjanya, the god of thunderstorms and rain (Muir, OST. v. 142), is said to be the father of Soma: RV. ix. 82. 3; 113. 3.

At RV. i. 93. 6‡ (= TS. ii. 3. 14. 2), the two parallel mysteries, the descent of the fire and the descent of the Soma, are

\* Cf. VS. vi. 34, *somo rājā 'mrtañ sutalā* 'king Soma when pressed becomes *amṛta*; CB. ix. 5. 1. 8, *tad yat tad amṛtañ somalā salā* 'that which is *amṛta*, that is Soma.' The connection between soma and rain appears perhaps at TS. ii. 4. 9. 2, *sāumyā khalu vā āhutir vṛṣṭin cyāvayati*.

† For the association of lightning and rain see RV. i. 39. 9; v. 84. 3; vii. 56. 18; x. 91. 5.

‡ It is of interest to note that this is the only hymn in the RV. which is addressed to Agni and Soma as a *dvandva-devatā*.

placed together: á 'nyáin divó mātarīgvā jahvārā 'mathnād anyám pāri gyenō ádreh 'One (the fire) Mātarīgvā did bring from heaven, the other (the Soma) the eagle (the lightning) snatched from the cloud.' Similarly we have RV. vi. 20. 6, prā gyenō nū madirám añcán asmāi śiro dāsasya nāmucer mathāyān 'churning for him the head of the demon Namuci, as did the eagle the intoxicating plant (from the cloud, or the heavens.)'\* The cloud is clearly enough implied, as may be seen from the closely parallel passage ix. 77. 2, sú pūrvyāh parate yáin divás pāri gyenō mathāyad isitás tiró rájāh 'He (the Soma) is the first to purify himself, whom the eagle, hurled across the ether, churned from the heavens.'

Before entering upon the discussion of RV. iv. 27, the principal version of the legend in the *mantras*, I would present a point which, though less transparent, seems also to support the explanation of the eagle as the lightning-fire. Colebrooke, *Miscellaneous Essays*, i. 319, mentions a performance called *gyenayāga*, without offering anything to explain it. The treatment of the word in the lexicons is based solely upon Colebrooke's report. At Kāng. 43. 3 occurs according to the MSS. the following unintelligible text: *ati dhanvāni 'ty avasīnuniveśanānucarāṇīnīnayanejyā*. This has been emended in our edition by assuming haplography, so as to read . . . *avasīnā-niveśana-anucarāṇīnīnayanejyā* 'while reciting AV. vii. 41. 1, alighting (upon the spot where a house is to be built), sitting down upon it, and walking along it, one performs the sacrifice of pouring water upon the place.' By comparing the extracts given in the edition from Dūrlīla's commentary, the Atharva-paddhati, and Keçava's Paddhati, the basis of this translation may be easily recognized. Another emendation, *avasīnā-niveśana-anucarāṇīnīnīnayanejyā*, may do even better justice to the translation presented above. But all the commentaries agree in designating the performance as *gyena-yāga* or *gyenejyā*. Thus, e. g., most clearly the Atharva-paddhati: *atha bṛhac-chālū-karma ucyate, ati dhanvāni 'ty udapātram abhimantrya bhūmān ninayatī, yatra gr̥ham karisyati tatra vighnām cāmayati, gyenadevatipākayajñāvidhānenā "jyabhāgāntam kṛtvā . . . carūm juhoti, bhūmisthāne yatra gr̥ham karisyati, athavā nave gr̥he gyenayāgah kartavyah.* According to this, the ceremony is performed on the ground upon which a new house is to be built, or within the new house after its completion (cf. also Keçava on this point). Its purpose is to succeed in the erection of the house by removing untoward circumstances, or, according to Keçava, by purifying the ground. The ceremony consists in pouring water upon the ground, and offering a pot of rice porridge to the divinity *gyena* after the

\* Grassmann translates very loosely "als ihm der adler zugeführt den rauschtrank, riss ab das haupt er Namutschi des dämons." The misrendering of *nād* is especially apparent. Ludwig's translation (544) is by far a nearer approach to the meaning of the passage.

*āyatantra* customary in many ceremonies of the Kāṇčika has been performed. It is striking that the text of the Kāṇčika does not present the word *gyena* at all. If we regard the last syllables of the undoubtedly corrupt sūtra, namely 'nejyā, the suspicion that the syllable *gye* has fallen out is hardly to be suppressed. Possibly then, once more, the sūtra was . . . *avasūna-nivegana-anucarana-ninayanānām gyeneyjyā*, or something similar.

The text of the Atharvan-hymn, vii. 41, employed in this performance is undoubtedly related to the cycle of conceptions with which we are here dealing. Especially the first stanza exhibits unmistakable points of contact with RV. iv. 27. It reads: *āti dhāvāny áty apás tatarda gyenō nrcáksā avasūnadargdā: tīrān vīgvāny ávara rájānīst 'ndrenā sākhyā givā ā jagamyāt*. 'He cut across the dry land and across the waters, the eagle, kind to men, looking for his goal; crossing all the lower atmospheric regions, may he with Indra his companion come here as a friendly one.' The second stanza does not add anything of material interest, except that the eagle is designated as *divyāh suparnāh*. But the epithet *nrcáksāh* points distinctly towards Agni (cf. Contributions, third series, J.A.O.S. xv. 170), and *givāh* may also show us Agni on the way of development to the later Qiva. It would seem quite reasonable then to suppose that the entire *gyenayāga* is a charm against the dangers besetting a house, notably fire, and still more specifically, perhaps, fire due to lightning. In the hymn the lightning is implored to seek its goal, not as hostile destructive force, but as *nrcáksāh* and *givāh*, and to bring property in its capacity as precursor of rain. Now all this would be purely hypothetical, in spite of its inherent probability, but for the fact that the two stanzas in the ritual elsewhere go by the name of *samproksanyātu* (sc. *rcātu*): see Kāng. 40. 9; 80. 42; 83. 17.\* In 80. 42, the place of the funeral-fire is sprinkled while reciting the *samproksanyātu*, doubtless to render Agni harmless (*civa*). In 40. 9, a charm for producing the flow of water where previously there was none, the performer recites these stanzas while sprinkling water along the desired water-course. All this becomes intelligible upon the basis of the explanation of *gyenā* as lightning, the companion of rain, and it seems difficult to imagine any other theory whatsoever.

If, now, we submit ourselves to the guidance of the facts assembled thus far, the hymn RV. iv. 27 resolves itself into a narrative of the legend undertaken by its two chief figures, Agni the lightning, and Soma. Agni begins the story in the first stanza: *gárbe nú sánn ánv esám avedum aháin devánām jáni-máni vígvā: catám mā plúra áyasir araksann ádha gyenō javásā nír adiyam.*

\* The hymn is rubricated also in the *vāstu-gāya*, or *vāstospatiyāni* (sc. *sūktāni*) of the Ganamālā, Ath. Paric. 34. 5: cf. Kāng. 8. 23, note. The second stanza is cited in Vāit. 22. 23, and in the Crāddhakalpa, Ath. Paric. 46. 8, without contributing any valuable information.

Agni (the lightning) says : 'While yet in the (cloud-)womb I knew all the races of these gods here ; a hundred brazen castles guarded me. Then as an eagle I flew forth swiftly.'

It is of interest to observe how our investigation, undertaken from the widest possible exoteric view of the legend in the entire Vedic literature, meets in a certain way the analysis of this stanza as made by Bergaigne, *Religion Védique* iii. 332 ff., from altogether internal criteria. Bergaigne's view of the stanza is, however, founded unnecessarily upon his theory of Vedic paradoxes ; he recognizes, to be sure, that Agni does in some way enter into its make-up, but concludes nevertheless that Soma is speaking. After recognizing the presence of Agni in the wording of the passage, taken phrase by phrase, with a security of touch truly admirable, he says (p. 334) : "Il est vrai qu'au vers iv. 27. 1 il s'agit, d'après ma propre interprétation, de Soma et non d'Agni. Mais quelle est celle des formules mythiques concernant Agni qui n'a pas été, au moins accidentellement, appliquée à Soma ?" I confess that I cannot subscribe to such a view, either in general or in any particular instance. No one can deny that epithets, expressions, and general phrases are likely to be found applicable to more than one divinity and more than one situation, and that for the sake of their secondary application a point or two is occasionally strained. But it is certainly going too far to suppose that a continuous series of statements such as are contained in this stanza are primarily intended for Agni and then applied in cold blood to Soma. This view seems especially out of place in a hymn of such indubitable character as an *ākhyāna*. Here a story is told, and I would fain believe that any mysticism which appears in the final hermeneutic result is to be laid at the door of the interpreter, and not of the composer of the hymn.

The paradox would indeed here be overpowering, if it were real. Bergaigne's assumption would make the eagle and Soma identical ; yet they are certainly two personages. Just as the Brähmanas sing the praises of the *gāyatrī* for bringing the Soma, just so do the hymns extol the eagle for the same feat. Thus RV. viii. 82. 9, *yáin te cyenáḥ padāḥ* "bharat tirō rájāñsy áśpatam : pibé'd asya tvám īcise 'Of the unconquerable Soma which the eagle brought with his foot across the ether, drink indeed of it ; you own it.' Very similar is x. 144. 5, *yáin te cyenáḥ cárūm avrkám padāḥ* "bharad arunám múnám ándhasah, etc. Or ix. 68. 6, *cyenó yád ándho ḥ bharat parávátah* : cf. x. 144. 4. Again, iii. 43. 7, *índra piba vr'sadhūtasya vr'sna ḥ yáin te cyenú ucáte jahbhūra* ; iv. 18. 13, *ádhu me cyenó mádhv ḥ jahbhūra*. In the Yajus-*samhitás* and the Brähmanas the adjective *somabhṛt* 'he who brings the soma' is a standing epithet of the eagle. See the passages above, p. 7. Roth also (ZDMG. xxxvi. 354), though he advocates the serious emendation of *nír adiyam* to *nír adiyat*, does not lose sight of the separate individuality of the Soma and the eagle in his translation : 'da plötzlich schweift auf mich (sc. Soma) herein der Adler.' Pischel indeed finds no

less than three persons in the first stanza: Soma, Indra, and the eagle.

In our belief, as we have stated above, the speaker in the first stanza is Agni, the lightning, who here flies from the cloud-womb, just as he is spoken of in the *Suparnākhyāna* 3. 2 as *vidyū meghásakñi* ‘the lightning whose companion is the cloud,’ or at AV. i. 12. 1 and 3 as *jarāyu-já* ‘(cloud-) placenta-born’ and *abhrujā* ‘cloud-born’: cf. *Seven Hymns of the Atharva-Veda*, Amer. Journ. Philol. vii. 470 (p. 5 of the reprint). At RV. vi. 16. 35, the following statement is addressed to Agni: *gárbole mātúh pitús pití vidiidyutānō akṣáre: sīdann rtásya yónim ā.* The expressions *gárbole mātúh*, *rtásya yónim* and *vidiidyutānō* show again that the lightning breaking from the cloud is meant. Pischel’s supposition (l. c. 215) that the first half of the stanza is spoken by Indra may be disproved on plain technical grounds: the locative *gárbole* is never associated with Indra. On the contrary, the expression may be regarded as the peculiar property of Agni. The locative occurs nine times in the RV., the passages just discussed containing two of the occurrences. Of the remaining seven, three are plainly used in connection with Agni. Thus, at RV. i. 65. 4, *gárbole* is applied to Agni in the expression *rtásya yónā gárbole sujátám*; at RV. i. 148. 5, in *gárbole sántam* (sc. agním); at RV. viii. 43. 9, in *agne . . . gárbole sán jāyase púnah*. The stanza RV. viii. 83. 8 is part of a hymn to the vice *devāh*, and is addressed to the Maruts: *prá bhrātrtvám sudánavó dha dvitā samānyāt: mātúr gárbole bharūmahe*. Ludwig (p. 233) translates: “unsere bruderschaft, o trefflich begabte, die vor alters bestandene gemeinsamkeit, in der mutter leibe, die tragen wir hier vor.” Grassmann translates: “wir tragen eure Brüderschaft gemeinsam, o schöngebende, an uns schon in der Mutter Leib.” The sense of both translations seems to be that the fraternal relation of the sacrificing mortals with the Maruts is (cf. RV. viii. 20. 22) from all time, even anterior to birth. This use of the combination *mātúr gárbole* seems to stand unsupported, and I do not see how the expression *prá bhrātrtvám . . . mātúr gárbole bharūmahe* can be interpreted in this way. If we remember that the plants as well as the clouds and waters are the womb of Agni, the stanza may be imagined as liturgical, depicting the bringing on of fire, represented symbolically by firewood, which is then regarded as the mother in whose womb Agni lives (cf. RV. vi. 16. 35). We may then translate: ‘then surely together do we carry forth (the means of) fraternal relation with you (the sacrificial fire) in the womb of the mother, O ye (Maruts) who confer good gifts.’ Be this as it may—our suggestion is uncertain, and the stanza very obscure—there is no allusion to Indra in the passage. Of the other three RV. passages in which the locative *gárbole* occurs, x. 53. 11 is a very obscure final stanza of an Agni-hymn; x. 177. 2 refers to the Gandharva in the waters: *tán (sc. vācam) gandharvó vadad gárbole antáh*; x. 10. 5 deals with Yama and Yamī. Thus the expressions containing the word *gárbole* occur nowhere in any relation to Indra.

A striking confirmation of the identity of the lightning with *agnir gārbhe* is afforded by ÇB. xii. 4. 4. 4, a *prāyaçcitta*-performance of one who has been burned by lightning: *yasya vāidyuto dahet kiñc tatra karma kū prāyaçcittir iti . . . yady u asya hṛdayam vy eva likhed agnaye 'psumatte aṣṭakupīḍam puro-dācañc nirvapet* (cf. Kāty. Cr. xxv. 4. 33) *athā 'te yājyānuvākye: apsu agne sudhis tava sūṣadhir anurudhyase: garbhe sañ jāyase punar iti* ‘He whom the fire of the lightning burns, what performance shall he go through and what expiation? . . . If this burning annoys him, then let him offer a rice-cake in eight cups to Agni of the waters. Then these two formulas of invitation are recited: “In the waters, O Agni, is your goal, to the plants you are attached;” and “being in the [cloud]-womb you are born again.”’ The stanza, quoted from VS. xii. 36, is identical with RV. viii. 43. 9, above, and its employment in such a ceremony shows clearly that lightning from the cloud-womb is meant in the expression *agnir gārbhe*.

The expression *áñv esūm avēdum ahām devātām jánimāni vīgvā* is just as unequivocal evidence in favor of Agni’s presence in the stanza. Pischel, l. c. p. 207, compares RV. viii. 78. 5, *nākūm īndro nīkartave nū cakrāh pārigaktave: vīgvām āgnoti pācyati*, in support of this theory that Indra is the speaker in the first half of the stanza. But the parallelism in the two passages is too general, and cannot stand before the closer and more technical parallelism of the following passages, whose subject is Agni. To begin with the epithet *jātāvedas*, which is explained—it does not matter whether correctly or incorrectly\*—at RV. vi. 15. 13 by *vīgvā veda jánimā*, the very words which occur in iv. 27. 1, our passage: *agnir . . . sā rījā vīgvā veda jánimā jātāvedāh*. The very same statement occurs at iii. 4. 10, *sé'd* (sc. *agnih*) *u hōtū satyātūro yajāti yāthā de-mānām jánimāni veda* ‘may he indeed sacrifice as the more reliable *hotar* in accordance with his knowledge of the races of the gods.’ Again, at RV. iv. 2. 18 = AV. xviii. 3. 23, (*agnir*) *akhyad devānām yāj jánimā* (for *jánimā* according to the *padapāthu*, ‘Agni has seen the races of the gods,’ at TS. iv. 7.

\* Pischel, l. c., p. 94 contends with great earnestness that *jātāvedas* means ‘having inborn knowledge,’ in accordance with the common use of *jāta-* as the first member of compounds in the literature subsequent to the *mantras*. The utmost that may be conceded is that the *mantras* themselves, having lost sight of the true meaning of the word, deal with it in this sense by way of popular etymology. The word *vedas* never means ‘knowledge.’ In a compound of doubtful interpretation the only way is to hold to the proper sense of its members. Until *vedas* is found in the sense of ‘knowledge,’ we must assume that *jātāvedas* simply happened to lend itself to the interpretation given above, because there existed by its side the clearly marked conception that Agni knows the births, i. e. the true nature of gods, men, and things. As it is, the Veda explains *jātāvedas* by ‘he who knows born things’ (RV. vi. 15. 13), and not by ‘he who has innate knowledge.’ Cf. Whitney, A.J. Ph. iii. 409.

15. 1; TB. iii. 9. 16. 4, *agner manve prathamasya pracetasah.* At AV. ii. 28. 2 we have *tūd agnīr hōtā vayūnāni vidvān vīgvā devānām jánimā vivakti* 'then Agni the hotar who knows (his) work promulgates all the races of the gods.' The plain meaning of these expressions is that Agni, the messenger of man to the gods, is thoroughly acquainted with the latter and is capable of reaching them. At AV. xiii. 3. 21, by a slight shift of position, men who know Agni's birth say of themselves that they are acquainted with all the races of the gods, implying, no doubt, that they are thus gifted through their knowledge of Agni : *vidmī te agne tredhā janitrain tredhā devānām jánimāni vidma*; at AV. i. 8. 4, by still another simple modification, Agni is said to know the races of evil beings (*yātudhāna*, wizards), and to destroy them : *yātrāi 'sām agne jánimāni vēttha gūhā satām atrinām jātavedai*: *tāns tvam . . . jahi*. Thus the full meaning of the first half of RV. iv. 27. 1 is this : the heavenly fire, the lightning, in telling his part of the story announces himself by one of his chief characteristics, his special acquaintance with the gods, claiming its possession even while yet in an embryonic state.

We turn now to the second half of RV. iv. 27. 1. Pischel (l. c. 207) lays considerable stress on the word *javásū*, which he regards on account of its accent (*javás*, not *jávas*) as a noun of agency rather than a noun of action. This, he thinks, supports his theory that Indra is the speaker in the first half-stanza. The second half-stanza, which he also puts into the mouth of the eagle, is then rendered by him as follows : " (Der Adler spricht :) Da flog ich der Adler mit dem schnellen (Indra) zusammen heraus." We must, however, in this connection, consider the closely parallel passage RV. viii. 100. 8 = Sup. 31. 9, *mānojavā sūyamāna sūyasim atarat pūram, dīvāni suparno gatvāya sōmām vajrīna ābharat* 'going swift as the mind, the bird passed through the brazen castle ; going to the sky, he brought the Soma to him of the thunderbolt.' Here the word *mānojavās* evidently takes the place of *javásū* at iv. 27. 1 (cf. also *mānojavās* at iv. 26. 5); moreover, the expression *ābharat vajrīne* means 'he brought to Indra'; and there is therefore no possibility of Indra's having flown out together with the eagle. To clinch the point, we have at AV. vi. 92. 2 *javás te arvan nihito gūhā yāh ṣyenē vāta utá yō 'carat párīttah*: *tēna tvām . . . ājēm jaya* 'with the swiftness, O steed, which has been secretly deposited in you, with (the swiftness) which moves in the eagle and in the wind, . . . with that win the race.' At VS. ix. 9 the passage occurs in this form : *javō yás te vājin nihitō gūhā yāh ṣyenē párīto ácarac ca vāte tēna no vājin bálavān báleṇa vājajic ca bhava\** . . . ; and Mahidhara unhesitatingly glosses : *he vājinn aṣva yas te tava javo vegah guhā guhāyām hṛdayapradeṣe nihito 'vasthāpitah . . . ṣyene ṣyenākhye paksinī yo javah parīttah tvayāi 'va paridat-*

\* Variants in the Kāṇva school x. 12 . . . *párīto* . . . *vājajic cādi* . . .

*tah san acarat carati pravartate yuç et te jārah pūridattah san  
vāte acarat vīyāu carati*, etc. There can be no doubt therefore that *jāvás*, masculine, is employed as an abstract, just like *jāvus*, neuter, e. g. in the expression *cyenásya jāvasā* at RV. i. 118. 11; v. 78. 4. He whose grammatical conscience is afflicted by the undoubted fact that of oxytone and barytone couplets the former are regularly nouns of agency and the latter nouns of action (*apús* 'active' ? *ápus* 'work'; *φευδής* : *φεῦδος*) may resort to a correction of the accent. But I question whether we are justified at present in imposing this grammatical theory, strongly supported by facts as it undoubtedly is, upon the tradition of the accented texts. These exhibit a considerable number of cases in which the accentual distribution does not hold good: see, for example, Whitney, Sk. Gr.<sup>2</sup> § 1151 g; KZ. xxv. 602, and the dative infinitives like *jundise*, *dohise*, etc. (Whitney, ib. § 973 a).<sup>\*</sup> The expression *yatám mā pñrā áyasir uraksan* may also be taken as an indication that Agni (the lightning) is the speaker in the first stanza. On this basis we can understand why Agni is frequently implored to act as a brazen castle for his worshipper, or to surround him with a brazen castle. At RV. viii. 15. 4, which is obviously an Agni hymn, we have *návam nū stómatum  
agniyé diváh cyenáya jíjunam*; this has been commented upon above. In stanza 14 of the same hymn we have the prayer addressed to Agni: *ádhā mahā nu áyasu . . . pñr bhuvā yatí-  
bhujih* 'then be thou for us a brazen castle with a hundred enclo-  
sures'; at vii. 16. 10, *tāñ ánhasah pñrhi . . . tvám yatám  
pñrbhīh*; at vii. 3. 7, *ágne . . . yatám pñrbhír áyasibhir ni pñhi*; at i. 58. 8, *ágne grñntam ánhisa urusya . . . pñrbhír áyasib-  
hīh*; at vi. 48. 8, *yatám pñrbhír yavishu pñhy ánhasah*, etc. It seems quite likely that these expressions convey an allusion to this important point in the life-history of Agni himself, namely his origin from the brazen castle in the sky, the clouds.

In the second stanza of iv. 27, the narrative is taken up by Soma: *ná ghā sá mñm ápa jöräm jahbharā bhīt' m ásu tvákṣasā  
vīryāpa: īrmā púraimdir ajahād árātūr utá vātān utaric  
chūgvarānah* 'Not indeed with ease did he carry me off; he was superior in strength and heroism. The liberal one left at a distance the Arātis (the demons of avarice); moreover he crossed the winds with mighty force.'

\* Ludwig, *Interpretation des Rig-Veda*, pp. 64, 67, suggests that *cyenō  
javásā* be taken in the sense of *cyena-javasā*. But the types to which he refers by way of support involve generally a verb which has a value approaching the sense of the copula (e. g. *krtvā* in the sense of *bhūtvā*: cf. the periphrastic perfect, and Delbrück, *Syntactische Forschungen*, p. 108 ff.); and this very fact leads back to our translation 'as an eagle I swiftly flew forth.' Be this as it may, it does not change the value of the passage materially. Expressions such as are cited by Ludwig occur also in TB. iii. 8. 12; Ap. Cr. v. 2. 4 (*açvo rūpam krtvā*) and TB. iii. 7. 4. 8 (*kṛṣṇo rūpam kṛtvā*).

† Cf. Śup. 29. 6, *aham* (sc. *suparivo*) *balenā 'ty ataram sapatnān*.

In this translation the word *īrmā* is still uncertain. I cannot conclude with Pischel, l. c. p. 214, that it is equal to *ātra* in all its meanings, down to the very palest shades. He translates the passage by "da entging der Freigebige (Indra) den Nachstellungen," *da* being the equivalent of *īrmā*. In this translation the word *da* has the faintest meaning possible in the case of *ātra*. That the parallel at RV. iv. 26. 7, *ātrā pūraṇdhir ujahūd āratiḥ* may be merely a seeming one is shown by Ludwig, *Interpretation des Rig-Veda*, pp. 30, 66. At RV. v. 73. 3 and viii. 22. 4, *īrmā* may well mean 'apart, at a distance.' At v. 62. 2 it is said to be a great achievement of Mitra and Varuna that *īrmā tashthūṣir* (sc. *dīca catā dhenāvali*) *āhabhir duduhre*, which Pischel translates (p. 214) "dass die stehenden (Kühe) Tag für Tag hierher Milch geben," *hierher* being the equivalent of *īrmā*. If the ten hundred cows stand apart, occupying as it were a large territory, their daily milking, which is the function of Mitra and Varuna, becomes a greater feat. At RV. x. 44. 6, it is said of the evil-disposed (*kēpayah*) who are unable to ascend the ship of the sacrifice that *īrmā' vā tē ny aviganta*. Ludwig ii. 248 translates "die sanken nieder verlassen,"\* and this seems correct. It would be a very tame punishment for a Vedic Hindu to be compelled to continue to dwell upon the earth; they like nothing better than that. Hence the explanation of Yāska, Nir. 5. 25, *rne hāi 'va te nyavigantū sminn eva loke* simply propagates his belief in general that *īrmā* means 'here,' giving moreover an extreme theological bent to the entire passage. Bergaigne's supposition, iii. 328, that the parallelism of *ātrā* in RV. iv. 26. 7 with *īrmā* in iv. 27. 2 has given rise to the traditional explanation of the word seems well worth further consideration. It is useless, however, to contend that the meaning of *īrmā* has been definitely settled; the intrinsic vagueness of the word is aggravated by the highly colored mythological character of the passages in which it occurs.

I have followed in my translation of *pūraṇdhi* the general exposition of the word as laid down by Pischel in *Vedische Studien* i. 202 ff.† In support of the abstract meaning of the word 'liberality,' which is in my opinion the primary meaning (cf. Zend *pāreñdi*), I would point especially to the intimate relation of *pūraṇdhi* with *sūnr'tā*; the latter has been recently well treated by Dr. Oertel in the P. A. O. S. for May 1891 (Journal, vol. xv., pp. xciv ff.), and he has arrived at the meaning 'liberality' for that word. At RV. i. 123. 6 we have *úd īratām sūnr'tā út pūraṇdhīḥ*; at x. 39. 2, *codiyataṁ sūny'tāḥ . . . út pūraṇdhīr īrayatam*. Cf. also i. 158. 2, *jigṛtām asmē revātih pūraṇdhīḥ*. At iii. 62. 11; vi. 49. 14; vii. 36. 8; x. 65. 14, we find *pūraṇdhi*

\* Quite different is Bergaigne's highly mythological explanation, ii. 502, note 8.

† For different views of the word see Hillebrandt, *Wiener Zeitschrift für die Kunde des Morgenlandes*, iii. 188 ff., 259 ff., and Colinet, *Babylonian and Oriental Record*, ii. 245.

together with *rātī*. At RV. i. 5. 3; ii. 1. 3; iv. 34. 2; vii. 9. 6; 5. 32; ix. 93. 4, the word appears together with *rayī* ‘wealth.’ But I cannot accept Pischel’s reference of the word to Indra. Here, as well as at RV. iv. 26. 7, the expression *pūramdhiraçyahād arātīh* refers to the eagle, and means that the eagle in bringing the Soma is liberal. For with the arrival of the Soma liberality, i. e. the liberality in sacrificing, gains its strongest expression. Therefore the Arātis, the powers of avarice, who have kept the Soma in their power, are left behind. The words *pūramdhī* and *arātī* are opposed to one another also at RV. iv. 50. 11; vii. 97. 9, without the implication that *pūramdhī* is Indra, though Indra here as well as at v. 35. 8; vii. 32. 20; viii. 81. 15 appears in company with *pūramdhī*. At RV. ix. 72. 4 we have *pūramdhivām mānuṣo yajñasūdhanah gūcīr dhiyīt pavate sōma indra te* ‘the bright Soma accompanied by Puramdhī, forwarding the sacrifice of men, flows to you, O Indra, along with prayer.’ Cf. also the expression *pūramāna . . . rāhamīnah pūramdhīyā* ‘Soma hastening along with Puramdhī,’ in RV. ix. 110. 3, and further iv. 34. 2; vii. 64. 5; also ix. 90. 4; 97. 36. From these passages we may gather that the pressure of the Soma by itself is a quite sufficient occasion for *pūramdhī*, and there is no need on account of its appearance at iv. 26. 7; 27. 2, 4 to assign to Indra an active part in bringing it down from the clouds. Cf. also Ludwig, l. c. p. 66. The only doubt left in my mind is whether it is not best to regard *pūramdhī* as the abstract, meaning ‘liberality,’ rather than the adjective qualifying *gūyenā*; the sense of the myth remains the same in either case.

With the discussion of the first two stanzas of RV. iv. 27 the special advantages derivable from our theory of the myth are at an end. The general features of the remainder of the story are clear, and there has been no serious difference of opinion as to its face value. As the eagle flies through space with the Soma, one of the guardians of the Soma, Kr̄cānu\* by name, angered in his mind, hurls an arrow at him; this, however, injures the eagle only so far as to cause the loss of a feather from his plumage. He succeeds, nevertheless, in bringing the Soma down upon the earth, where it is pressed for Indra. Possibly this falling of the feather is the poetic expression of the simple observation that the lightning strikes the ground and is visible a moment before in its zig-zag (feather-like) form.† The story is told RV. iv. 27. 3-5, and I have nothing to add to the discussions of these stanzas

\* For Kr̄cānu cf. Weber, *Ind. Stud.* ii. 313 ff.; Kuhn in K.Z. i. 523; Roth, Z.D.M.G. xxxvi. 359; Bergaigne, l. c. iii. 30 ff. The connection of the word with Zend *Keresāni* seems untenable, since J. Darmesteter, *Zend Avesta*, vol. i., p. lxxxvii, has recently identified the latter with Alexander the Great.

† The heavenly archer, nameless to be sure, discharges his arrow at Agni, which may be the heavenly Agni, the lightning, thus corroborating the explanation above.

by the authorities mentioned in the introduction to this paper, excepting a remark on the word *īndrāvato* in st. 4. The passage reads : *r̄jipyā\* īm īndrāvato nā bhujyām ḡyenō jahhāra b̄hatb̄ ādhi snb̄h*. Pischel applies here the doctrine that the literature and life of Sanskrit (classical) India must be referred to freely in the restoration of Vedic India. With this view I agree in principle, and I need but refer to my remarks in the *Contributions*, Third Series, J.A.O.S. xv. 145, to point out the manner in which, I believe, benefit may be derived from the classical literature. Pischel translates the passage thus (p. 215): "Da trug ihn (den Soma) der Adler eilig vom hohen Himmelsgewölbe, wie (die Vögel) den Bhujyu aus dem Himmel trugen." He regards *īndrāvat* as identical with later *īndraloka* (p. 212). The story is that Tugra, the wicked father, abandoned his son Bhujyu in the middle of the waters, and that he was saved from them, not without a good deal of effort, by the Agyins, by means of their flying horses. The place in which Bhujyu was abandoned is described RV. i. 117. 14 ; 118. 6 ; viii. 5. 22 ; x. 143. 5 simply as the *samudrā*; vii. 68. 7 as *mādhye samudrē*; i. 158. 3 ; 182. 7 as *mādhye ārnasah*; in x. 39. 4 the Agyins carry Bhujyu *adbhyās pāri*; in vi. 62. 6 they bring him out of the waters, the ocean, and the womb of the flood : *adbhyāl samudrāt . . . ārnaso nīr upāsthāt*; in i. 116. 4 they bring him to the sandy shore, the bank of the watery ocean : *samudrāsyā dhūnvann ārdrāsyā pārē*; in i. 182. 5 they carry him out of the great flood : *kṣādaso mahāl*; in i. 117. 14 they are said to have carried him *ārnaso nīh samudrāt*; in vii. 69. 7 they carry him out of the flood after he has been thrown down into the ocean : *āvaviddham samudrā ud uhatur ārnasah*; in i. 182. 6 Bhujyu is described as having been thrown down into the water, pushed into bottomless darkness : *āvaviddham . . . apsu antar anīrambhanē tīmasi prāviddham*; in i. 116. 5 the situation is described as 'the ocean without support and without hold': *anāsthānā agrabhanē samudrē*; in x. 65. 12 Bhujyu is freed by the Agyins from distress : *āñhasah piprtho nīh*. I am strongly inclined to see in all this primarily nothing more than the story of the wonderful saving of an abandoned man from the floods of a great water : cf. especially vii. 68. 7, *utā tyām bhujyām agyinā sikhāyo mādhye jahur durēvāsaḥ samudrē* 'O Agyins, his evil-disposed companions abandoned Bhujyu in the middle of the ocean.' But there can be little doubt that the Vedic Rishis transplanted the event to heaven : in RV. i. 116. 3 they designate the place of Bhujyu's abandonment as *udameghā*, a *āπ.λεγ.*, which seems to refer to the water-cloud;† in x. 143. 5 Bhujyu is carried by the Agyins to the other side of the ether : *ā rájasah pārē*. In i. 119. 4 the legend is alluded to as follows : *yuvām bhujyām bhurāmānam vibhīr gatām svāyuktibhir nivāhantā pitr'bhiya ā*.

\* For *r̄jipyā* cf. the valuable remarks of Fick, *Vergleichendes Wörterbuch*<sup>4</sup>, p. 299.

† The Petersburg Lexicons render it "Wasserschauer."

Upon this passage especially Pischel rests his interpretation of *indrāvat*. He translates *pitr'bhya* à ‘from the fathers’; and, inasmuch as the abode of the fathers is *svargaloka*, and that again is later *indraloka*, he feels justified in establishing the equation *indrāvat* = *indraloka* for the passage under discussion.

But, if *indrāvat* is equal to *indraloka*, we must import into the Rig-Veda not only the word but the conception in all its bearings. And that is a preëminently joyous one. The notion of being saved from *indrataloka* is, from the point of view of a Hindu, just as inconceivable as salvation from paradise would be from the point of view of Judæo-Christian conceptions. On the other hand, the passages in which Bhujyu's troubles are narrated show distinctly that the conditions were indeed such as to require the help of the *deus ex machina*. Bearing in mind the expression à *rājasah pārū* in x. 143. 5, which states that the Agvins carried Bhujyu to the other side of the ether, we may translate *nivihantū pitr'bhya* à by ‘carrying him to the fathers,’ rather than ‘from the fathers.’ Perhaps for that reason—though upon this I do not insist—the help which is afforded Bhujyu by the Agvins is designated in RV. i. 119. 8 as *svārvatir utih* ‘help resulting in *svār*, i. e. paradise.’\*

Pischel regards the one other occurrence of *indrāvat* (with long à) in the same light. At RV. x. 101. 1 we read *dadhikrām agnīm usásāni ca devīm indrāvatō vaso nī hmaye vah*, which he would therefore translate by ‘I call you, Dadhiukrā etc., down for help from *indraloka*.’ I would see here in *indrāvato* an expression which, to be sure, is illumined by classical usage, but in a different manner from the one assumed by Pischel. The word represents here the same usage as appears in the classical expression (Nala ii. 23) *lokapālāḥ . . . sāgnikāḥ* ‘the guardians of the world, Agni at their head.’ Or, still more precisely, it is the equivalent of *indrājyesthāḥ*, RV. iv. 54. 5; vii. 11. 5; viii. 63. 12; x. 70. 4: it expresses the prominence or leadership of Indra. I would translate ‘I call down to you for help Dadhiukrā, Agni, and the goddess Usas, with Indra at their head.’

The word *indrāvataḥ* in RV. iv. 27. 4 seems therefore untenable. Of the many suggestions which have been made by way of remedy, that offered by Ludwig, *Interpretation des Rig-Veda*, p. 66 (§ 37), a change to *parāvato*, seems to me the most plausible,†

\* The legend of Bhujyu is one of those which will be profited by a systematic investigation from the point of view of the Vedic writings in general. In VS. xviii. 42 = TS. iii. 4. 7. 1 occurs the expression *bhuji suparnah*, and the MS. ii. 12. 2 has in its place *bhuji suparnāḥ*. The treatment of the passage in CB. ix. 4. 1. 11 is futile. The Agvins themselves are called *bhuji* (dual) in TA. i. 10. 1, and, I believe, also in the latter part of the TB.—the passage is not at hand—and this again reminds us of the epithet *bhuji* applied to the same divinities in RV. viii. 8. 2.

† Grassmann's translation, i. 134, “des Indra Schar,” presupposes the correction of *indrāvato* to *indrāvanto* (cf. his lexicon s. v. *indrāvat*);

and I would offer in support of it the following considerations. In iv. 26. 6, in the parallel passage, we have *r̄ṣīt̄ ṣyenō dādā-māno aṅgāṇi parāvātūḥ cakunō mandrám mūḍam*. At ix. 68. 6 ; x. 144. 4, the eagle also brings the Soma from the distant height (*parāvātah*), just as Mātarīcvan brings the fire from the same place at i. 128. 2 ; iii. 9. 5 ; vi. 8. 4. Soma is *parāvāti* at viii. 53. 3 (Väl. 5. 3) ; 93. 6 ; ix. 39. 5 ; 65. 22. Now Bhujyu, according to i. 119. 8, was abandoned *parāvāti*, and was thence carried off by the Agvins. If, therefore, we read at iv. 27. 4 *parāvāto nā bhujyām*, we have a comparison perfect in every detail. The change from *parā-* to *indrā-* in a hymn whose final purpose was the worship of Indra (cf. st. 5) does not seem to lie out of the range of possibility.

The course which we have followed in our interpretation of the legend of Soma and the eagle may be briefly resumed as follows : At AV. vi. 48 there are three formulas, the second of which is addressed to the Rbhūs at the evening pressure of the Soma, on which occasion hymns in the *jagutī*-metre are employed. The third is addressed to Indra at the noon-tide pressure of the Soma ; at that time hymns in the *tristubh*-metre are prescribed. The first stanza is addressed to the eagle, whose metre is said to be the *gāyatrī*. This refers to the morning pressure, and in this function the formula is employed by the Vāltāna-sūtra in connection with the stanza AV. vi. 47. 1, which is distinctly addressed to Agni. Now, inasmuch as Agni is the divinity of the morning-pressure, and the *gāyatrī* the metre of the hymns employed at the morning-pressure, there is no room to doubt that the eagle of AV. vi. 48. 1 is Agni.

Further, the bizarre attitude of the Brähmanas, which consistently relate that the *gāyatrī* brought down the Soma from heaven, becomes quite intelligible. There is at the basis of this a complete identification of Agni, the eagle, with his metre, the *gāyatrī*, which is perfectly natural from the point of view of these texts.

In approaching the hymns RV. iv. 26 and 27, the principal source of the legend in the *mantras*, we need but remember that the heavenly Agni, the lightning, is the eagle, and the entire legend resolves itself into the description of one of the most simple and salient natural phenomena. The Soma, the heavenly fluid, is supposed to be enclosed within the clouds, where the lightning also is hidden. When the summer-storm breaks out, the light-

it receives a certain amount of support from the reading *indravato* for *indravanta* at TB. ii. 6. 16. 2 (so also the commentary), and the occasional occurrence elsewhere of this solecism. A better emendation would be *indrāvantū*, referring to the Agvins, who are designated as *indrata�ā* at RV. i. 182. 2. Ludwig ii. 593 and v. 468 suggests *indrāvatoḥ* ; Roth, Z.D.M.G. xxxvi. 358, *īrāvato na bhujyum* ‘like a serpent from a marsh.’ Cf. also Bergaigne, l. c. iii. 380 ff.

ning, the eagle, breaks from the cloud, and with it comes the rush of the heavenly fluid upon the earth. Then it becomes available at the sacrifice, especially in behalf of Indra, who is the Soma-drinker by distinction.

The hymn RV. iv. 27 contains the narrative of this event, undertaken by the two principal performers in it. The first stanza is spoken by Agni, the lightning, and its wording is full of allusions to the technical features which characterize that divinity in distinction from all others. The next three stanzas are spoken by Soma, who describes Agni's achievements in his behalf. Soma narrates in addition that Kṛgānu, the heavenly archer, one of his guardians, shot an arrow at the eagle, which did not disturb him in his flight, but simply caused the loss of a single feather, that fell upon the earth. It seems quite likely that this describes the striking of the lightning into the ground, but possibly this last feature of the myth is not a part of the purely naturalistic phase of the legend, which may at that point have passed into the hands of the poet, who, in India as elsewhere, would draw upon the stores of his imagination for the extension and embellishment of myths of a primarily naturalistic character, combining in accordance with the dictates of his fancy any features from other legendary sources which seemed to him suitable to the taste of his hearers.\*

## II. ON THE GROUP OF VEDIC WORDS ENDING IN *-pitvá* (*sapitvá*, *prapitvá*, *abhipitvá*, *apupitvá*).†

There is scarcely a group of Vedic words which rests under a heavier cloud of misapprehension than that which furnishes the title of this article. The native expositors started the interpretation of the words with false and inconsistent etymologies, and later the western interpreters have substituted others no better. The translations of the passages containing these words have

\* Cf. for this my remarks in the third series of these contributions, J.A.O.S. xv. 185 ff.

† This article was written during the winter of 1891-2, and was presented to the American Oriental Society at its annual meeting, April 1892: cf. the Proceedings of that meeting (*Journal*, vol. xv. p. coxxx). The briefest possible abstract of the paper was printed in the Johns Hopkins University Circulars for 1892 (Nr. 99, p. 102). Since then Professor Geldner has printed an elaborate discussion of one of these words, *prapitvá*, in the *Vedische Studien* by Prof. Pischel and himself vol. ii., pp. 155-179. It is to be regretted that he did not at the same time undertake an investigation of all the words of the small category, especially *abhipitvá*. As it is, our paths diverge hopelessly, and I have not been able to assimilate any part of his discussion, interesting, fresh, and bold as it is. I cannot repress the hope that he may now yield himself up to the seduction of my chief claim, namely that all these words contain the stem *pitú*, and in a future article perhaps direct his ingenuity to the further elucidation of the difficulties which have remained on my hands even after this recognition.

produced some of the obscurest, vaguest, and most inconsistent results in the entire domain of Vedic interpretation. In Yāska's Nāighantavas, iii. 29, the word *prapitve* occurs by the side of *abhike*,\* and Yāska, Nirukta iii. 20, explains both as *āsannasya*, designations of nearness, vicinity. He adds the special translation *prāpte* for *prapitve*, as though the word contained the root *āp* with the prepositional prefix *pra*. In the course of the 67th paragraph of Kāutsavaya's Nāighantavas,† the two words are treated by themselves, as follows : *prapitve, abhike : prāptasya*—indicating obviously the same tradition. Sāyana repeats this interpretation, with direct reference to Yāska, at RV. i. 126. 3, *sa ca (sc. prapitvaçabda) prapitve bhike ity āsannasye 'ti yāskena oktutvād āsannavacanah*. He operates with this rendering, e. g. at RV. i. 104. 1, *prapitve yūgakāle prāpte*; i. 130. 9, *asurāñām prapitve samīpe . . . prapitve ity āsannanāma*; i. 189. 7, *sainihita evu kāle*; viii. 4. 3, *prapitve prāpte sati*; x. 73. 2, *prapitvād āsannād prāptid vṛtrād*, etc. But other translations appear also. To iii. 53. 24, where *prapitvā* occurs in antithesis to *apapitvā*, we have *apapitvam apagamanam . . . prapitvum pragamanum*; to iv. 16. 12, *prapitve ahnāḥ* is explained by *divasa-sya . . . prakrane pūrvāhne*. We have therefore in the last two passages the idea of 'advancing,' which might on a stretch be derived from that of 'nearness.' But at vi. 31. 3 Sāyana comments *prapitvē* by *praputane yuddhe*, i. e. *prapitvā* is assumed to mean 'strife,' and its derivation is now in Sāyana's mind from the root *pat* and the preposition *pra*. At v. 31. 7, he presents both alternatives : *prapitvāñ saṅgrāmāñ* (battle) *sunipāñ* (nearness) *vā*. The helplessness of the native tradition is especially observable at vii. 41. 4 = AV. iii. 16. 4 = VS. xxxiv. 37 = TB. ii. 8. 9. 8. Sāyana on the RV. says *prapitve ahnām pūrvāhne*, i. e. 'in the morning'; Sāyana on the AV., *prapitve sāyāhne*, i. e. 'in the evening.' And so Mahidhara on the VS. *prapitve praputane astamaye*, and Mādhava on the TB. *sāyāñkāle*.

The first explanation of *abhipitvā* occurs at Nir. iii. 15; it is *abhiprāpti* 'arrival,' and so the word is explained by Sāyana at RV. i. 189. 7; iv. 16. 1; vii. 18. 9; viii. 4. 21; 27. 20; x. 40. 2. Similarly at RV. i. 186. 1 : *abhipitve bhigantavye yajñe*; at RV. i. 186. 7 = VS. xxxiii. 34 Sāyana has *abhipitve bhīputaniye smad-yajñe*, while Mahidhara has *abhipatane āgamanakāle*. At i. 126. 3 Sāyana again exhibits his perplexity by making *abhipitvā* the direct equivalent of *prapitvā*: *abhipitvaçabda āsannakālavāci prapitvaçabda itvat*. And it would seem indeed that this perplexity drives him to extremes, since he translates *abhipitvā* at RV. v. 76. 2 by 'evening': *ahnām abhipitve bhīputane samāptāu*,

\* In RV. iv. 16. 12 the words *prapitvē* and *abhike* occur, but not in such connection as to suggest even the possibility of synonymous value.

† Cf. the author in P.A.O.S. for October, 1890, J.A.O.S. vol. xv., pp. xlvi ff.

*tr̄t̄ye s̄uvana ity arthaḥ*; in the same breath, as it were, the word is rendered by “forenoon” at RV. v. 76. 2, *divābhipitre divasasyābhipatane pr̄takākale*.

The stem *sapitvā* is a ḍī. λεγ., occurring only in the stanza RV. i. 109. 7 = TB. iii. 6. 11. 1. Mādhaba to TB. renders the word by *sambandhitvam* ‘relationship,’ and he may have in mind the more common word *āpitvā*, which the commentaries render in some such way quite regularly: thus, Sāyaṇa to RV. viii. 4. 3 glosses the latter by *bandhitvam*. On the other hand, Sāyaṇa explains *sapitvām āśan* at RV. i. 109. 7 by *sahapr̄aptavāyām ethānām āśan brahmaṇokam agachan*, having, therefore, again in mind the derivation from the root *āp*.\*

Thus we see that the native tradition regards this series of words as derived from the root *āp*, or the root *pat*, and that it presses the exegesis of the words case by case into the service of these etymologies. Of western interpreters, Benfey, in his glossary of the Śāma-Veda, treats the words in the same spirit. The *p* of *-pitvā* is in his view a reduced form of the root *āp*; *pra-pit* in *prapitvā* is = Lat. *prope*; *prapitvē* means primarily ‘in the vicinity’ or ‘near.’ Similarly *sapi-* in *sapitvā* is = Lat. *sape*, and also *abhipitvā*, *apapitvā*, and *āpitvā* have originated from the root *āp*. Essentially the same view is taken by Roth in the note on Yāska’s Nirukta iii. 20, and by Weber, *Ind. Stud.* xvii. 253. Grassmann, in his lexicon *s. n.* *pitna*, derives the stem from the root *pat*. It is needless to say that the translations made by these scholars are necessarily colored by their etymological views.

The Petersburg Lexicon assigns to *prapitvā* the meanings: 1. das Entgegengehen; 2. das Herbeikommen; Anbrechen des Tages; Frühe. In Böhtlingk’s lexicon the meanings are almost diametrically opposite, so much so as to raise the suspicion that some purely technical error is mischievously at play. The word is defined there as follows: 1. Weggang; 2. Flucht, Rückzug; 3. ein zurückgezogener Ort; 4. Rückgang des Tages, Abend. Ludwig translates *prapitvām* at RV. iii. 53. 24 (1003) and i. 104. 1 (469) by “nearness”; similarly *prapitvām yān* at v. 37. 1 (532) by “zu leibe ihm gehend,” and *prapitvē* at vi. 31. 3 (554) “im nahkampf.” But at RV. x. 73. 2 (642) *prapitvāt* is translated by “aus der ferne”; *prapitvē* at viii. 4. 3 (588) “in der ferne.” One is strongly tempted to exclaim “thou art so near and yet so far.” In addition he has at i. 189. 7 (293); vii. 41. 4 (92); iv. 16. 12 (517), where the genitive *āhnām* is either expressed or understood, the translation “annäherung der tage,” i. e. morning; but at viii. 1. 29 he translates *prapitvē apicarvarē* by “des nachtdunkels nahen.”

The Petersburg lexicons are agreed in translating *abhipitvā* by 1. Einkehr; 2. des Tages Einkehr, Abend. This places Böhtlingk’s lexicon in the position of assigning the same meanings to *abhi-*

\* In the comment on the same passage Sāyaṇa mentions a still more obviously false derivation, from the root *sap*, namely *saper bhāvāt sapitvam*.

*pitvá* and *prapitvá*, as can be seen by comparing the statements above. Ludwig also adopts the meaning "evening" or the like at RV. i. 186. 1, 6 (197); i. 189. 7 (293); iv. 34. 5 (166); viii. 27. 20 (229); v. 70. 2 (47); x. 40. 2 (70). But at i. 83. 6 (463), *grāvā yátra vādati kárür ukthyás tásyé 'd īndro abhipitvēu ranyati*, he translates "wo der Stein singt als ukthakundiger preissänger, in dieser Nähe freut sich Indra." Here then we have again the translation "nähe," which Ludwig frequently ascribes to *prapitvá*; yet the words are evidently not the same, being employed in distinct antithesis at i. 189. 7. It would be possible to add much more of this sort to the arraignment by looking systematically through the literature of the translations. Enough has been presented to render it clear that a new theory in reference to the group of words is imperatively demanded.

We begin with the word *sapitvá*, which occurs in a single stanza, RV. i. 109. 7 = TB. iii. 6. 11. 1, *ñ bharatañ cikṣatañ vajrabhūñ as-mūñ indragñi avatañ cīcibhiñ: imē nū té raymáyah śtryasya yébhīh sapitvám pitáro na ñsan\** 'Bring hither (property or wealth), render help, O you two gods who have the thunderbolt in your arms; help us, O Īndra and Agni, with your might. These here (i. e. the sacrificers?) now are the rays of the sun with whom our fathers were in boon companionship.' According to QB. i. 9. 3. 10, the rays of the sun are the pious dead: *ya esa tapati tasya ye raymayas te sukrtah*, just as at QB. vi. 5. 4. 8 the light of the stars: *naksatrāni vā janayo ye hi janith punyakrtah svargasū lokarū yanti teśim etāni jyotiñsi*. Cf. also RV. x. 108. 1; QB. ii. 3. 3. 7; TS. v. 4. 1. 3; TA. i. 9. 3; 11. 2; and MahāIdhara to VS. xix. 60, where the fathers are also brought into relation to the rays of the sun, though, to be sure, in a quite different manner. Though the exact relation of the second half to the first half of the stanza is not quite clear, we may regard it as certain that the former contains the statement that the deceased ancestors of the sacrificer are in the company (*sapitvám*) of the blessed departed who have preceded. All translators are agreed as to the meaning of *sapitvá*. The Pet. Lexx. translate it by "(etwa) Gemeinschaft"; Grassmann, by "vereint"; Ludwig, by "im vereine." No one, however, since Benfey has stated the reason why the word is to be so translated. The padapāṭha divides it into *sa + pitva*, and that is quite correct. In *pitva* there is hidden the word *pitú* 'sap, drink, nourishment';† hence *sapitvám* is trans-

\* TB. reads *āyan*.

† Grassmann's translation of the second half is unintelligible: "Hier eben diese Sonnenzügel sind es, durch die mit euch vereint die Väter waren." Säyana: *suryātmāna indrasya yebhī raçmibhiñ yāir arcibhir no smākam pitārāl pūrvapuruṣāḥ sapitvāḥ saha prāptavyām sthānam āsan, brahma lokam agachan . . . yad vā, yebhī raçmibhiñ sapitvāḥ samavetavām adhyagachan.* . . .

‡ Yāska's Nighaṇṭavas 2. 7, as well as Kāutsavaya 38, place the word among the *annanāmāni*; at Yāska's Nirukta ix. 24, the derivation of the word is given as follows: *pitur ity annanāma pāter vā pibater vā pyāyater vā*.

lated above by ‘boon companionship.’ Eating and drinking is the special occupation of the manes, as is stated times without end : e. g. RV. x. 15. 4 = AV. xviii. 1. 51 = VS. xix. 55 = TS. ii. 6. 12. 2 ; RV. x. 15. 8 = AV. xviii. 3. 46 = VS. xix. 51 ; also RV. x. 17. 8 ; VS. xix. 58–60, 66 ; TS. i. 8. 5. 2, etc. In RV. x. 15. 3 = AV. xviii. 1. 45 = VS. xix. 56 = TS. ii. 6. 12. 3, *pitū* is the name of the nourishment of which the manes partake : *bhājanta pitvás tú ihāgamisthāh*. In the hymn to the *pitū*, RV. i. 187, in stanza 11, the *pitū* is spoken of as the *sudhamīḍa devīnām* ‘the feast-companion of the gods’; just so the manes are designated in RV. vii. 76. 4 : *tū id devīnām sudhamīḍela āsann rtīmārah kavīyah pūrvyāśah*: cf. also AV. xviii. 4. 10 ; TS. ii. 5. 5. 5 ; TB. iii. 1. 1. 8. At RV. x. 14. 10 = AV. xviii. 2. 11 = TA. vi. 3. 1, also at TS. i. 8. 5. 2, the manes are said to be the boon companions of Yama : *yamēna yé sudhamīḍam mīḍanti*. At AV. vi. 122. 4 ‘boon companionship’ in the third heaven is asked for : *trītye nīkē sudhamīḍam madema*. The combined sense of all these passages is that the manes enjoy themselves in heaven with Yama and the gods, and the *pitū* is the exhilarating material which produces the effect. Hence *sa-pitv-ā* means ‘the act of enjoying the *pitū* together.’ It is a synonym of *sadha-māḍ-a*, and the substitution of the latter at RV. i. 169. 7 = TB. iii. 6. 11. 1 would yield just the same sense as the existing text : *yébhīḥ sudhamīḍam pitrō na āsan (dyan)=yébhīḥ sapitvám pitrō na āsan (dyan)*.

My readers will now surmise that the following discussion is an attempt to find the stem *pitū* also in the remaining words of the group. The number of stanzas containing these words is quite considerable, and many of them are unquestionably obscure up to the point of hopelessness. I shall therefore be content if I can show the way ; certainly there will be a strong case made out ; and, if it shall come to pass finally that my theory fails, the chapter of accidents, of specious verisimilitudes, will be enriched by one more striking instance.

I begin with RV. i. 83. 6, *grāvā yátra nádati kárur ukthyás tásya 'd īdro abhipitvésu ranyati*. The Pet. Lex. cites this sentence under *abhipitvá* 1. “Einkehr”; and it is difficult to recognize the precise conception in virtue of which it was placed there. Grassmann takes up the same idea, and renders : “bei wem der Stein als liederreicher Sänger tönt, da einzukehren ist des Indra Lust.” But *tásya . . . abhipitvésu* can naturally only mean ‘bei seinen einkehrungen,’ and not ‘beim einkehren bei ihm.’ Ludwig (463) translates : “wo der Stein singt als ukthakundiger preissänger, in dieser Nähe freut sich Indra.” But why the plural *abhipitvésu* if the singular *abhipitvé* means ‘nearness’? And *tásya . . . abhipitvésu* would again naturally mean ‘bei seinen (des steines) Nähe :’ i. e., the supposed action of drawing near which underlies the word *abhipitvésu* would have for its subject the press-stone. The notion of the press-stone coming near to Indra is not Vedic, and strikes me as faint and insipid. But this testimony in rebuttal is of secondary importance as compared

with the simple fact that *ran* is applied here to Indra. Now when Indra takes delight, it is always in the pressed drink, *suté*, *sutesu*, RV. i. 10. 5; viii. 12. 17; 13. 9; 31. 6; 93. 20; 96. 19; or in the soma-festivals, *sávaneṣu*, x. 43. 6; or, what is much the same, in the *stoma*, *uktha*, or *gástra*, the song of praise which accompanies the pressing of the soma, RV. iii. 4. 5; viii. 12. 18; 33. 16; 34. 11; 92. 12. There is no expression outside of these in which Indra figures as the subject of the root *ran*, and it seems therefore more than reasonable to suppose that *abhipitvá* means 'the flow of the sap (*pítú*) of the soma-plant.' Hence, in RV. i. 101. 1, the *uktha*, *stotra*, or *cástra* along with the soma which is pressed for Indra is designated as *pitumád vácas*. The pūda reads. *prá manúne pitumád arcatú nícal*. In RV. i. 61. 7, Indra drinks *pítú* at the *sávanas*: *sávaneṣu . . . pitum papiván*. Further, in close parallelism with *abhipitvéṣu ranyati* are the expressions RV. x. 64. 11, *ranváḥ sávindystáu pitumáñ iva kṣayah* 'delightful to behold like a home full of *pítú*'; RV. iv. 1. 8, *ranváḥ pitumáti 'va sahásat* 'delightful like a feast rich in *pítú*'? Regarding then the expression *abhipitvéṣu ranyati*, as said of Indra, by itself, no one will be disposed to deny that our interpretation is almost self-evident in the light of these parallels.

We turn next to RV. x. 40. 2, *kúha svid dosā kúha vástor aqvina kúhā bhipitvám karataḥ kúho 'satuh*. Ludwig (70) translates: "wo stellen sich die Aqvinā am abend, wo beim auf-gange ein, wo ist ihre einkehr, wo übernachten sie?" Grassmann's translation differs only in the wording. In these translations the expression "wo ist ihre einkehr, wo übernachten sie" is tautological. I am not aware that there is in the Veda any such expression as 'einkehren, turn in,' which savors rather of modern travel with inns and stations. The nearest approach to such an idea is expressed by the root *sī+ava*, which means primarily 'unhitch horses,' and hence 'halt.' The common noun of action is *avasthá*. But if we look at RV. i. 104. 1, *yónis ta indra níśáde akári támā níśida svánb ná 'rvā: vimácyá vásyá 'gván dosá vástor vásyasaḥ prapitvé*, we see that something more salient and special is meant. For, if not, we should be compelled to assume that *abhipitvám* in x. 40. 2 and *prapitvé* in i. 104. 1 are exactly the same, and that would prove inconvenient in the sequel. And one may ask at once what it is that the Aqvins or Indra really come for. Is it a polite visit? The third stanza of x. 40 takes up the questions asked in x. 40. 2 in the well known catenary manner, and, as might be expected, one of them is *kásya . . . sávanā 'va gachhatrah* 'to whose soma-pressing do ye come down (O ye Aqvins)?' Now the second stanza expresses the same question in the phrase *kúhā bhipitvám karathah* 'where do you take your potations of *pítú*?' And the expression *vásyasaḥ prapitvé* at i. 104. 1 must mean '(the horses) which quickly carry you to the soma-drink,' or 'which bring you at the time of the soma-drink.' All that is necessary in addition is to show

that *abhipitvá* and *prapitvá* are different kinds of soma-drink, and this we shall endeavor to do in the sequel.

Similarly, iv. 16. 1 is addressed to Indra: *ā satyō yātu ma-*  
*ghūvānī ṛjīṣ drávanto asya háraya ūpa nah: tásma ūl ándhah*  
*susumā sudákṣam ihā 'bhipitvám karate gr̄ṇānāḥ.* Ludwig (517) translates the second half "denn ihm haben wir saft (der) grosse tüchtigkeit (verleicht) gepresst, besungen vollziehe er hier seine ankunft." Grassmann essentially in the same way. Three words in the stanza allude distinctly to the soma, namely *ṛjīṣ*, *ándhah*, and *susumā*,\* and yet, according to the translators, there is no indication of the fact that Indra is to drink it. How feeble would be the invocation to Indra in the fourth pāda merely to 'arrive,' after the first and second pādas have stated in good Indra-language 'may the liberal one, to whom belong the pressed soma-shoots, come hither, may his bay steeds run to us!' Taking the stanza by itself, it is a veritable egg of Columbus to claim that the fourth pāda is to be translated 'may he, while songs of praise are singing for him, take here his potation of soma (*pitrú*).'

Again, RV. i. 186. 1 = VS. xxxiii. 34, *ā na ūlābhīr nidiútha*  
*sugusī viçvānarāḥ savitā denā etu : ápi yáthā yuvāno mātsathā*  
*no vīgvānī jágad abhipitvē manūṣī.* Ludwig (197) translates the second half thus: "dass auch ihr, o jugendliche, tränket all unser lebendes bei der einkehr." And Grassmann very much the same way. We need but glance at those instances in which the root *mad* is used transitively to find ourselves again, almost invariably, in the midst of words designating the soma. Thus RV. ix. 107. 2, *suté cit tvā . . . madāmo ándhasā*; i. 80. 2, *sā*  
*tvā' madād ūp̄ sā mādāh sōmāḥ*; i. 53. 6, *té tvā mādā amādān . . .*  
*té sōmāsāḥ*; iv. 42. 6, *yán mā sōmāso mamādān*; likewise ii.  
 22. 1; iii. 51. 11; vii. 22. 2; 26. 1, 2; ix. 90. 5; 94. 5; 96. 21; x.  
 116. 3, et al. I would therefore put the words of RV. i. 186. 1,  
*mātsathā vīgvānī jágad abhipitvē* upon the same plane with  
*madāmāh tvā suté* in RV. ix. 107. 2, and translate 'do ye inspire  
 the whole world at the soma-drink.'

In the same hymn, RV. i. 186. 1, we have *utā na īm tvāṣṭ̄*  
*gantv áchā smāt suribhir abhipitvē sajbyāḥ: ā vrtrahē 'ndray*  
*carṣanipr̄is tuviṣṭamo narānu na ihā gamyāḥ.* Both Ludwig (197) and Grassmann translate *abhipitvē* by "zur einkehr." Again the invitation extended to Indra and Tvaṣṭar foreshadows the soma,† and there is positively no reason for not translating *abhipitvē* 'to the soma-drink.'

In RV. viii. 4. 21, the last one of the three stanzas of a *dāna-*  
*stuti*, we have again the expression *abhipitvē arāraṇūḥ*, parallel  
 with *abhipitvēṣu rānyati* in i. 83. 6, and more remotely with i.  
 186. 1: *vṛkṣāc cin me abhipitvē arāraṇur gām bhajanta mehānā*

\* Note also the words *sávane* and *uklhám* in the stanza immediately following.

† For the relation of Tvaṣṭar to the soma see now Hillebrandt, *Soma*, 515.

*'yoam blujanta mehūnā.* Grassmann translates "die Bäume selbst erfreuten sich bei meinem Nahn." Ludwig (588), "selbst die bäume brausten bei meinem (Indra's) nahen." There is, so far as can be seen, no reason why the root *ran* employed with *abhipitvā* should be translated otherwise than by 'rejoice' here, any more than at i. 83. 6. The hymn is addressed to Indra, but it is very unlikely that Indra is the speaker in the *dānastuti*. It seems to me that the priest or the *yajamāna* is speaking: 'Even the trees\* have rejoiced at my soma-feast.' In the third stanza of the same hymn occur the words *prapitvē* and *āpitvē*; the connection in which they appear is again almost conclusively in favor of our view of the word *abhipitvā*. They will be treated next in order. Before continuing with our discussion of *abhipitvā*, it will be of advantage to turn to those cases of the remaining words which support our view with special clearness.

We consider first RV. viii. 4. 3 = SV. i. 152; ii. 1071 (Nirukta iii. 20), the passage just alluded to: *yāthā gāurō apā krtān  
tīsyann āty āvē ṛṇam: āpitvē nah prapitvē tāyam ā gahi kāny-  
vesu sū sācā pība.* Grassmann translates: "Gleich wie der Büffel dürstend hin zur wasserreichen Quelle eilt, so komme Abends Morgends eilend her zu uns, und trinke bei den Kanyas gern." Ludwig: "wie der wilde stier, wenn er dürstet, zu dem mit wasser versehenen salzsumpf kommt, ob in der Nähe ob in der Ferne komm schnell heran, trink viel bei den Kanya." As was indicated in our introductory statement, this translation of *prapitvē* is diametrically opposed to that given by the same scholar at i. 104. 1, where he translates *vāhiyasah prapitvē* "die in die Nähe führen." Without attempting any further criticism, we may point to the theoretical conclusion to the comparison: Like a bull to the pond do you come—to what? It is altogether unlikely that the comparison is left unfinished in mid-air; either *āpitvē* or *prapitvē* are certain to contain some word connected with soma-drinking. We may translate . . . *prapitvē tāyam ā gahi kānyvesu sū sācā pība* 'do you come here to the soma-drink (*prapitvā*). Do you bravely drink with the Kanyas.' Or, if the locative designates time, then we must render 'Like a bull to the pond, do you come at the time of the soma-pressure designated by the term *prapitvā*?' i. e., according to our assumption below (p. 33), the *prātaḥsavana*. Then this stanza is on the same level with RV. i. 104. 1, where the horses are said to convey Indra *prapitvē*, either to the soma-drink, or at the time of the *prapitvā*, the *prātaḥsavana*. I have not been able to make out whether *āpitvē* (*nah*) is another designation of some kind of soma-drink, or whether it simply means 'in friendship (to us)' as a secondary derivative from *āpi* 'companion,' being employed here in alliteration with *prapitvē*. The latter sense seems to be

\* The wooden utensils of the soma-pressure? Cf. RV. ix. 27. 3, *somo vaneṣu*, and the many wooden instruments and vessels for its preparation: *camasa*, *camū*, *droṇa*, *kalača*, etc.

required at RV. viii. 20. 22 ; 21. 13. Ludwig's inconsistency has been pointed out. Grassmann renders *āpitvē* in the same way as he frequently does *abhipitvē*, namely "in the evening."<sup>\*\*</sup> By what right? As regards *prapitvē*, he finds himself in straits not much less severe than Ludwig's; he translates, at i. 104. 1, *dosñ nástor váhiyasah prapitvē* "die trefflich fahren früh, am Tag, am Abend." The phrase *dosñ nástor* means 'by night and by day'; what use is there in adding anew after *váhiyasah* an expression for 'in the morning' (früh)? This alone shows that *prapitvē* means something more than a mere designation of time. The perplexity of both translators, and the probability of the solution, are equally striking.

We consider next RV. v. 31. 7, *gúshasya cít pári māyā ugṛbh-nih prapitvám yánn ápa dásyūn asedhah*. Grassmann translates the last pāda "und vorwärtsdringend triebst du weg die Feinde." Even the most unbounded faith in the transition of meanings will be staggered at the suggestion that one and the same word shall mean 'vorwärts' (v. 31. 7), and 'morgends' (viii. 4. 3), in addition to other values. Ludwig (532) translates: "auch des Quṣṇa zauber hast du gefangen genommen, zu leibe ihm gehend triebst du hinweg den Dasyu." And yet, as we have seen, at viii. 4. 3 he renders *prapitvē* by "in der ferne." That *prapitvám yán* means 'going to the soma-feast' may be gathered from RV. vi. 20. 4, in a manner which I am strongly tempted to designate as unmistakable. The statement there, in a hymn to Indra, is *yatār apadrun... naḍhūñ* (sc. *indrasya*) *gúshasyā* *'gúshasya māyāh pitvó nā'rīreūt kén̄ cañā p̄tī* 'By a hundred bolts (of Indra) the wiles of voracious Quṣṇa came to naught. He (Indra) had not left anything of the soma-drink.' That is to say, Indra, having imbibed deeply of the soma, destroyed the demon—the old story. Can the parallel occurrence of *prapitvám* and *pitvá* in two otherwise identical passages be due to accident? In RV. i. 187. 1 we have *pitvám nā stosum... yásya trítō vy bjasā vr̄trám víparvam aridáyat* 'Let me now praise the *pitvá*... by whose might Trita tore Vṛtra joint from joint.' The passage is quoted Nir. ix. 25, and Roth remarks very fittingly in his commentary that, as it stands, it would suit Indra as well as Trita. Now is it not obvious that Indra avails himself of the force of the *pitvá* by *prapitvám yán*, RV. v. 37. 7? The same statement in more general terms is made also in RV. x. 55. 8, where Indra is likewise urged to destroy the Dasyus: *pitvá sómasya divá ā vṛdhāñāh* *çáro nír yudhā 'dhamad dásyūn*. At any rate, we may assert confidently that the expression *prapitvám yán* means neither "vorwärtsdringend" (Grassm.) nor "zu leibe gehend" (Ludw.), since in RV. iv. 16. 12 the expression *prapitvē áhnāh* is employed to indicate the condition under which Indra slays demons and Dasyus. Here *prapitvē áhnāh* must be a designation of time, or of some special situation.

\* So also hesitatingly Böhtlingk, in his lexicon. The Pet. Lex. translates it by "friendship," just as in viii. 20. 22.

This brings us to a point in our investigation which renders it necessary to distinguish between the various compounds of *-pitvā*. Hitherto we have simply endeavored to show that both *abhipitvā* and *prapitvā* contain the word *pitū*, and refer to soma-drink. We now advance another step: it seems equally clear that *prapitvā* is the designation of the morning-pressure, the *prātahsava* or *prātahsāva*;\* on the other hand, *abhipitvā* is the designation of the *त्रियासवना*, the evening pressure. The paraphrase of *prapitvā* is contained in RV. i. 124. 12 = vi. 64. 6, *náraç ca yé pitubhījo vyūstūn* ‘the heroes who drink *pitū* in the morning.’ Let us first return to *prapitvāñ yán* at RV. v. 31. 7. According to our view, *prapitvāñ yánñ ápa dásyūñ usedhañ* is to be translated ‘while going to the morning-pressing (of soma) you drove away the Dasyus.’† A very good parallel, which shows that the special divisions of the sacrificial day are made salient in appeals to the gods to destroy the evil one, appears at RV. iv. 28. 3, *áhan īudro ádahad agnir indo purū dásyūñ mādhyāñdināñ abhīke . . . purū sahásrā gírvā nū bahrīt*. Ludwig translates: “Indra schlug, Agni brannte, o Indu, die Dasyu vor dem mittag noch im kampfe . . . warf viele tausende mit dem pfeile nieder.” Grassmann also renders *purū madhyāñdināñ* by “vor der Mittagszeit.” This is correct, and I would merely add that the expression refers by implication to the mid-day pressure. The time of the mid-day pressure, the *niskevalya*, is by distinction the time in which the demons are slain: *etad vā indrasya niskevalyūñ savanāñ yan mādhyāñdināñ savanam, tena vr̄tram ajighāñsat tena nyajigisata* (QB. iv. 3. 3. 6). This puts it upon the same plane with *prapitvāñ yán*: i. e., Indra, having strengthened himself at his breakfast of soma, as it were, is able to despatch all hostile creatures before the noonday-pressure, which is peculiarly his own.‡ And, as has been indicated above, the same thing is expressed in *prapitvē áhnah* at RV. iv. 16. 12, *kátsāya gúṣṇam açusām nū bahrīb prapitvē áhnah káyavāñ sahásrā: sadyō dásyūñ prā mṛpu kátsyena prā sūraç cakrāñ vr̄hatāñ abhīke*. Ludwig (517) translates: “den Kutsa warfst du den Gusña den gefräßigen nider, beim nahen des tages, den verächter des getreide mit tausenden, mit dem Kutsa freundlichen tötestest du also gleich die Dasyu: ‘er rolle des Sūra rad heran,’ so dachte Kutsa.” Grassmann similarly renders *prapitvē áhnah* by “früh am Morgen.” In our view it means literally ‘at the morning-pressure of the day’: that is, ‘at the daily morning-pressure.’

\* RV. viii. 3. 7; x. 112. 1, it is designated as *pūrvápiti*. Yasna 10. 2 ff., the first of the two daily Mazdayasnian pressures is designated as the *havanem fratarem*, contrasted with the *havanem uparem*. Cf. also (in what way) *rapithva* and its derivatives *rapithvina* and *rapithvilara*; *arāñpitva*, Yasna 44, 5 (cf. Neriōsangh), and *frapithvō*, Vd. 8. 10; further Fick<sup>4</sup>, p. 80.

† Cf. RV. vi. 47. 21, *divé-divé . . . krṣṇā asedhad dpa sādmano jāb*.

‡ RV. iv. 35. 7, *prātāñ sutdām apibo haryaçva mādhyāñdināñ sāvanāñ kēvalāñ te*.

Hence the expression, from the sacerdotal point of view, means much the same as ‘in the morning.’

In connection with the last passage, we must place before our readers the difficult, but obviously parallel, passage RV. vi. 31. 3, *tvān kātsenā bhī gūsnam īndru āgūsam yudhya kāyanām gavistān: dāgu prapitvē ādhū stṛyasya mūṣāyāg eakrām āvīter āpānsi.*\* Ludwig (554) translates the second half: “du bissest ihn im nahkampf, und raubtest des Sūrya rad, und tilgstest die schäden.” That is, here *prapitvē* is translated by “im nahkampf,” but in the parallel passage iv. 16. 12 *prapitvē ādhū* is rendered “beim nahen des tages.” Grassmann more consistently translates: “am Morgen zehn Daemonen (schlugst du), nahmst hinweg dann der Sonne Rad und tilgstest aus die Schäden.” Aufrecht in Kuhn’s Zeitschrift xxv. 601 boldly substitutes *ādhū* for *dāgu*, and translates “auch hast du in der Frühe des Morgens der Sonne ihr Rad geraubt und grosse Thaten ausgeführt.” I cannot illuminate the suspicious word *dāgu*, which Sāyaṇa derives from the root *dāng* ‘bite.’ But, leaving it out of the question, there is again no difficulty in translating *prapitvē* ‘when drinking the soma of the morning-pressure,’ or ‘at the time of the morning-pressure.’ The mention of the morning-pressure in connection with Indra’s destruction of the hostile forces, alluded to in both the two passages, iv. 16. 12 and vi. 31. 3, is the same as that contained in RV. x. 112. 1, *īndru pūbu prastikāmīn subisya prātahśānīs tāvī hī pūrvāpātībḥ : hársvasvā hāntvā pāra gūtrām*, etc. The difficult passage RV. i. 130. 9 is related to iv. 16. 12 and vi. 31. 3, *stṛayā eakrām prā vṛluj jātā hāsā prapitvē vācam uruṇō mūṣāyutī “gānā ā mūṣāyutī : ugānā gāt pūrvāvato jugum vātīye kuve*, etc. Ludwig (472) translates: “des Sūra (Svar) Rad rollte er in gewaltigkeit sich zeigend hervor; rothflammend entlockt er die stimme (oder: raubt er den donnerkeil ?); diss vermögend entlockt er sic, als, o Uçanā Kavi, aus der ferne du zur hilfe kamst,” etc. I do not see that the word *prapitvē* is translated here at all, unless it is represented by the word “hervor” in the first clause, the division of the pādas notwithstanding. In the commentary on the passage, Ludwig gives up his translation and suggests an extremely hypothetical view, one feature of which is *vācam* as an absolute from a root *vāc* ‘rollen.’ Grassmann translates: “geboren kaum trieb kräftig er der Sonne Rad, bei Tages Anbruch nimmt er flammand sich das Lied; er reisst es an sich mit Gewalt.” Bergaigne, ii. 339, takes essentially Grassmann’s view, adding that *vācam* is “le prototype céleste de la prière humaine.” The passage is one of the countless ones which allude to legends so well known that the poets do not take the trouble to narrate them in full. There is, to begin with, no hindrance in the way of regarding *prapitvē* as ‘at the matutinal soma.’ The mention of Uçanas Kavi (or Kāvya) in connection with Indra also suggests the soma. Thus,

\* The padapāṭha and the editions read *āvīte rāpānsi*. The excellent emendation is that proposed by Aufrecht in Kuhn’s Zeitschrift, xxv. 601.

† This implies the emendation of *vācam* in the text to *vāyram*.

at i. 51. 11, *mándistu yád ućine kūvyé sácān̄ īndrah*, and compare Bergaigne ii. 340 (middle of the page) ff. Is *arundá* in our stanza really an epithet of Indra, as all who have dealt with the passage assume, and as is claimed explicitly by Ludwig v. 39, bottom? I am, for my part, not acquainted with any passage in which this is the case, unless we except TB. ii. 7. 16. 6, where Indra is designated as *aruna vrkt*, which does not prove that he might also be designated as plain *aruna*. Soma is *aruna*,\* and in the light of Indra's well-known achievements in the matter of drunkenness (cf. v. 29. 7; viii. 66. 4; x. 116. 4; x. 119, and our Story of Indra and Namuci, J.A.O.S. xv. 143 ff.) *pāda b* may perhaps be translated 'at the matutinal drink the bright (soma) steals (Indra's) speech.' In *pāda c*, *ā musāyati* means perhaps 'steals it back, gets it back' (cf. *ā+dā* and *dā*; *ā+har* and *har*; *ā+dru* and *dru*; *ā+muc* and *muc*); and *īcānā* may be Indra: 'but he, the mighty (Indra), obtains it back.' Be this as it may, it seems quite certain that *prapitvē* here again appears in connection with soma-practices, and there seems no reason, from any point of view hitherto suggested, to deny it the translation which we advocate for the word throughout.

The two following occurrences of *prapitvē*, taken by themselves, are again so clear as to offer well-nigh conclusive proof of the truth of our interpretation. RV. viii. 1. 29 reads: *máma teā stūrū úditū máma mādhyāindine divāḥ: máma prapitvē upigurvarb vuso ā stōmāso avṛtsata*. The Pet. Lex. translates *upigurvarā* by "an die Nacht angrenzend, am Ende der Nacht befindlich," i. e. 'matutinal.' The diametrically opposite translation in the abridged lexicon, by "in die Nacht reichend, nächtlich" marks again most interestingly the havoc which has been wrought in all translations of the passages which contain the words ending in -*pitvā*. Grassmann in his concordance has followed the larger Pet. lexicon, but in his translation he has again become confused: "bei Sonnenaufgang, Indra, sind dir meine Lieder zugerollt, und in des Tages Mitte und am Abend dir, und in der Dämmerung der Nacht."<sup>5</sup> That is, he takes *prapitvē upigurvarē* asyndetically for two designations of time; he translates *prapitvē* "am Abend" in the teeth of his own rendering of the word by "in the morning" at RV. viii. 4. 3; i. 104 1, and especially at vii. 41. 4, which is in closest parallelism with our stanza. Ludwig (585) translates: "meine stoma sind bei der sonne aufgang, in des tages mittäglicher zeit, bei des nachtdunkels nahen, Vasu, dir entgegen gekommen." He too is compelled, however, to render *prapitvē* "in the morning" ("bei der annäherung . . . der tage") at viii. 41. 4. The latter reads as follows: *utē 'dānūm bhāgavantuḥ syāmo 'tā prapitvā utā mādhye áhnām: utb 'ditā naghavan sāryasya vayām devānām sumatāu syāmu*.

There can be no question that the translators are correct in agreeing that *úditū stūryasya* here means 'at sunset,' just as it

\* See Grassmann's lexicon, and Hillebrandt, *Soma*, p. 18 ff.

unquestionably does at RV. v. 69. 3, *prātár devīm áditiñ joha-vīmī mudhyáindina úditā sāryasya*; or at v. 70. 3, *utā yātrin svīnguvé prātár áhno madhyáindina úditā sāryasya*. Hence *prapitvē* at viii. 41. 4 must mean 'in the morning,'\* or, as we construe it, 'at the matutinal soma.' At viii. 1. 29 the three divisions of the day are stated inversely† (*sātra údite* means 'at sunset'), and *prapitvē apigurvaré* is the more explicit version of *prapitvē*: it means 'at the matutinal soma in the period of the day next to the night,' i. e. 'at the dawn';‡ cf. *pitubhādo vyastvū* at RV. i. 124. 12=vi. 64. 6. The mention of the *stomā* in viii. 1. 29 shows distinctly that the secular divisions of the day are not so much in the mind of the poet as the sacerdotal divisions, into *prātuh-savunum*, *mādhyāindinum*, and *trīyugum savunum*. The expression *prapitvē apigurvaré* is equivalent to *prātuh-savane*, or *prātah-sāve*.

The word *apigurvaré* occurs once more in RV. iii. 9. 7, *tād bhudrāñ tīva dhr̄sānā pākāya cie chuduyati: tvām yād ugne puçāvah sumāsute sāmidhūm apigurvaré*. Sāyaña glosses *par-varimukhe agnivihurāṇukāle*, and Ludwig (309) translates the second half of the stanza "wenn dich, o Agni, die herdentiere umlagern, den entzündeten bei beginn der nacht." A good picture this, the cattle lying about the fire kindled at night, and it may be supported by such statements as TB. iii. 2. 1. 5; QB. iii. 9. 1. 3: *tusmāt sāyam puçāna upasumāvartante* 'therefore do the cattle return (from the pasture) in the evening.' Yet it appears from a simple investigation of the root *idh* with *sum* that it is not in place here. Nowhere do the Vedic poets speak of the fire lighted in the evening; on the other hand, it is stated in numerous instances that the fire is lighted in the morning, and more specifically at dawn.

Thus RV. v. 28. 1, *sāmidhō ugnir dīvī cocir uget pratyāñū usásum urviyā vī bhāti*; RV. iv. 39. 3, *sāmidhō ugnā usásō nyūstān*; RV. vii. 8. 1, *āgnir ágra usásām acoei*; RV. iii. 10. 9 (cf. also i. 22. 21), *tām tvā vīprā vipanyādō jāgrvāñsaḥ sám indhute*; RV. i. 44. 7, 8, *sám hi tvā vīca indhāte, sá ā vaha puruhāta prācetasō gne devāñ ihā... nyūstisū kṣāpah* (cf. also stanza 4); RV. x. 101. 1, *úd budhyadhnān sāmanasah sákhāyah sám agnīm indhwān*; vii. 78. 2, *prāti sám agnir jurrate sāmiddhāḥ... usāt yāti jyótisā bādhamānā vīgvāt tāmānsi*, etc. Hence *uṣṇor-bádh* 'awakening

\* So Sāyaña to RV.: *prapitvē ḫnām prāpte pūrvāhne*. But Sāyaña to the corresponding passage AV. iii. 16. 4: *prapitvē sāyāhne ahnām*; Mahīdhara to VS. xxxiv. 87: *prapitvē prapatañe astamaye*; Mādhava to TB. ii. 8. 9. 8: *sāyāhikāle*.

† Cf. Roth, Yāska's Nirukta, Erläuterungen, p. 34.

‡ Here Sāyaña offers a translation antipodal to that given by himself at RV. vii. 41. 4: *prapitvē prāpte divam asyā 'vasāne*.

§ This word offers a good example of what might be called the inflated translations of Vedic passages. The connection in which we have placed the passage shows conclusively that *jāgrvāñsaḥ* means simply 'having awakened (in the morning).' The Pet. Lex. explains it as "munter, eifrig, unermüdlich;" Grassmann, "die wachsam sind;" Ludwig (810), "die liederkundigen brāhmaṇasänger, die wachen."

in the morning' is a standing epithet of Agni (RV. i. 65. 10; 127. 10; iii. 2. 14; vi. 4. 2; 15. 1). The situation expressed at RV. iii. 9. 7 in the words *tvāṁ yād agne pūgivāḥ sumāsute sām-idhām apigārvurē* is therefore rather that which is epitomized in the word *sūnigavā* at RV. v. 76. 3 = SV. ii. 1104, a stanza addressed to the Agvins: *utā yātām sūnigavē prātār āhno madhyāmīnū udītā sāryusyū: dīvā nāktam árusā gāntumena*, etc. The expression *sūnigavē prātār āhnuh* is described graphically by Sāyaṇa on the SV. as the time of the morning when the cattle come home from grazing in the forest to be milked: *sūnigachante gāvō dohabhāmīm yasmin kāle, rātrypurukāle hī gāno vane himatrnānī bhukṣyitvā dohāyu sūnigave pratinirvartante*. In Hir. GS. i. 19. 3 the day is divided into five divisions: *prātah sūnigavē mudhyāmīnū parālīne sāyum*. Here, to be sure, the *sūnigavā* is in the second place, still, however, early in the morning; and at any rate not too much value must be attached to sporadic systematizations of this sort. Cf. also TB. i. 5. 3. 1; Ap. Cr. ix. 7. 3; xv. 18. 13, and scholia. That *apigārvurā* is not to be regarded with Sāyaṇa (to RV. iii. 9. 7) and Ludwig as the beginning, but rather as the end of the night follows also from the passage AB. iv. 5: *apigārvayā̄ amu smus̄ t̄y abruvann, apigārvārā̄ni khalu vā etāni chandāns̄ t̄y hū smā̄ "hā̄ tāni hī̄ n̄drām rābres tamaso mṛtyor bibhyatum atyapārayā̄n, tad apigārvārā̄pām apigārvāratram* 'They (the metres) said: "We endure the (entire) night." He (the sage Aittareya) therefore called these metres *apigārvura*. For they safely carried beyond the darkness of night, that is death, Indra who was afraid of it (the night). That is the *apigārvura*-character of the *apigārvura*-metre.' Cf. also GB. ii. 5. 1, 3; Ap. Cr. xiv. 3. 11. We may conclude by saying that the juxtaposition of *prapitrē* with *apigārvurē* at RV. viii. 1. 29 is the most explicit statement which determines the time of the *prapitrā* 'the matutinal soma.' It takes place at dawn, the time of the first activity, when the fire is kindled, when the divinities of the morning are invoked, when the cattle assemble to be milked.

It is easily conceivable that the word *prapitrē* should have assumed the general value of a division of time. Thus *prapitrē* may perhaps in one or the other instance have arrived at the faded meaning 'in the morning,' just as *abhipitrē* (see below) may have assumed the value 'in the evening.' In RV. i. 189. 7, *tvāṁ tān agna ubhāyān vī vidvān vēsi prapitrē mānuṣo yajatra: abhipitrē mānure gāsyo bhūh* etc., it is not easy to say whether the primary or secondary value is to be assumed: 'O Agni, you partake of (the sacrifice) at the matutinal soma,' or 'in the morning.\* In either case Agni is doubtless imagined as a partaker of the soma; the passage is absolutely otiose.

\* Cf. the formula *agne ver hotram*, Kāty. Cr. xxiii. 3. 1; Sāyaṇa, *prapitrē saṁnīhita eva kāle... abhipitrē bhiprāptakāle bhigamana-vati yajñe vā*. For the translation see Ludwig (293) and Grassmann; also Geldner's criticism. *Ved. Stud.* ii. 156 ff.

I do not venture to translate RV. x. 73. 2, *abhīvṛte'va tā mahā-pudēnu dhvāntāt prapitrād úd aranta gárbhāh*. Grassmann speaks of the hymn as partly unintelligible, and then proceeds to make his assertion more than good by translating "ungeben gleichsam waren diese (Orte, etwa die Wolken in denen die Wasser eingeschlossen waren) von dem weitschreitenden (Indra, oder Viṣṇu?); aus der dunklen Tagesfrühe erhoben sich die neugeborenen (Wasser?)." Ludwig (642) renders "das war gleichsam umhüllt vom grossen orte, aus dem dunkel, der ferne kamen sie als kinder hervor (die Marut)." The chief interest of this version lies in the translation of *prapitrād* by "aus der ferne," since the same interpreter renders *prapitrāt* at vi. 31. 3 (554) by "nahkampf," *prapitrē* at i. 104. 1 (469) by "in die nähe," and *prapitrām* at v. 31. 7 (532) by "zu leibe." In his commentary Ludwig translates *prapitrād* by "in der nähe." Does *dhvāntāt prapitrāt* mean 'from the dawning morning,' i. e. from the morning when still dark with twilight? cf. *prapitrē apicarṇaré* above.

There is but one additional occurrence of the word *prapitrāt*, with *apupitṛtā*, at RV. iii. 53. 24; of this we shall speak below.

We return now to the remaining cases of *abhipitrāt*. Here again there seems reason to believe that the word was not merely a general designation for the act of soma-drinking, but that it refers to the draughts of soma at the evening-pressure, the *tṛtyān sávunum*. RV. iv. 34. 5 is addressed to the Rbhū: *ā vñh pñtīyo bhipitrāt áhnām iññāt ástum̄ námasvā ivu gñm*. Ludwig (166): "Zu euch bei des tages einkehr\* sind die tränke wie zur wohnung die kühl, die erst gekalbt, gekommen." Grassmann also renders *abhipitrāt áhnām* "bei der Tage Einkehr." I would translate 'To you the drinks have come at the daily evening pressure etc.' This, as a matter of fact, is always said of the Rhbus: RV. i. 161. 8; iii. 52. 6; iv. 33. 11; 35. 9. AV. vi. 47. 3; ix. 1. 13.† The phrase parallel to *abhipitrāt áhnām* in these passages does not contain some general statement of time, but the technical terms *tṛtyān sávunum* and *abhipitrāt* designate the same occasion, not precisely from the point of view of the pressure of the soma, but from the subsequent one of drinking the draughts of soma. The addition of the word *áhnām* or *áhnūh*, which is found with both *abhipitrāt* and *prapitrāt* (i. 126. 3; iv. 16. 12), is the same as in the phrase *idā'hnūh* 'at this time of the day' at iv. 33. 11; just as the word *áhnūh* is preceded here by a designation of time, *idā*, so *abhipitrāt* and *prapitrāt* taken by themselves are secondarily employed as designations of time. The notion of the 'turning in of the day' is poetic, but not Vedic.

The passage RV. iv. 35. 6 is also addressed to the Rhbus, and is explained by the preceding: *yó vah sunóty abhipitrāt áhnām tivrām vājasaḥ sávunum mādāyu*. Here also *abhipitrāt áhnām*

\* But at RV. i. 126. 3 Ludwig (1001) translates the same expression, *abhipitrāt áhnām*, by 'als die tage gekommen.' This cannot be understood to mean 'evening' in any sense. Is it at all likely that the expression should have passed under two such widely different values?

† Cf. also the preceding article, pp. 4, 5.

is secondarily the equivalent of *trīyān̄ sevūnūm̄*. Here again the word *sávuna* accentuates the steady adherence of the group of words under discussion to the soma-sacrifice.

Once more the special restriction of the word *abhipitvā* to the enjoyment of the soma pressed in the evening appears at RV. iv. 16. 1. The stanza has been discussed above. I would here draw attention anew to the word *r̄jist̄* in the expression *ā satyō yātu mūghāvān̄ r̄jist̄ . . . ihā bhiṣitvāni karute gṝyānāḥ*. The word is a secondary derivative from *r̄jisā*, which means 'the previously pressed soma-shrubs.' That is, the soma-plant after it has been pressed for the morning and noon libations is employed anew at the third or evening libation. The use of the *r̄jisā* is described at KCS. x. 3. 12 ff.; 9. 1 ff.; Ap. Cr. xiii. 10. 5 ff.; 20. 8 ff.; it belongs regularly to Indra and the Maruts. The situation implied therefore by the two words *r̄jist̄* and *abhipitvām̄* is simply this: Indra is called to make his soma-potations in the evening from the *r̄jisā*, the previously pressed soma-shoots. Cf. on *r̄jisā* and *r̄jisām̄* Hillebrandt's recent discussion, *Soma*, p. 235 ff.

The more general meaning 'in the evening' may have arisen out of the primary one 'at the evening soma.' Thus, in RV. viii. 27. 20 (Ludwig 229), the word occurs imbedded in designations of time. It is preceded in stanza 19 by *sāryu udgutī*, *nimrāci*, *prubādhi*, and *mudhyāndine diviḥ*; it is followed in stanza 21 by *sāra udite*, *mudhyāndine*, and *ātāci*. There seems no special reason for associating the word here with any feature of the soma-cult; but on the other hand it is also possible that all these designations of time are made with reference to the sacrificial day, and that the three *sávunā* are in the mind of the poet. He may be eclectic in the choice of his designations, employing the ordinary astronomical names in most cases, and the sacerdotal name for evening in the case of *abhipitvā*. Nothing is more natural in the Rig-Veda, which may be designated not only by the name of sacrificial poetry, but by a more salient and specifically Hindu title, the poetry of the sacrifice. It is for the most part unquestionably in the bonds of sacrificial institutions. Similarly in RV. v. 76. 2 (addressed to the Agyins), *dēvā bhipitvē vusā* "gumishā práty ávurtiñ dāgūse cimbhuviśhā, abhipitvē may mean 'in the evening.' Ludwig (47) translates "am tage am abend mit gunst bereitwilligst kommend," etc. In the next stanza occur other designations of time: *sāringavē*, *prātār áhnu*, *mudhyāndine*, and *ādītā sāryasya*; the presence of the word *sāringavē* as a designation of time (see above, p. 37) illustrates well the possibility of the poetical grouping together of astronomical designations of time with such as are derived secondarily from other important circumstances of Vedic life. In the *dānavastuti*, RV. i. 126. 3, *úpa mā . . . dāca ráthāso asthuh: sas̄tili sahásram ánu gávyam ágāt sánat kakátvān̄ abhipitvē áhnām*, it is again impossible and unnecessary to decide whether *abhipitvē áhnām* means 'at the evening soma' or secondarily and poetically 'in the evening.' Ludwig (1011) translates "zu mir sind gekommen

zehn wagen etc. . . als die tage gekommen empfieng sie Kakṣī-vān." The expression "als die tage gekommen" has a poetic or even biblical flavor, but it does not really mean much here, and it does not accord with the same scholar's rendering of the expression at RV. iv. 34. 5 (cf. above). Grassmann more consistently translates "Kakschīvat empfieng sie bei des Tages Einkehr (d. h. am Abend)." Sāyana, *abhipitragabda āsunnakālavāci*.

There is one more occurrence of the word *abhipitvá*, in RV. vii. 18. 9, a stanza clear enough in outline, but obscure in a number of details. The text is as follows : *īyūr īrthasū nū nyartheám párusñim āgñē canēd abhipitvām jagāma : sudisū īndruh suth-kān amitrān īrānulhayān mītusē vādhririteh.* The stanza pictures enemies of Sudis who seem to cross the river Parusñi in order to attack him, or in order to escape after an unsuccessful attack. Roth, *Zur Literatur und Geschichte des Weda*, p. 96, translates "Zu einem Erfolge, nicht ohne Erfolg, giengen sie in die Parusñi, und schnell (wie ein Pferd) schloss sie sich wieder zusammen (*abhipitvām jagāma*)."<sup>\*</sup> Roth regards the first statement as an ironical description of the failure of the enemies of Sudis to reach him. Ludwig (1005) renders "wie zu dem ihnen bestimmten ziele sind zu ihrer vernichtung sie an die Parusñi gegangen, selbst der rasche kam nicht heim." Grassmann, "Ihr Ziel, der Strom, ward ihnen zum Verderben; der schnellste selbst fand dort die Ruhestätte." All three translators resort to renderings of *abhipitvá* which cannot be employed in any other passage in which the word occurs.\* Possibly the translation is 'They went as if to a goal [or as if after property (*īrthasū nū*)], into destruction, into the Parusñi; even the swift one did not come to the evening-soma.' The last statement in the mouth of a Brahmanical worshiper would be equivalent to saying "he did not reach his home and hearth." Or, if we take *canēd* positively instead of negatively, we may translate 'the swift one alone came to the evening soma, i. e. reached home.' (Cf. Hopkins in this Journal, xv. 262, note 2.) But these translations are no more certain than the preceding ones.

We turn now to the *ax. ḥey. apapitvá*, which occurs in connection with *prapitvá* in RV. iii. 53. 24, *imí īndra bharatisya putrā apapitvām cikitur nū prapitvām : hinwinty āgvam arayam nū nityam jyū vījam pāri nayanty ījdu.* Roth, *Zur Literatur etc.*, p. 111, translates "diese Söhne Bharata's kennen (feindliches) abwenden, nicht (freundliches) hinwenden. Sie spornen ihr Ross; wie einen ewigen Feind tragen sie den starken Bogen (spähend) umher in der Schlacht." Ludwig (1003) translates "O Indra, diese Bharata denken nicht an Nähe und nicht an ferne; sie treiben das Ross wie einen nie versagenden Helfer, als hätte es der bogensehne Kraft führen sie es in den Wettkampf." Grassmann translates "O Indra, diese Söhne des Bharata halten das ferne im

\* Ludwig in his commentary, "in die Nähe" for "heim."

† On p. 106 he reads *pinvanti* for *hinvanti*.

Auge nicht das nahe etc." It is evident that the words under discussion are one of the chief causes of the obscurity of the translations. By what road Ludwig arrives at the rendering "nähe" for *apapitvá* and "ferne" for *prapitvá* it seems impossible to discover. But for the fact that he renders *prapitvād* at RV. x. 78. 2 (542) by "aus der ferne," one might assume that he has merely transposed the two words in his translation, intending indeed that *apapitvá* shall have the value of "ferne."

In the explanation of the stanza I believe we must bear in mind the traditional hostility of Viçvāmitra and the Bharatas against Vasiṣṭha and the Tr̄tsus. Sāyana says in explanation of our stanza *api ca saṅgrāme sahajam aranam arim iva vasishthān praty aṣvam prerayanti, tataq ca balān dhanum parinayantī, vasishthān hantūm garasāndhanena caranti*. Sāyana doubtless has in mind the stanza RV. vii. 33. 6, which to him speaks in plain language of a defeat of the Bharatas by the Tr̄tsus: *dandā ivé 'd goḍjanāśa āsan párichinnā bharatā urbhakṣah: ábhavac ca puraetā vásistha dd it tr̄tsūnām vígo aprathanta* 'Like staves used for driving cattle, the insignificant Bharatas were broken.' And Vasiṣṭha became the leader; then indeed did the clans of the Tr̄tsu spread themselves out.' The stanza has been interpreted variously (cf. Hillebrandt, *Soma*, p. 110), but there seems to me no way of avoiding one conclusion. It states that the Bharatas were either for a time or altogether hostile, or without the services of Vasiṣṭha: cf. PB. xv. 5. 24. Either it contains an account of a contest between the Bharatas, the followers of Viçvāmitra, and the Tr̄tsus, the followers of Vasiṣṭha, in which the Bharatas were worsted—or, if the Bharatas and the Tr̄tsus are identical, as has been assumed by Ludwig, *Rig-Veda*, iii. 175, and Oldenberg, *Buddha*, p. 413 ff., then the stanza states that the Bharatas (Tr̄tsus) were powerless until Vasiṣṭha became their priest. Or, again, if we favor Hillebrandt's assumption that the Bharatas were defeated until the Tr̄tsus with Vasiṣṭha at their head came to their assistance, it is again the presence of Vasiṣṭha, the representative of the Brahmanical principle, which is contrasted with the condition of hostility or strangeness to Brahmanical life on the part of the Bharatas.\* I am, for my part, inclined to adhere to the simplest construction of the stanza, that which would see in it the account of a battle between the Bharatas (*ksatriya*) and the Tr̄tsus with Vasiṣṭha (*brahman*), the latter being representatives of brahmanical orthodoxy. In the course of the *rājasuya*-ceremony, at TS. i. 8. 10. 2; TB. i. 7. 4. 2; 6. 7, we find the formula *eṣa vo bharatā rājū, somo 'smākam brāhmaṇānām rājū* 'This person here, O Bharatas, is your king; Soma is king of us, the Brahmans.' The TB. adds *tasmāt soma-rājāno brāhmaṇāḥ*. In VS. ix. 40; x. 18, the same formula

\* Oldenberg's after-thought (Z.D.M.G. xlvi. 207 ff., based upon Berignie, *Religion Védique*, ii. 362), that the Tr̄tsus are identical with the Vasiṣṭhas, both being the priests of the Bharatas, seems to me the least probable of all that have been suggested.

occurs in the version *esa vo 'mī rājā*, etc., and Sāyana at QB v. 3, 3, 12 remarks that Bāuddhāyana reads *esa vo bharatā* etc., but that Apastamba presents the option of any of the following ethnic designations: *bharatāḥ*, *kuravāḥ*, *pañcālāḥ*, *kurupañcālāḥ*, or the indefinite *jandh*.\* Correspondingly, in the Kānya school of the VS. xi. 11 and 27, the formula occurs in the version *esa vah kuravo rājai 'sa vah pañcālā rājā*. It would seem as though the obvious prominence of the name *bharata* in the formula again accentuates the, so to speak, secular character of this clan: the Bharatas etc. with their *ksatriya*-king on the one side; the Brahmans with king Soma on the other. And we must not fail to remember in this connection that the Vasiṣṭhas are the typical Brahmans, as is stated explicitly e. g. at TS. iii. 5. 2. 1, *tasmād vāsiṣṭho brahmā kāryuh*. Upon the basis of this we would conjecture a possible literal translation of RV. iii. 53. 24: 'These sons of Bharata, O Indra, know separation [or separate feasts], not the (brahmanical) soma-feast.' The expression *cikitur nā propititvām* may mean 'they know not (or, they regard not) the matutinal soma-drink,' in the sense of 'they do not participate in brahmanical sacrifices;' on the other hand, *apapitvām cikitur* may mean either 'they know (or regard) separate feasting (or separation),' *apapitvām* being the opposite of *savitvām*. The warlike, non-brahmanical character of the Bharatas is also clearly expressed in the second half of the stanza: 'they drive the foreign, not the native horse;† they lead about in the battle the prize gained by the bow-string.'

We have thus concluded our course through the passages containing this group of words. There can be no illusion as to the degree of certainty which attaches to some of our interpretations; they are at times quite doubtful. But the majority of the passages with which we have dealt are fairly clear, and in some cases the denial of the presence of the stem *pītū* would seem to us to amount to mystification. We would emphasize once more that the relation of these words to the soma-practices runs like a red thread through a large number of the stanzas in which they occur. We may hope at least to have established our fundamental point, the connection of the words with *pītū*. The criticism in detail of the prevailing translations—if we may indeed speak of prevailing translations in the midst of so much unsettledness—will also arrest attention, and suggest to some one else the key to the renderings of some of the passages which our essay has not placed in the right light.

\* Cf. MS. ii. 6. 9 (69. 7), *esa te janate rājā* etc.

† The horse not bred at home, but obtained in predatory expeditions? Perhaps 'they drive their horses against their own people as though they were enemies,' thus again indicating the turbulence of the Bharatas.

## ARTICLE II.

# THE STORY OF EL-'ABBĀS IBN EL-AHNAF AND HIS FORTUNATE VERSES.

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A very interesting, though little known, Arabic handbook of Polite Literature (ادب) is the work entitled The Rising-places of the Full-moons (كتاب مطالع البدرور في منازل السرور), written by 'Alā 'd-Dīn el-Ghozūlī\* of Damascus, who died in the Mohammedan year 815 (beg. Apr. 13, 1412 A. D.). It is composed on a very original plan, which cannot be described here, and gives a birds-eye view of Arab life and customs and literature in a good many different phases. Hāfi Halifa (v. 598) mentions it, citing the opening words; and it is quite fully described by Flügel, in his Catalogue of the Arabic, Persian, and Turkish MSS. in the Royal Library at Vienna, i. 376 ff. The book was first printed at Cairo, in the year 1882.† Manuscript copies are scarce; very few, at least, have found their way to Western lands.‡ One came into the possession of the Library of the University of Strasburg§ in the winter of 1890-91, and at that time I was able to learn of only one other copy in Europe, namely that at Vienna. I have quite recently learned that the firm E. J. Brill, in Leyden, also possesses a copy.|| Of these manuscripts I shall have more to say later.

\* The full name is علاء الدين على بن عبد الله البهائى الغزولى الدمشقى.

† Brill, *Catalogue périodique*, No. 272 (28).

‡ In the colophon of the Cairo edition, the editor says that he knows of only a very few MSS. of the work.

§ This MS., which was brought, with a number of others, from Zanzibar, appears to be of Egyptian origin.

|| Catalogue d'une Collection de Manuscrits Arabes et Turcs. M. Th. Houtsma, Dr.; 1889; No. 143. It is very much to be wished that some library in this country would purchase this important collection, which is for sale.

The 20th chapter of this **كتاب مطالع البدور** is entitled **مسامرة أهل النعيم**.\* The chapter is divided into 7 "Nights" (not 6, as Flügel states), each Night containing a single narrative. These narratives vary considerably in length, and are in no way connected with one another. They have, for the most part, a distinct historical flavor. Authorities are generally cited, sometimes with considerable care. The whole chapter occupies about 27 large octavo pages in the Cairo edition.†

Soon after the above-mentioned manuscript was brought to Strasburg, Professor Nöldeke called my attention to the fact that, of the seven narratives of this 20th chapter, four at least are to be found in the Thousand and One Nights.‡ Upon making the comparison, I found the correspondence to be very close. Story No. 1 is the well-known tale of the Young Man of Bagdad, who lost his fortune, and was obliged to sell his favorite singing-girl.§ No. 3 is the adventure of Ibrâhim ibn el-Mahdi at the house of the rich merchant, where he saw the beautiful hand at an upper window, and obtained entrance by playing the parasite.|| The Prologue to this tale, the narrative of the Parasite of el-Bâsra, appears in the 1001 Nights as the Story of the Barber.¶ No. 5 is the historical anecdote of the reconciliation of Ibrâhim ibn el-Mahdi with the Caliph el-Mâ'mûn, with the episode of the barber-surgeon.\*\* No. 6 is the story of the Man

\* There is of course no necessary connection between this title and the "1001 Nights." Few Arab customs are older or more characteristic than the **مسامرة**.

† Whole number of pages, 608.

‡ It is not only in this 20th chapter of Ghozlî that parallels with the 1001 Nights are to be found. The story of Ibrâhim el-Mausilî and the Devil is told in Gh. i. 241 almost exactly as in the Nights. (In the latter, a similar anecdote is told also of Ibrâhim's son Ishâk.) The story of Ishâk el-Mausilî and the Basket is another example, though in Gh. (i. 248) the form of the narrative differs somewhat from that in the Nights, and the hero of the story is again Ibrâhim.

§ 1001 N., 2d Bûlâk ed., iv. 208 ff. (896th Night); Habicht's ed., x. 430 ff. (864th N.); Macnaghten's ed., iv. 357 ff. (896th N.); Lane's trans. (1841), iii. 572 (cf. ii. 578); Burton's trans., ix. 24. Also Kosegarten, Chrest. 22 ff. (cf. especially Preface, pp. x, xi).

|| Bûl. ii. 286 (347th N.); Hab. vii. 392 (606th N.); Mac. ii. 298 (846th N.); Lane ii. 506 (cf. i. 225!); Burton iv. 278. Also Mas'ûdî (ed. Barbier de Meynard), vii. 12; el-Iqd el-Farid (2d ed.), iii. 334. The story is a great favorite. I have found it, more or less altered, in other places besides those here mentioned.

¶ Bûl. i. (80th N.); Hab. ii. 253; Mac. i. 249. In all editions and translations.

\*\* Bûl. ii. 128 (278d N.); Hab. vii. 159 (586th N.); Mac. ii. 188 (278d N.); Lane ii. 336; Burton iv. 103. Also Mas'ûdî vii. 63-4, 67-72; Aghâf ix. 60 ff., and, more or less abridged, in a number of other places. Ghozlî cites as his authority Wâkidî, who heard the story from Ibrâhim himself.

of Upper Egypt and his Frankish Wife, who had come to Palestine with the crusaders.\* In each of these cases, the form of the narrative as told by el-Ghozūlī is identical with that found in the 1001 Nights; in fact, the correspondence is to a great extent verbal.† Story No. 2 also has points of connection with the Nights, as we shall see presently, though the relationship is far less apparent. Only Nos. 4 and 7 seem to have no such affinities.‡

I made a copy of the whole chapter, from the Strasburg MS. (S), in the early spring of 1891. This MS. is dated 1064,§ and is, on the whole, quite well written, though the writer omitted the diacritical points by the wholesale.|| Soon after, through the kindness and courtesy of the Library-Directors at Strasburg and Vienna, I was able to collate the Vienna MS. (V). This is dated 965,¶ and is beautifully written, in a very distinct and even hand. The diacritical points are almost always present. I also obtained a copy of the Cairo edition (C), and made a collation of this chapter. The edition seems to be based on a single manuscript. The text it presents is not so good as that of the Vienna manuscript.

The collation of this portion of the Brill Codex (B), which arrived after most of this article was already in print, shows that the manuscript stands on the same footing with the others. It presents a very good text, most nearly resembling that of S, but on the whole superior to it. My thanks are due to the members

\* Būl. iv. 200 (894th N.); Hab. x. 421 (863d N.); Mac. iv. 358 (894th N.); Burton ix. 19.

† The supposition is by no means unreasonable that Ghozūlī was used directly as a source by a compiler of the Nights. There is the alternative of a common source (or sources), however. Of course the question cannot be touched upon here. One thing is certain: if there is direct dependence, the order is from Ghozūlī to the Nights, not the reverse.

‡ No. 4 is a characteristic Bedouin tale of two separated lovers and their trusty friend; short, but well told. As for No. 7, it was certainly never included in the 1001 N. It is the story of the Caliph Mo‘awia, his son Yezid, and the wife of ‘Abd-Allah ibn Salām, mentioned by Landberg, *Proverbes*, i. 155. Ghozūlī borrowed it directly from Ibn Badrūn. It is long-winded and tiresome, and nobody but a مُشَكِّر would have found it sufficiently interesting to be included here. The same version, slightly abridged, is given in Humbert's *Analecta Arabica* (Paris, 1838), pp. 72 ff.

§ Beg. Nov. 22, 1653.

|| In this MS. constant use is made of the not uncommon system of diacritical signs according to which a small v-shaped mark written over س, م, ن, ح indicates that they are to be read unpointed, while the same is indicated in the case of د and ل by a dot underneath. I learn from a description of the Brill MS., kindly sent me by Dr. Herzog, of Leyden, that the same device is employed there also. S. abridges the narrative somewhat in the 6th and 7th Nights by omitting clauses from time to time.

¶ Beg. Oct. 24, 1557.

of the firm E. J. Brill for their kindness in allowing me the use of their manuscript, and to Dr. Herzsohn for his very careful copy.\*

So much by way of introduction. My present purpose is to furnish the text of Narrative No. 2 of this series, according to the available manuscripts and the printed edition, with a translation and some added comments; and further to demonstrate, if possible, another point of connection, besides those already mentioned, between the 1001 Nights and el-Ghozūlī; with the added hope of throwing some light on the origin of the particular narratives under discussion.

The second Night (الليلة الثانية) in el-Ghozūlī's 20th chapter is a very good example of the semi-historical narratives already alluded to. Its hero is the poet el-'Abbās ibn el-Almāṣṭ (†193 ?),† and the scene is laid in Bagdad. The omnipresent Caliph Ḥārūn er-Raṣīd and his Vezīr Yāḥyā ibn Ḥālid play an important part. The whole is told in a remarkably simple and matter-of-fact way, however, and on no less an authority than that of the celebrated writer el-Mubarrad. I do not know that the story in this form is to be found anywhere else.

The Arabic text given here, while containing readings from any of the sources, as they seemed preferable, will be found generally to represent the Vienna MS., which is beyond question the best of all. I have restored *hemza* (in the MSS. written as usual ء instead of ئ etc., and omitted altogether when in the line), and *teṣdīd* in most cases. I have also added vowels here and there, according to my own judgment. The four versions present no important variations, only such as ordinarily arise in process of transcribing. I have given them all here. The restored text has still some traces of copyist's blunders, common to all of the versions, as will be seen. Accordingly, all are to be traced

\* Besides making a pretty careful comparison of these four Nights (1, 3, 5, and 6) in Ghozūlī with the standard eds. of the 1001 N., and with the other sources mentioned above, I have compared the version of story No. 5 given in the very interesting Reinhardt Codex of the 1001 N., owned by the Strasburg library. This MS. and the Macnaghten ed. correspond here much more closely with Ghozūlī than do any of the others. Passages of some length entirely wanting in the Breslau and Būlāk editions are supplied by Codex R. and Maen. together, one furnishing a part and the other the rest.

† The full name is ابو الفضل العباس بن الاحنف الحنفي اليماني (ابو الفضل العباس بن الاحنف الحنفي اليماني) اليماني in Ḥaq. Hal. iii. 243, vii. 1067, seems to be a mistake. This poet seems to have been personally a great favorite among the men of his time. His verses were generally in an amatory vein. According to Ibn Hallikān, not a single laudatory poem ( مدح ) is to be found in his *dmāvān*.‡ So Ibn Hallikān. Ibn el-Athīr, Chron. vi. 130, gives the date as 188, and adds that some authorities give 193.

to a single copy, or else the autograph itself was faulty in these places.\* V. must have stood close to the original, and none of the others can be far removed. In this story of el-'Abbâs, the restored text is not wholly free from difficulties. In several places, especially toward the end of the narrative, it has evidently been abridged, generally at the cost of clearness. In translating, I have tried to follow the original closely, without sacrificing English idiom.

حدث ابو العباس محمد<sup>١</sup> بن يزيد النحرى المعروف  
بالمبره قال حدثنا محمد بن عامر الحنفى وكان من  
سادات بكر بن وائل وادركته شيخاً كبيراً مملقاً وكان اذا  
افتاد على إملاقه شيئاً جاد به وكان قد<sup>٢</sup> ولى قدیماً شرطة  
البصرة فحدثني هذا الحديث الذي ذكره ووقع الى<sup>٣</sup> من  
غير ناحيته ولا اذكر ما بينهما من الزيادة والنقصان الا  
ان معانى الحديث مجتمعة فيما اذكر لك حکي ان ثقیاناً  
 كانوا مجتمعين في نظام واحد كلهم ابن<sup>٤</sup> نعمة شرد عن  
اهله وقنع باصحابه فذكر ذاكر منهم قال كنا قد اکترینا<sup>٥</sup>

\* From the character of some of the blunders, the former would seem to have been the case.

<sup>١</sup> Om. V. and C.

<sup>٦</sup> C. B. لى . وقع .

<sup>٢</sup> C. كبير القامة.

<sup>٧</sup> C. ذكر .

<sup>٣</sup> C. خاص .

<sup>٨</sup> C. , ابناء , and inserts وكلهم after the next word.

<sup>٤</sup> V. حاذ (sic).

<sup>٥</sup> C. اکترینا . وقد كان . قدیما . B. om.

دارا شارعه<sup>١</sup> على حد الطريق ببغداد المعمورة بالناس وكتنا<sup>٢</sup>  
 نغلس<sup>٣</sup> احيانا وفسر احيانا على مقدار ما يمكن<sup>٤</sup> الواحد  
 من اهله وكتنا لا تستنكر<sup>٥</sup> أن تقع مونتنا<sup>٦</sup> على واحد منا  
 اذا امكنه ويبقى<sup>٧</sup> الواحد<sup>٨</sup> منا لا يقدر على شيء<sup>٩</sup> فيقوم به  
 اصحابه الدهر الاطول وكتنا اذا ايسرنا اكلنا ودعونا الملهمين<sup>١٠</sup>  
 والملهميات وكتنا في اسفل الدار فاذا عدمنا الطرب فمجلسنا  
 غرفة لنا<sup>١١</sup> نتمتع منها بالنظر الى الناس وكتنا لا نخلوا<sup>١٢</sup> من  
 نبيذ في عسر ولا<sup>١٣</sup> يسر فاننا كذلك يوما واذا<sup>١٤</sup> بفتقى يستاذن  
 علينا فقلنا له اصعد فاذا رجل نظيف<sup>١٥</sup> حلو<sup>١٦</sup> الوجه سرى<sup>١٧</sup>  
 الهمة تنبئ<sup>١٨</sup> رؤياه<sup>١٩</sup> انه من ابناء<sup>٢٠</sup> النعم فاقبل علينا فقال<sup>٢١</sup>

<sup>١</sup> C. follows , and omits . حد شارعه ببغداد . <sup>٨</sup> S. inserts another . الواحد .

<sup>٢</sup> C. omits . الملهمين .

<sup>٣</sup> C. . فكتنا .

<sup>٩</sup> Om. B.

<sup>٤</sup> V. and (with S. and B.) omits . نغلس . وفسر احيانا . The reading of V. may be the original, after all.

<sup>٥</sup> C. يملق .

<sup>١١</sup> So V. and S. S. rarely writes final ُ in any other way ; thus even نخلوا . C. has here ! ذوا .

<sup>١٢</sup> S. omits لا .

<sup>٦</sup> V. . نستكثـر . B. expressively marked ! صح موننا .

<sup>١٣</sup> C. omits . و بفتـا .

<sup>١٤</sup> B. . نصـيف .

<sup>٧</sup> S. . وان بقـى . B. . ويـقا . S. is especially apt to confound the two forms of final ـا .

<sup>١٥</sup> S. B. . شـريف .

<sup>١٦</sup> C. B. . يـظهر عليهـ . رـؤيـة .

<sup>١٧</sup> B. . اـهـل .

<sup>١٨</sup> C. B. . وـقـال .

انى سمعت باجتماعكم وأفتقتم وحسن منادمتكم حتى كأنكم  
ادرجتم<sup>١</sup> جميعا في قلب واحد فاحببْت ان اكون واحدا  
منكم فلا تختشنوني<sup>٢</sup> قال فصادف ذلك منا إقتارا<sup>٣</sup> من  
القوت وكثرة من النبيذ وقد كان قال لغلامه اول ما يأذنوا<sup>٤</sup>  
لي ان اكون كالحدهم هات<sup>٥</sup> ما عندك غتاب عنا غير كثير  
ثم ان<sup>٦</sup> هو قد اتي بسلة<sup>٧</sup> خيزران وفيها طعام المطبخ<sup>٨</sup> من  
جدى وفراخ ورُقاق وأشنان ومَخْلِب<sup>٩</sup> وأخْلَة<sup>١٠</sup> فأصبنا من  
ذلك ثم اصينا من<sup>١١</sup> شرابنا وانبسط الرجل واذا هو أحيانا<sup>١٢</sup>  
خلق الله اذا حدث واحسنهم استبعا اذا حدث وامسکهم  
عن ملاحقة<sup>١٣</sup> اذا خوف ثم أقضنا في<sup>١٤</sup> شرابنا وانبسط الرجل  
اذا هو<sup>١٥</sup> احسن النلس خلقا وخلقنا<sup>١٦</sup> وكنا ربما امتحناه<sup>١٧</sup>

<sup>١</sup> C. ادخلتم . B. transposes with the following.

<sup>٢</sup> C. قالب .

<sup>٣</sup> So B. and apparently S.; C. تختشنوني .

<sup>٤</sup> V. (sic). اكتارا .

<sup>٥</sup> B. ياذنون .

<sup>٦</sup> S. B. فهات .

<sup>٧</sup> C. ادا , and om. قد ; S. B. ثم . ادا .

<sup>٨</sup> S. B. add . من . فيها . من .

<sup>٩</sup> C. مطبخ .

<sup>١٠</sup> S. . ومَخْلِب .

<sup>١١</sup> C. داخله .

<sup>١٢</sup> C. . اقضنا في .

<sup>١٣</sup> C. . حيا .

<sup>١٤</sup> S. B. ; ملاحات . C. اللاحات .

Read ? اللاحاة .

<sup>١٥</sup> S. . اقضنا في . C. ; من .

<sup>١٦</sup> S. inserts after this word .

احسن خلق الله .

<sup>١٧</sup> This whole clause from on is hardly more than a mere repetition of the preceding, and probably had its origin in a copyist's blunder. I have omitted it in the translation.

<sup>١٨</sup> I. e., آمتحناه .

أن<sup>١</sup> ندعوه الى الشيء الذي نعلم انه يكرهه فيظهر لنا  
انه لا يريد<sup>٢</sup> غيره ونرى ذلك<sup>٣</sup> في إشراق وجهه وكنا نغنا<sup>٤</sup>  
به عن حسن المعنى ونتدارس اخباره وإذا به شغلنا<sup>٥</sup> ذلك  
عن تعرُّف وجهه<sup>٦</sup> ونسبة فلم يمكن منها<sup>٧</sup> غير معرفة الكنية  
فانا<sup>٨</sup> سأله عنها فقال ابو الفضل فقال لنا يوماً بعد اتصال  
الانس<sup>٩</sup> ألا اخبركم كيف عرفتكم قلنا إننا لنحب ذلك<sup>١٠</sup> قال  
احبببت<sup>١١</sup> في<sup>١٢</sup> جواركم جارية وكانت سيدة<sup>١٣</sup> ذات حبات و كنت  
اجلس لها في<sup>١٤</sup> الطريق ألتمس اجتيازها فاراها حتى اخلقني<sup>١٥</sup>  
الجلوس على الطريق ورأيت<sup>١٦</sup> عرفتكم هذه<sup>١٧</sup> فسألت عن

١. بـأـن .

٤. لـأـنـا .

٢. ان لا نـريد .

٥. فـبـيـنـمـا نـحـنـ مـعـهـ يـوـمـاـ .

٣. وـنـرـا .

٦. فـقـالـ (اـذـ قـالـ B.) الا الـحـمـعـ .

٤. I. e., of course, نـغـنـىـ . So B.

٧. ذـاكـ .

٥. V. B. , which would imply that the preceding was read

٨. وـكـانـ (sic), otherwise as in the text. C. has

٦. وـآـدـابـ . B., I find, really has the point under the ٥ .

٩. وـكـانـ سـيـدـهـ ذـوـ عـرـامـ . The feminine is undoubtedly correct, and appears again below. See the translation.

٧. This and all that precedes, beginning with وـكـتاـ , is omitted in C., the double occurrence of the word وجـهـ being the occasion of the blunder.

١٠. عـرـامـ . B. علىـ .

٨. Read ؟ فـلـمـ يـكـنـاـ مـنـهـ S. B.  
ولـمـ نـتـعـرـفـ (نـعـرـفـ) B. haveـ مـنـهـ

١١. فـارـهـاـ حـتـىـ B. اـخـلـقـنـىـ .

١٢. وـأـرـيـتـ .

١٣. Om. S.

خبرها فأخبرت<sup>١</sup> عن ائتلافكم ومساعدة بعضكم ببعضًا فكان<sup>٢</sup>  
الدخول فيما اتفق فيه آخر عندي من الجارية فسألناه عنها  
فأخبرنا فقلنا له ما نحيد<sup>٣</sup> عنها لك حتى نظفر<sup>٤</sup> بها  
فقال يا إخوتي<sup>٥</sup> أنا<sup>٦</sup> والله على ما ترون مني من شدة  
المحبة لها<sup>٧</sup> والكلف بها ما قدرت فيها حراماً قط وما<sup>٨</sup>  
تقديري الا مطاولتها ومصابرتها الى أن يمن الله بشردة  
فأشترىها واقام معنا شهرَيْن ونحن على غاية الافتياط  
بقربه والسرور بصحبته<sup>٩</sup> ثم اختلس منها فنالنا من<sup>١٠</sup> فراقه كل  
ممض<sup>١١</sup> ولوحة مولمة ولم نعرف له منها ذلة متسنة منه فكدر<sup>١٢</sup>  
عليينا من العيش ما كان طاب لنا به وتبع<sup>١٣</sup> عندنا ما<sup>١٤</sup> كان

<sup>١</sup> C. and S. فأخبرت . B. أني .

فأخبرت على .

<sup>٢</sup> Read ببعض ؟ فكان . B. لبعض .

<sup>٣</sup> C. , and omits لـ . قلنا .

<sup>٤</sup> For لا , as usual.

<sup>٥</sup> Om. C.

<sup>٦</sup> C. ولا .

<sup>٧</sup> C. بصحبته (sic).

<sup>٨</sup> C. لفراقه .

<sup>٩</sup> It is evident that something (perhaps مَضَى ?) has fallen out before this word (مُمِضَنْ).

<sup>١٠</sup> V. appears to have فتح (sic !),

though the three points are so placed that they might be distributed in almost any way.

<sup>١١</sup> V. مان حسن .

the ح .

<sup>١٢</sup> C. نظرك . S. نظفرك .

<sup>١٣</sup> V. ياخوتي . as usual. B. has

فقال after والله .

حسن بقربه وجعلنا لا نرى<sup>١</sup> سرورا ولا غمّا الا ذكرنا اتصال  
الانس والسرور بحضوره والغم بمقارنته  
فكنا فيه كما قال القائل<sup>٢</sup>  
يُذكّرنيهم<sup>٣</sup> كل خير رأيْتُه  
وشرّ غماً أفقك منهم على<sup>٤</sup> ذكرى<sup>٥</sup>

غاب عنا زهاء عشرين<sup>٦</sup> يوما ثم بينا نحن مجتازون يوما  
من الرصافة<sup>٧</sup> اذا به قد طمع في موكب نبيل ورئي جليل  
فحديث بصر<sup>٨</sup> بنا انحطّ عن دابتة وانحطّ غلمانه ثم قال  
يا اخوتى<sup>٩</sup> ما هنا<sup>١٠</sup> عيش بعدكم ولست اماماطلكم بخبرى الى<sup>١١</sup>  
المنزل ولكن ميلوا بنا الى المسجد فملنا معه فقال اعْرَفْكُم  
اولا بنفسي أنا العباس بن<sup>١٢</sup> الأحنف وكان من خبرى بعدكم  
انى خرجت الى منزلى من عندكم فاذا المسودة<sup>١٣</sup> محيبة

<sup>١</sup> B. فر.

C. ياخوتى. V. اخوانى. S.

<sup>٢</sup> C. الا اذا.انى inserts after these words  
والله.<sup>٣</sup> B. الشاعر . The metre is  
Tawil.<sup>١١</sup> After this word C. B. insert لى<sup>٤</sup> S. ذكرنيهم .

S. One would prefer to read

<sup>٥</sup> Om. S.

ما هنأ لى العيش .

<sup>٦</sup> S. and V. ذكر .<sup>١٢</sup> C. حتى آتى .<sup>٧</sup> B. اياما مقدارها عشرون

. ابن .

<sup>٨</sup> C. om. B. يوما . الرصافة  
(preceding).

V. C. B.

<sup>٩</sup> C. بصرنا به .<sup>١٣</sup> I. e., . المسودة .

بى فُهْضى بى الى دار امير المؤمنين خصرت الى يحيى بن  
خالد ثقال لى<sup>١</sup> ويحك يا عباس انما اخترتكم<sup>٢</sup> من ظرفاء  
الشعر لقرب<sup>٣</sup> مأخذك وحسن تائيك<sup>٤</sup> وأن الذى ندبتك له<sup>٥</sup>  
من شأنك وقد عرفت خطرات الخلفاء وإنى اخبرك ان  
ماردة هي الغالبة<sup>٦</sup> على امير المؤمنين اليوم وقد جرى  
بينها عتب فهى بداع<sup>٧</sup> المعشوق تأبى ان تعذر وهو<sup>٨</sup> بعزم<sup>٩</sup>  
الخلافة وشرف الملك يأبى ذلك وقد رمت الامر من قبلها<sup>١٠</sup>  
فأعيبانى وهو اجرى<sup>١١</sup> ان يستفرغ<sup>١٢</sup> الصباية فقل شعراً تسهل<sup>١٣</sup>  
عليه هذا<sup>١٤</sup> السبيل فقضى كلامه ثم دعا<sup>١٥</sup> امير المؤمنين  
فصار اليه وأعطيت دواة<sup>١٦</sup> وقرطاسا فاعتبرانى الزمع وأذهب

<sup>١</sup> Om. S. B.<sup>٤</sup> وهي .<sup>٢</sup> C. اخترتكم .<sup>٧</sup> C. (sic) يعز .<sup>٣</sup> V. S. B. القرب .<sup>٩</sup> C. من قبلها .<sup>٤</sup> I. e., تأييك , infin. of أنى .<sup>١١</sup> C. احرى .

(V.), C. مأينك .

<sup>١٢</sup> I. e., يَسْتَقْرِرَةً . But C.<sup>٥</sup> V. S. B. اندبتك . ندبتك لك (sic).تسقرة<sup>١٣</sup>, the s being regarded as suffix.

الغالبة .

<sup>١٤</sup> C. يسهل .

وأنه .

<sup>١٥</sup> C. هذة . B. inserts دع after<sup>٦</sup> C. ببلال . س. بدلالة<sup>٧</sup> undoubtedly for بدلال with the usual diacritical point under the د . B. بدلال .

عليه .

<sup>٨</sup> B. دعا .<sup>١٦</sup> V. دواتنا .

عنى كل قافية ثم افتحت لى شىء والرُّسُل تترى<sup>١</sup> فجاءتنى  
اربعة ابيات رضيتها وقعت صحيحة المعنى<sup>٢</sup> سهلة الالفاظ  
ملائمة لها طلب<sup>٣</sup> منى فقلت لأحد الرسل أبلغ الوزير انى  
قد قلت اربعة ابيات فان كان فيها مقنع وجهت بها فرجع  
الى<sup>٤</sup> الرسول بأن هاتها ففى اقل منها مقنع وفي ذهاب  
الرسول ورجوعه قلت بيتبين من غير ذلك الروى فكتبت<sup>٥</sup>  
الاربع ابيات<sup>٦</sup> في صدر الرقة وعقبت بالبيتين فكتبت  
العاشقان كلاهما متعقب<sup>٧</sup>

وكلاهما متوجد متغصب<sup>٨</sup>  
صَدَّتْ مُعَاصِبَةً وصَدَّ مُعَاصِبَا  
فكلاهما بما يعالجه متعجب  
راجح أحبتك الذين هجرتهم  
إن المتيم قل ما يتتجه

<sup>١</sup> B. تترى . The words seem to be a serio-comic adaptation from the Koran (Sur. xxiii. 46). C. has بین يدى instead.

<sup>٢</sup> المعنا .

<sup>٣</sup> بطلب .

<sup>٤</sup> Om. B.

<sup>٥</sup> وكتبت .

<sup>٦</sup> الاربعة الابيات .

<sup>٧</sup> شعرا . Om. V.; S. B. add

<sup>٨</sup> S. متعصب . In B. the second and fourth half-verses have exchanged places.

إِنَّ التَّجْنِبَ إِنْ تَطَاوِلَ مِنْكُمَا  
 دَبَّ السُّلُولُ لَهُ فَعَزَّ الْمَطْلُوبُ  
 وَكُتِبَتْ تَحْتَ ذَلِكَ  
 لَا بُدَّ لِلْمَاعِشِ مِنْ وَقْفَةٍ  
 تَكُونُ بَيْنَ الصَّدِّ وَالصَّرْمِ  
 حَتَّى إِذَا الْهَاجَرُ تَمَادَى بِهِ  
 رَاجَعَ مَنْ يَهْوَى<sup>١٠</sup> عَلَى رَغْمٍ<sup>١١</sup>  
 فَلِمَّا سَمِعَهَا امِيرُ الْمُؤْمِنِينَ قَالَ وَاللَّهِ لَكَأَنِّي قُصِّدْتُ بِهِ  
 فَقَالَ لَهُ يَحِيَّى فَأَنْتَ<sup>١٢</sup> وَاللَّهِ الْمَقصُودُ بِهِ هَذَا يَقُولُهُ الْعَبَاسُ

١. تطّول .

٢. ذب .

<sup>٣</sup> All the texts have السُّلُولَةُ (except B., which leaves the ل unpointed), but a glance at the metre is sufficient to show the true reading. The suffix in ل refers of course to التَّجْنِبَ .

<sup>٤</sup> The metre is Kâmil.

<sup>٥</sup> Metre, Sarf'. B. adds شُعْراً .

<sup>٦</sup> للعشاق .

<sup>٧</sup> وقفه .

<sup>٨</sup> يكون .

<sup>٩</sup> اذا ما .

<sup>١٠</sup> C. S. تَهْوِي . In B. the first consonant is unpointed, and the final letter is ل .

<sup>١١</sup> S. رَغْمٌ , one of the very few places where a vowel is given.

<sup>١٢</sup> C. يَحِيَّى بْنُ خَالِدٍ فَرَفِعَهُ مَا رَأَيْتُ شِعْرًا أَشْبَهَ بِمَا نَحْنُ فِيهِ مِنْ هَذَا وَاللَّهِ لَكَأَنِّي قُصِّدْتُ بِهِ فَقَالَ ..... يَقُولُهُ الْعَبَاسُ بْنُ الْأَحْنَافِ فِي هَذِهِ الْقَصَّةِ فَلِمَا قَرَا الْحُمْرَةَ وَاللَّهِ لَا أَنْتَ الْمَقصُودُ بِهِ .

بن<sup>١</sup> الاحنف فقال ما رأيت شعراً أشبه بما نحن فيه من هذا خلماً قرأ البيتين وافقى إلى قوله راجعَ مَنْ يَهْوَى<sup>٢</sup> على رغب استغرب صاحكاً حتى سمعت صحكه ثم قال إيه والله أراجع على رغم يا غلام هات البغل<sup>٣</sup> فنهض واذهله السرور عن ان يأمر لي بشيء فدعاني يحيى فقال لي إن شعرك قد وقع بغایة الموافقة واذهل امير المؤمنين<sup>٤</sup> السرور عن ان يأمر لك بشيء قلت لكن هذا الخبر ما وقع مني بموافقة ثم جاء [رسول]<sup>٥</sup> فسارة<sup>٦</sup> فنهض وثبت مكانى ثم نهضت بنهاية فقال لي يا عباس أمسيَتْ أَمْلَا<sup>٧</sup> الناس أتدرى<sup>٨</sup> ما سارني<sup>٩</sup> به هذا الرسول قلت لا قال قد ذكر لي<sup>١٠</sup> أن ماردة

<sup>١</sup> V. B. .ابن.

<sup>١١</sup> V. .لي.

<sup>٢</sup> S. C. . مما.

<sup>١٢</sup> Something of the kind has fallen out here and must be supplied, as the context shows plainly. It is an interesting fact that all the texts show the same gap.

<sup>٣</sup> S. B. . قرى.

<sup>٤</sup> B. C. , the marked من واقتصرى مهملة . فشاررة . فسارة .

<sup>٥</sup> S. C. . تهوا . ب. . تهوى .

<sup>١٣</sup> C. . أَمْلَى .

<sup>٦</sup> C. . النعل .

<sup>١٤</sup> V. . اتدرى .

<sup>٧</sup> S. C. . ونهض . ب. . فاذهله .

<sup>١٥</sup> C. . سارنى .

<sup>٨</sup> S. B. , and omit لـ . و قال .

<sup>١٦</sup> C. .

<sup>٩</sup> S. C. . شعرى .

<sup>١٧</sup> C. , ذكرنى , and omits . آن .

<sup>١٠</sup> B. . الامير .

B. om. . قد .

تلقت<sup>١</sup> امير المؤمنين لما علمت بمحبته<sup>٢</sup> فقالت يا امير<sup>٣</sup>  
المؤمنين كيف هذا ساعطها الشعر وقال هذا اتي بي<sup>٤</sup>  
اليك قالت فمن يقوله<sup>٥</sup> قال العباس بن الاحنف قالت ما  
فعلت<sup>٦</sup> معه قال ما فعلت شيئاً بعد قالت إدأ<sup>٧</sup> والله لا  
اجلس حتى يكافي<sup>٨</sup> قال فامير المؤمنين قائم لقياها وأنا  
قائم لقيام امير المؤمنين وهو ما يتناظران في صلتك فهذا  
كله لك قلت ما لي من هذا كله<sup>٩</sup> الا الصلة... ثم قال  
هذا أحسن من شعرك ثامر لى<sup>١٠</sup> امير المؤمنين بمال كثير  
وأمرت<sup>١١</sup> ماردة بمال دونه وامر الوزير بمال<sup>١٢</sup> دون ما امرت به  
وحملت على ما ترون من الظهر ثم قال الوزير من قمام  
اليد قبلك أَنْ لا تخرج<sup>١٣</sup> من الدار حتى يُوتى لك بهذا<sup>١٤</sup>

<sup>١</sup> C. بلغت.<sup>٨</sup> C. يكافي.<sup>٢</sup> C. بمحبته.<sup>٩</sup> Om. B.<sup>٣</sup> B. يامير.<sup>١٠</sup> It is evident that something is missing here. Perhaps فضحك?<sup>٤</sup> C. B. بـ، but corrected in B.  
to بي.<sup>١١</sup> Om. C. B.<sup>٥</sup> B. قاله.<sup>١٢</sup> S. inserts لى.<sup>٦</sup> S. omits the four following words, the double occurrence of فعلت being the occasion of the blunder.<sup>١٣</sup> B. om. مال and بـ.<sup>٧</sup> V. B. اذن.<sup>١٤</sup> C. B. ترجع من هذا الدار.<sup>١٥</sup> B. بمثل هذا.

المال ضياعاً فاشترىتْ لِ ضياع عشرين الف دينار ودفع  
إلى بقية المال فهذا الخبر الذى عاقنى عنكم فهلُمْوا حتى  
اقاسمكم الضياع وفرق فيكم المال فقلنا له هنأك الله  
بمالك! وكلنا راجع إلى نعمة من<sup>١</sup> الله فاقسم واقسمنا<sup>٢</sup> قال  
فأمضوا بنا إلى الجارية حتى<sup>٣</sup> نشتريها فمشينا إلى صاحبتها<sup>٤</sup>  
وكان جارية جميلة حلوة<sup>٥</sup> لا تحسن<sup>٦</sup> شيئاً أكثر ما فيها  
طرف اللسان وتأدية الرسائل وكانت تساوى<sup>٧</sup> على وجهها  
مائة وخمسين ديناراً فلما رأنا<sup>٨</sup> مولاه استامنا<sup>٩</sup> فيها  
خمسة وسبعين دينار فأجبناه<sup>١٠</sup> بالعجب فحط<sup>١١</sup> مائة ثم حط<sup>١٢</sup>

<sup>١</sup> S. B. مالك.

<sup>٤</sup> C. B. حلواء.

<sup>٢</sup> Om. B.

<sup>٦</sup> C. B. تحسين.

<sup>٣</sup> The ordinary form of expression would be فاقسم علينا يحسن (2d pers.), if the text is correct. S. يحسن (4th stem, passive), which is at least as good; vii. 125. 11. After these words we should expect at least ثم before pointed. C. تبخس.

قال.

<sup>٤</sup> Om. B. S. لنشتريها.

<sup>٧</sup> B. تساوى (sic).

<sup>٥</sup> C. B. صاحبها, the same divergence from V. and S. as that noted above in the case of سيدتها. There is no further mention of this 'mistress,' and in the negotiations that follow only the actual owner of 'the girl' (مولها) appears.

<sup>٨</sup> V. C. B. رانى . B. has صاحبها.

<sup>٩</sup> S. B. add إلى دار صاحبتها would have been less ambiguous.

<sup>١٠</sup> V. B. استامنى . C. اسامنى .

<sup>١١</sup> C. B. فأوحيناه.

<sup>١٢</sup> S. B. add دينار . V. S. B. omit the three following words.

قال العباس يا فتيان انى والله أحثشم بعد ما  
قلتم ولكتها حاجة في نفسى بها يتم سروري فإن ساعدم  
فعلت قلنا له قل قال هذه الجارية أنا اعاينها منذ دهر  
واريد ايشار نفسى بها يتم سروري فإن ساعدم فأخرك أن  
تنظر إلى بعين من قد ماكس في ثمنها... اعطيته فيها  
خمسماة دينار كما سأله قلنا فإنه قد حط مائتين قال  
وان فعل فصادفنا<sup>١٠</sup> من مولاه رجلا حرا فأخذ ثلاثة مائة<sup>١١</sup>  
وجهزها بالمائتين<sup>١٢</sup> فما زال<sup>١٣</sup> لنا محبتا إلى ان فرق الموت  
بيتنا.

١ V. S. B. قال.

<sup>2</sup> C. adds أقسام.

<sup>3</sup> S. يه (sic).

٤ C. عاینتها

<sup>٤</sup> C. بھا . There is evidently a dittograph here. The second فان ساعد تم is to be canceled, and it is perhaps best to read بھا here, and strike out the following words as far as فاکرہ .

<sup>٦</sup> Here, where ساعدتم فان is really needed, it is wanting! Read فاعطتني? C. has فاعطيه.

قال S. B.

<sup>8</sup> B. adds **كـ**, and omits **قدـ**.

٩. ماقین

<sup>١٠</sup> B. مولاها فصادقنا.

B. ١٠٠ دينار . C. ٣٠٠ دينار .

. بالمانیين S. B. ۱۹

<sup>12</sup> The narrative in these last lines is so condensed as to be obscure.

*Translation of the Story of El-'Abbâs Ibn El-Ahnûf and his Fortunate Verses.*

Narrated by Abu 'l-'Abbâs Mohammed ibn Yezid, the grammarian, generally known as el-Mubarrad.\*

I heard the story (he says) from Mohammed ibn 'Amir el-Hanaffi,† one of the chiefs of the tribe Bekr ibn Wâ'il. At the time of my acquaintance with him he was a very old man, living in straitened circumstances; but he was one who, whenever he found anything left over from his scanty means, was generous with it. He had been formerly prefect of the police of el-Basra, and he told me this story, which I repeat. I have happened to hear it from another source, and I do not remember now what particulars were added or omitted in either of the two versions; I am only sure that all the essential points of the narrative are contained in that which I relate.

The story goes that there were certain young men who had joined themselves together into one band, each of them a member of the wealthy class of society, who had withdrawn from his own people, and was content with the society of his comrades. One of their number recounts as follows: We had hired a house looking out upon the most frequented street of Bagdad. We were sometimes poor and sometimes rich, according to what one or another of us could get out of his people, and we were not unwilling that the burden of providing for us should fall upon some one of our number, if he was equal to it, or that one and another of us should be left without a copper, in which case his comrades would stand by him for any length of time. In times of prosperity we used to feast, and call in the musicians and singing-girls. We occupied the lower part of the house; so, when we were in want of diversion, our place of resort was a certain balcony, where we could amuse ourselves with looking at the passers-by.‡ At all times, whatever the state of our funds, we kept a supply of *nebidâs*§ on hand.

One day, while we were occupied in the manner just described, a young man, a stranger, asked to be admitted to our presence. We replied: "Come up!" So there appeared a well-dressed man, with a pleasant face, of noble disposition,|| one whose appearance indicated that he was a man of condition. Approaching us, he

\* Born 207, died 285 A. H.

† I. e., a member of the family Hanifa, who was the son of Luqaim ibn Sa'b ibn 'Ali ibn Bekr ibn Wâ'il. He thus belonged to the same family as el-'Abbâs himself.

‡ This feature of the Bagdad club has a very modern sound!

§ The well-known substitute for wine.

|| This part of the description is a little premature, evidently. The enthusiasm of the narrator may excuse him.

said : "I have been told of your social life together, and your admirable good-fellowship, which is such that you have come by degrees to have one heart in common, as it were. And I had a strong desire to become one of you ; so do not treat me ceremoniously, as an intruder." It happened that just then our stock of provisions was very low, while *nibidh* was abundant. Now the man had said to his servant : "As soon as they grant me permission to become one of them, produce what you have brought!" So he (the slave) disappeared for a moment, and then reappeared with a bamboo basket filled with dainties fresh from the bake-shop, kid's flesh and young fowls, and thin cakes; also *ušmân*, and *maḥlab*, and tooth-sticks.\* So we applied ourselves to these, and then to our *nibidh*, and the man relaxed, and we found him the liveliest of Allah's creatures when he was telling stories, and the best possible listener while another was narrating, and most admirable in refraining from contention when there was difference of opinion. We used often to test him by proposing to him that which we were sure he would dislike, but he always showed us that it was just what he wished, and we could see this in the lighting-up of his face. While he was with us, we never lacked for bright and witty conversation, and we used to read over his anecdotes together ; and, as it happened, that occupied us so completely that we failed to find out about the man himself or his lineage. In fact, we got possession of nothing more than his *kunyâ*,† for we asked him what it was, and he said : "Abu'l-Fadl." One day, soon after we had received him as our comrade, he said to us : "Shall I tell you how I came to know about you?" We replied : "We shall be very glad to hear." So he said "I have fallen in love with a certain girl here whose mistress has charge of singing-girls,§ and

\* *Ušmân* is alkali for washing the hands ; *maḥlab*, an aromatic grain used for perfuming. It was generally mixed with the alkali. It may seem strange that our hero should have seen fit to furnish his newly-made acquaintances with toothpicks and toilet-soap, in addition to the eatables ; but it was quite in keeping with Bagdad etiquette that he should do so. Such accessories as these were indispensable to every meal in high life, and it was evidently good form to be particular about them. Ghozûlî himself devotes nearly a whole chapter-division (ii. 64 ff.) to the preparation and use of *الخلال والمحلب والاشنان*.

† Dozy (Suppl.) gives a single example (Kosegarten, Chrestom. 147. 11) of this use of *اصاب من*, which he renders "goûter." I find it also in Ghozûlî i. 238. 14 ; 243. 17.

‡ The nickname, which every Arab had. As we might say that we had learned only the first name of a new acquaintance.

§ It was at this time the regular thing, particularly in Bagdad and the neighboring cities, for numbers of especially promising slave-girls to be educated together in establishments under competent management. (Cf. Kremer, *Kulturgeschichte des Orients*, ii. 108 ff.) Such houses as these often play an interesting part in stories of the 1001 N. The girls were carefully trained in music and poetry, and it was almost always the case that a few in each establishment were celebrated far

I used to sit by the street waiting for her to pass by, that I might see her. But at last, when I was worn out from sitting beside the street, I saw this balcony of yours ; so I asked about it, and was told of your good-fellowship and how you help one another. Then the wish to become one of your number grew hardly less strong\* within me than the passion for the girl." So we asked him about her, and he informed us. Then we said to him : " We will leave no effort untried until we have enabled you to get possession of her!" But he replied : " O my brothers, you see in what a state of passionate love for her I am, and yet I have never been able to use unlawful means. I can only wait for her, with all possible patience, until Allah shall graciously bestow riches upon me, and then I will buy her."

So he remained with us two months, and we were in the highest state of delight at having him among us as our comrade. Then he suddenly disappeared from us, and his absence caused us the greatest sorrow and distress ; moreover, we knew of no dwelling-place of his, where we might seek him. So everything in our existence became gloomy which had been gay, and we found those things hateful that had been beautiful in his society. It began to be the case that we experienced no joy or sorrow without calling to mind how we had been united with him in friendship, and our joy in his presence, and our grief at his absence. Our condition was that described in the words of the poet :

Whatever good or ill I experience reminds me of them ;  
And yet how far removed I am from them, in spite of the remembrance !

So he was absent from us for about twenty days. Then, one day, as we were coming from er-Rusâfa,† all of a sudden he appeared, attended by a stately cavalcade, and himself in gorgeous array. The moment he saw us, he dismounted from his beast, and his servants dismounted also. Then he said : " O my brothers, life has been of no use to me since I have been deprived of you ! I will not make you wait for my story until we come to the house, but turn aside, and come along with us now to the mosque." So we went with him, and he said : " I will tell you first of all who I am. I am el-'Abbâs ibn el-Ahnaf ; and this is

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and wide for beauty and for skill in song. Visitors were of course welcome, as possible purchasers, and it is easy to understand how these houses became the most popular gathering-places for rich young men of taste. Our hero, being low in funds, was reduced to straits. ذات حبائش makes here the impression of a phrase in common use. It is one with which I am not familiar, however.

\* Reading فَكَانَ .

† The name of a quarter in the eastern part of Bagdad, especially known as the burial-place of the Abbaside Caliphs. Ibn Athîr, vii. 185, speaks of a قصر الرصافة .

what happened to me after I left you. I went to my dwelling, and lo and behold, a guard from the palace\* appeared and took me in charge. So I was taken to the royal residence, and upon my arrival there was brought into the presence of Yahyâ ibn Hâlid, who cried out to me : "O 'Abbâs ! I have selected you from among the makers of elegant verses, because of the aptness of your improvising, and your painstaking deliberation, and also because the matter to which I have summoned you is something in which you will be interested. You know the whims of the Caliphs. I must tell you that the girl Mâridat† is just now in power with His Highness, but the two have quarreled ; so now she, in the presumption of a favored mistress, refuses to seek for forgiveness ; and he, in the majesty of the Caliphate and his royal dignity, also holds back. I have sought to bring about the reconciliation from her direction, but the task has proved too much for me. Now he is the more inclined of the two to rekindle‡ the affection ; so do you compose some verses by way of making this easy for him." Then, just as he had finished speaking, the Caliph summoned him, and he went into his presence. I was given ink and paper, but consternation had seized me, and taken every rhyme out of my head. Then I had a sudden inspiration (for inspiration is sent only at intervals),§ and there came to me four verses that just suited me—verses of the necessary point, of smooth diction, and exactly corresponding to what was required of me. So I said to one of the messengers : "Tell the Vezir that I have composed four verses, and, if they will suffice, I will send them in." The messenger came back to me with the answer : "Let us have them ; the smallest one of them will suffice !" Now, while the messenger was going and coming, I had composed two more verses, with a different rhyme-letter ;|| so I wrote the four verses on the upper part of the sheet, and followed them with the two.

The first strophe was as follows :

The two lovers have quarreled ;  
Each feels aggrieved, each nurses anger.

\* الْمَسْوَدَةُ , lit. 'wearing the black' (the Abbaside color), came to be

the technical designation for those in the employ of the Caliph.

† A slave-girl of foreign parentage, and an especial favorite with er-Râsîd. She was the mother of the Caliph el-Mo'tâsim. Mas'ûdi vii. 103 and Ibn Athîr vi. 374 give the names of her parents.

‡ The word in the text means to train (horses) well, to bring into lively condition.

§ A punning reference to the Koran, Sur. xxiii. 46.

|| The lines of an Arabic poem must all rhyme with each other, and are so written that the terminal letter (which is the same throughout) is repeated in unbroken succession down the page, forming a perpendicular row as regular as an embroidery pattern and called the "fringe." A change in the rhyme-letter means accordingly a new poem (or strophe).

She has turned away in wrath from him, and he from her ;  
Each is weary of whatever might bring healing.

Return to the loved-ones you have renounced ;  
The enslaved one,\* truly, should not stand long aloof.

When the estrangement between you has lasted long,  
Then indifference creeps in, and the reconciliation sought is hard to  
reach !

And I had written below this :

To every lover the time is sure to come  
For him to stand 'twixt strife and dissension sore ;

Until, when he feels the quarrel too long drawn out,  
He returns, in spite of himself, to his love once more !†

When the Caliph heard these verses, he said : "Really, it sounds as though I myself were the one aimed at here !" Yahyâ replied : "Sure enough, you are the one intended ; this was written by el-Abbâs ibn el-Âhnaf, to fit this very case." The Caliph said : "I have never seen verses that describe our present circumstances more exactly than these." Then, as he read the lines, and came to the words : "He returns, in spite of himself, to his love once more," he caught the humor of the situation, and burst out laughing, so that I heard him. Then he said : "Very well, I will 'return in spite of myself.' Here, boy, fetch the mule !"‡ So he rose up to go, and his joy made him forget to reward me. So Yahyâ called me, and said : "Your verses made a magnificent hit, but joy caused the Amîr to forget to reward you." I replied : "Very well ; only I can't say that these tidings make much of a 'hit' with me !" But

\* I. e. enslaved by Love ; an expression often occurring in Arabic poetry.

† I had been struck by a certain resemblance between the last line of this couplet and that of the graceful verses quoted by Ghozûlî in another place (i. 280) :

تحمّل عظيم الذنب ممن تحببه  
فإن كنت مظلوماً فقل أنا ظالم  
فاذك أن لم تحمل الذنب يا فتى  
يفارقك من تهوى وانفك راغم

I notice now that Mas'ûdî (vii. 246) in citing a portion of the latter, ascribes it to el-Abbâs ibn el-Âhnaf.

‡ I should have been inclined to read with C. نعل ('shoes,' or 'sandals,') if I had not happened to come across a passage in Aghâñî (ix. 90) telling how the Caliph er-Râsîd kept a little black donkey for the purpose of riding about from one apartment to another in his palace.

فقال هاتوا حماري فاتى بحمار كان له اسود يركبه فى القصر .

soon a messenger\* came, and spoke with him aside. Then he (Yahyá) sprang up, and I, who had remained where I was, now sprang up too. " 'Abbás," he said, "you are bound at last to become the richest of men. Do you know what private message this man has brought me?" I answered: "No." He said: "He told me that Márida came to meet the Caliph, when she heard of his approach, and said to him: 'O Commander of the Faithful, how has this happened?' He handed her the poem, saying: 'This has brought me to you.' 'Who is its author?' she asked; and he replied: 'El-'Abbás ibn el-Ahnaf.' 'And what have you done for him?' 'I have done nothing yet.' 'Then,' said she, 'I vow I will not sit down until he is rewarded.' So the Amfr puts himself at her bidding,† and I put myself at his; and they are waiting now with rival eagerness for your coming. So all this is for you." I answered: "What am I to get from 'all this,' as you call it, except the visit with them?" He laughed, and said: "You are more humorous now than you were in your verses!"

So the Caliph ordered a great sum of money to be given me,‡ and Márida and the Vezir followed his example, and I was raised to all this state of magnificence which you see. The Vezir said, moreover: "One thing more is needed to make your fortune complete, and that is that you should not leave this palace until you have provided yourself with an estate for part of this money." So an estate was bought for me, for twenty thousand dñars, and the rest of the moneys was paid over to me. And this is the adventure which kept me from you. So now come, and I will divide the money and the estates with you." We said to him: "We wish you all joy of this property of yours! As for us, we are all back again in Allah's own prosperity."§ He insisted, but we would not hear of it. Then he said: "Come with us now to where the girl is, and we will buy her." So we went to the dwelling of her mistress, and found her a beautiful girl, with a charming face, one whose excellence was unsurpassed in elegance of speech and aptness of expression.|| She was valued at 150

\* The word is wanting in the text.

† In قائم لها there is a punning reference to the جلس of the preceding sentence. For the ordinary use of the expression cf. e. g. 1001 N. (Macnaghten) iii. 418. 13.

‡ It is characteristic of the manner of this narrative that the most interesting scene of the entrance of the fortunate poet into the presence of the Caliph and Márida and his reception by them is wholly passed over.

§ I. e., we are more than satisfied in having you with us again.

|| I am not sure just what accomplishment is intended by تأدية الرسائل. In the story of Ibráhím el-Mauṣilí and the Basket, as told by Ghozúlî, the hero tells his charming acquaintances, the slave-girls, not to show themselves next day when he brings his companion, nor to let their voices be heard from behind the curtain except 'in such songs and recitations (?) as they may select' ما تختارن من الغناء: (او تقلنه من قول مراسلة: i. 244, 18.)

dinârs; but, when her owner saw us, he demanded of us 500 dinârs for her. We expressed our astonishment at this, so he came down one hundred in the price, then one hundred more. But el-'Abbâs said: "O my friends, I am really ashamed, after what you have said,\* but she is a necessity to me, and the one thing needful to complete my happiness; so, if you approve, I will do what I intend." We answered: "Say on." He said: "I have had my eye upon this girl for some time past, and purpose now to bestow upon myself this crowning gift. And I am unwilling that she should look upon me as haggling over her price. If you agree, I will give him 500 dinârs for her, as he has demanded." "But," we said, "he has already come down two hundred in the price." "Even that fact shall make no difference," he answered. But her master proved to be a generous-minded man, for he kept three hundred dinârs, and gave her the remaining two hundred for her outfit.<sup>†</sup>

And el-'Abbâs remained with us, in close friendship, until death separated us.

#### *Correspondences and Comments.*

Professor Nöldeke directed my attention to the fact of a certain resemblance between this story and that of Abu 'l-Hasan of Horisân, narrated in the 1001 Nights.<sup>‡</sup> (Found in the Bûlûk and Calcutta [Macnaghten] editions,<sup>§</sup> but wanting in the Breslan ed. Lane's trans. omits it, as do the English translations generally. Burton, ix. 229 ff., has it.) Its main features are as follows: A certain rich young merchant of Bagdad falls desperately in love with one of the favorite slave-girls of the Caliph el-Mutawekkil. He manages, at the risk of his life, to enter the palace, disguised in the Caliph's own clothes. After once or twice barely escaping discovery, he accidentally meets the sister of his charmer, who at first takes him for a robber, but finally brings about a meeting of the two lovers. Just as they are rushing into each other's arms in the approved fashion, a messenger appears at the chamber door and announces the approach of the Caliph. It is a moment of desperation, but the girl thrusts her lover into the refrigerator,<sup>||</sup> and shuts the cover after him. So the Caliph enters. He is in trouble, for he has had a quarrel with the girl

\* I. e., after you have taken the trouble to beat the man down in his price.

† I. e., the *jahâz*, or bridal furnishings.

‡ Concerning the nature of the resemblance intended by him I can only conjecture, as I neglected to ask. I did not at that time expect to make a special study of this 2nd Night.

§ Bûl. iv., (959th N.); Macn. iv., 557 ff.

سرداب, generally a small underground chamber, where provisions, wine, etc., could be kept cool. Burton remarks that almost every house in Bagdad has one, though it is unknown in Cairo. The word is Persian.

el-Benga,\* his favorite of all the *hārim*, and wishes our heroine, who is the most skilful of the singing-girls, to comfort him with her music. She takes a lute, and improvises some verses calculated to soften his heart.† The singer surpasses herself. The Caliph is enraptured, and the young man, listening from the depths of the refrigerator, is so excited that, as he himself expresses it, "had it not been for the grace of Allah Almighty, I should have shouted for joy, and thereby brought destruction on myself and my friends." After listening to a few more verses of the same sort, His Majesty trots off to make peace with his favorite, first rewarding the singing-girl by releasing her from slavery and making her a free woman. So the young man is brought forth from his narrow quarters, and measures are at once taken to get him out of this dangerous place, the palace. He is disguised as a woman, and attempts to pass out unobserved, but is discovered, and brought before el-Mutawekkil. He regards himself as a dead man, and in sheer desperation tells the exact truth. But the Caliph, instead of ordering his head to be cut off, pardons him, and marries him to the girl; and the two live together in happiness and luxury to the end of their days.

Here is the genuine flavor of the "Arabian Nights." The story is told with all the bright coloring and splendor of circumstance with which we are familiar, full of striking situations and hair-breadth escapes. It makes a far more dazzling and exciting tale than this "Second Night" of ours, which seems bare and commonplace in comparison. Moreover, we receive the impression of two entirely distinct stories, standing in most respects far apart. But it is quite possible, after all, that the two are closely related to each other.

There is one point, manifestly, at which they cross: namely, the fact that in each a Caliph is reconciled to his mistress by the influence of an opportune verse of poetry. In both el-Ghozūlī and the 1001 Nights this is the hinge on which the whole story turns. The narrative at this point, moreover, exhibits a certain verbal correspondence in the two versions.‡ In the story of

\* So named in all the editions, and further defined as the mother of (the Caliph) el-Mo'tazz. But the name is incorrect, and the result of a scribal error for Kabīha. Cf. *Mas'ūdī* vii. 270, 372; *Ibn Athīr* vii. 135. The latter adds that el-Mutawekkil gave her this name ('Ugly-face')

وكان المتكوك سبباً لها قبيحة because of her extreme beauty:

لحسنها وجمالها كما يسمى الاسود كاغوراً ; which latter comparison reminds one of how in our Southern States, in slavery times, "Snowball" was a name frequently given to particularly black darky babies.

† The verses are quite different, however, from those in el-Ghozūlī.

‡ This, together with the point of agreement just mentioned, I suppose to have constituted the resemblance alluded to by Professor Nöldeke.

Abu 'l-Hasan, the incident is introduced in the following words : "Now the Caliph was devoted to a certain girl named el-Benǵā\*" (she who was the mother of el-Mo'tazz), but a quarrel had parted the two ; so now she, for the might of her beauty and her charms, will not seek to be reconciled with him ; and he, for the majesty of the Caliphate and the royal throne, will not seek reconciliation with her."† This coincidence in form of expression with el-Ghozūlī may be explained, of course, on general grounds ; but it is more natural to suppose either direct dependence of some sort, or that these words are a characteristic survival from an oft-repeated popular anecdote.

A few months ago, I happened to be looking into Kosegarten's Chrestomathy,‡ for another purpose, and noticed this same story of Abu'l-Hasan of Horásán, edited from a MS. of the 1001 Nights in the library at Gotha. The text given here varies little from that of the other editions, except in the case of the verses which the singing-girl recites to the Caliph. Among these I was surprised to find the identical couplet ascribed by Ghozūlī to el-'Abbás ibn el-Aḥnaf in this narrative. The first half-verse has been lost, and its place supplied from the second verse ; there is no other change of importance :

حتى إذا الهجر تمادي به  
يكون بين الهجر والصرم  
حتى إذا الهجر تمادي به  
وأصل من يهوى على رغم

This, it seemed to me, furnished an additional link in the chain of connection between the two stories.

At about the same time, I came across two more of the verses of our Ghozūlī narrative, namely the two that form the basis of the first strophe. They are cited by Ibn Hallikān in his article on Ibráhím el-Mauṣilī. After speaking in general terms of Ibráhím's fame as a musician, the author continues :§ "It is related that the Caliph Hárṣún er-Raṣíd was passionately fond of a fair slave named Márida, but they quarreled, and their mutual displeasure continued for some time. This induced Gá'far the Barmekide|| to order el-'Abbás ibn el-Aḥnaf to compose something applicable to the circumstance, and the following verses were written by him in consequence (here follow the two verses

\* Read "Kabiha," according to preceding note.

† The Arabic text is the same in all the editions. The form of words used is generally different from that in Ghozūlī.

‡ *Chrestomathia Arabica*, Leipzig, 1828.

§ Slane's Translation, i. 21.

|| The well-known Vezir, son of the Yaḥyá of our narrative.

beginning 'Return to the loved ones you have renounced' etc., given in the same form as in el-Ghozûlî). In pursuance to Gâfar's orders, Ibrâhîm\* sung these verses to er-Râṣîd, who immediately hastened to Mârida, and got reconciled to her. She then asked him what brought about this event; and, being informed of what had passed, ordered to Ibrâhîm and el-'Abbâs a present of 10,000 dirhems each; and er-Râṣîd, on her request, recompensed them with a reward of 40,000 dirhems." From this it would appear that the same story of the poet el-'Abbâs, with some slight variations, and with the same verses (at least in part), was widely known and credited in literary circles in the early centuries of Islâm.

That the story told by Ghozûlî is considerably older than that in the 1001 Nights is of course certain, if it really comes from el-Mubarrad; and this I see no good reason for doubting.† He was a contemporary of el-Mutawakkil,‡ and any such stories concerning this ruler must have arisen after his time. His cautious statement concerning the "two sources" from which he had heard the story may mean much or little; but at any rate it is plain enough that what we have in el-Ghozûlî is not a story made up out of whole cloth, nor one that has been much "worked over." What facts lie back of it is another question. The verses—certainly the two cited by Ibn Hallikân, and probably the others also§—are genuine compositions of the poet el-'Abbâs, and were much quoted. Possibly they gave rise to the whole story, though the incident of the reconciliation may have had some foundation in fact. That any other than er-Râṣîd was the original of the story seems unlikely.|| In any case, this is one of the oldest tales of this class that we have concerning that monarch.

The relative age of this version would appear to be attested also by the episode of the young men's "club" in Bagdad (which certainly did not originate from the story of the verses), and the very tame incident of the purchase of the slave-girl, together with the somewhat loose way in which both are connected with the adventure in the palace.

The addition of Ibrâhîm el-Maušîlî, as found in Ibn Hallikân, is evidently a later improvement.

\* He was perhaps the most celebrated musician of all Arab history. His son Ishâk was hardly less gifted, and the two are the heroes of many anecdotes.

† Ghozûlî generally makes the impression of using his sources carefully.

‡ Reigned from 232 to 247 A. H. (847-861 A. D.).

§ The first two verses of the first strophe are decidedly commonplace, not to say awkward. If our poet wrote them, they are at least no credit to him.

|| The tendency to substitute his name on all possible occasions is well known.

As for the tale of Abu'l Hasan of Horásán, it is an admirable specimen of the work of the professional story-teller. Its chief incident, that of the verses, was furnished by the older anecdote of the poet el-'Abbás. I am inclined to think that in the above-mentioned appearance of the el-Ghozálí couplet in the Gotha MS. of the 1001 Nights, edited by Kosegarten, may be seen a survival from the original borrowing, though it may be a later transfer. Of course, the substitution of el-Mutawekkil for Hárún er-Rásid followed necessarily, in view of the fact that the anecdote of the reconciliation of the latter with Márída was already well known.\* Concerning the growth of the remainder of the story of Abu'l-Hasan, and whether some other already existing tale was utilized, one can only conjecture.

A story quite similar in many respects is that of the Young Merchant who Ate the Garlic (Habicht ii. 165, Maen. i. 217, Bélik i. 27th N. In all the well-known translations). In this case, the young lover is brought into the palace concealed in a dry-goods box. The girl hides him in a closet, to avoid the Caliph. There is no mention of a royal quarrel, and no verses are recited. The Caliph is er-Rásid. This tale appears to have belonged to the oldest redaction of the Arabic "Nights" of which we have any certain knowledge.† Very possibly an older variation of it may have furnished the framework for the story of Abu'l-Hasan of Horásán.‡ Still, the exciting incident of a young man falling in love with one of the famous beauties of the royal harem, and daring to effect a meeting with her, almost before the very face and eyes of the Caliph, is a theme that would most naturally suggest itself to story-tellers of the days of the Caliphate. One may well be cautious in drawing conclusions here.

\* Of course there is no significance in the apparent "coincidence" that Márída and Kabilja, both foreign slave-girls, were mothers of succeeding lines of Caliphs. During this period of the Abbaside rule, a Caliph whose mother was not a foreign slave was the exception. Not so in the days of the Omayyads!

† Cf. Zotenberg's *Aladdin*, 7. 38; Burton x. 98 ff.; August Müller in the *Deutsche Rundschau* for July '87, p. 88 etc.

‡ Since the above was in print, a copy of Professor De Goeje's interesting and valuable paper "De arabische Nachtverhalen" (published in "De Gids," 1896) has come into my hands. It throws additional light from another side on the question of the origin of these two tales from the "Nights" (p. 12 ff.), and I am glad to find my conjecture of a relationship between them thus confirmed. With the incident of the verses, and the story of el-'Abbás, De Goeje's essay is not concerned.

### ARTICLE III.

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## A CYLINDER OF NEBUCHADNEZZAR.

BY DR. ALFRED B. MOLDENKE,

OF NEW YORK CITY.

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Presented to the Society April, 1893.

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THE cylinder published in the following pages was purchased in 1878 by Gen. C. P. di Cesnola for the Metropolitan Museum of Art of New York City from the British Museum. Although it has been in New York for so long a period, and several attempts at decipherment were made, it has never, as far as I am aware, been published. It is still in a splendid state of preservation, and forms one of the principal attractions of the Museum's collection of Babylonian antiquities. The individual signs are blurred in some parts (especially II. 6); but the outlines can still be traced. The cylinder is 5 inches high, and  $2\frac{1}{4}$  inches in diameter at the thickest part.

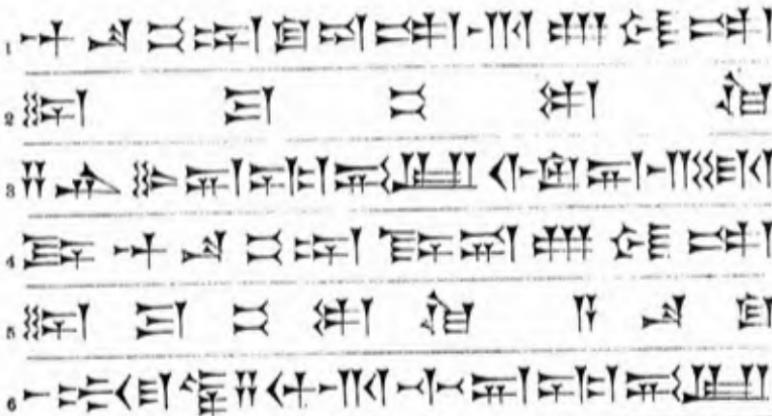
The text is divided into two columns. These columns are, however, separated only by a slight ridge-like elevation of clay, and not, as we generally find it, by straight lines. The latter, on the other hand, are employed to divide the individual text lines. A small space marks the beginning of the text. The lines of columns I. and II. meet each other in the middle of the cylinder, and really form one long line. The only exceptions are: I. 16 = II. 16, 17; I. 22 = II. 23, 24; and I. 25 = II. 27, 28. Hence column II. contains three lines more than column I.

The text treats of a wall that Nebuchadnezzar had built in order to strengthen the defenses of Babylon and its cherished temple Esagila. This wall he built even further away from Babylon than its already strong and famous wall Imgur-Bel. Both are to protect the eastern part of the city against an enemy. Each forms a defense by itself; the walls are not connected in any way. The new wall is strengthened also by the digging of a ditch on the outer side. It is built "like a mountain," out of pitch and glazed bricks, and it forms an addition to the wall that Nabopolassar had built, called Gatnushi. Nebuchadnezzar's work, however, is superior to that of his father. For the wall built by the latter had to be made higher in order to be in harmony with

the one built by his son. The work is done thoroughly, the foundation being placed even below the level of the water. The document, perhaps also this cylinder, finds its place on the level of the sea, so low as to be out of the reach of inimical hands, but still high enough to be safe from the destructive power of water. The side of the wall, the one toward the enemy, is particularly strengthened against the ravages of the battering ram. The wall is then adorned with a large gate, undoubtedly of the most beautiful architecture, which shall remain an eternal monument of the fame of Nebuchadnezzar. But Babylon was a land of religion, and the king knows that he can only succeed with the help of the gods. Hence the inscription ends with a prayer to Marduk, the tutelary deity of Esagila, which sanctuary Nebuchadnezzar is thus eager to defend from defiling hands.

Through the kindness of Prof. Hall of the Metropolitan Museum of Art, who placed the cylinder at my disposal, I am enabled to publish it here in full.

### *First Column.*



## TRANSLITERATION.

I. 1. *Na-bi-um-ku-du-u-r-i-u-*  
*su-ur*  
 2. *šar Ba-bi-lam iššitu*  
 3. *za-ni-in I-sag-ila u I-zi-du*  
 4. *már <sup>II</sup> Na-bi-um-apal-u-*  
*su-ur*  
 5. *šar Ba-bi-lam iššitu a-na-*  
*ku*  
 6. *aš-šum ma-as-sa-ar-ti I-*  
*sag-ila*

## TRANSLATION.

Nebuchadnezzar,  
King of Babylon,  
adorner of Esagila and Ezida,  
son of Nabopolassar,  
King of Babylon, am I.  
In order to (7) strengthen (6)  
the defense of Esagila,

8. 約主事  
9. 諸侯之  
10. 命十  
11. 諸侯之  
12. 命十  
13. 諸侯之  
14. 諸侯之  
15. 諸侯之  
16. 諸侯之

#### TRANSLITERATION.

7. *du-un-nu-nim*
8. *li-im-nim u ša-ak-gi-šum*
9. *a-na Ba-bi-lam* *irişitu lā  
sa-na-ki*
10. *ga-an ta-ha-zı a-na Im-  
gur-Bil*
11. *dár Ba-bi-lam* *irişitu lā  
da-bi-šu*
12. *ša ma-na-a-ma šar ma-  
ab-ri lā i-pu-šu*
13. *in ka-ma-at Ba-bi-  
lam* *irişitu*
14. *dáru dannu ba-la-ri* *şit  
Şamşı*
15. *Ba-bi-lam* *irişitu u-ša-aş-  
bi-ir*
16. *hiri-su ab-ri-i-ma*

## TRANSLATION.

(that) an enemy and a destroyer  
against Babylon might not press  
the storm of battle, in addition  
to Imgur-Bel,  
a wall of Babylon not touching  
it,  
which no king before had done,  
on the outer line of Babylon  
a strong wall, in the region of  
the east,  
I let surround Babylon.  
Its canal I dug;

17.	𠁧	𠁨	𠁩	𠁪	𠁫	𠁬	𠁦
18.	𠁩	𠁨	𠁨	𠁩	𠁩	𠁩	𠁩
19.	𠁩	𠁨	𠁨	𠁩	𠁩	𠁩	𠁩
20.	𠁩	𠁨	𠁨	𠁨	𠁨	𠁨	𠁨
21.	𠁩	𠁨	𠁨	𠁨	𠁨	𠁨	𠁨
22.	𠁩	𠁨	𠁨	𠁨	𠁨	𠁨	𠁨
23.	𠁩	𠁨	𠁨	𠁨	𠁨	𠁨	𠁨
24.	𠁩	𠁨	𠁨	𠁨	𠁨	𠁨	𠁨
25.	𠁩	𠁨	𠁨	𠁨	𠁨	𠁨	𠁨
26.	𠁩	𠁨	𠁨	𠁨	𠁨	𠁨	𠁨
27.	𠁩	𠁨	𠁨	𠁨	𠁨	𠁨	𠁨

## TRANSLITERATION.

17. *šu-pu-ul mi-i ak-šu-ud*  
 18. *ap-pa-li-is-ma*  
 19. *ka-ar a-bi-im ik-zu-ur-ru*  
 20. *Ga-at-nu-ši išištu in-šu*  
 21. *dáru dannu ša ki-ma  
sa-tu-um*  
 22. *la ut-ta-aš-šu*  
 23. *in kupri u agurri*  
 24. *ab-ni-ma*  
 25. *it-ti ka-ar a-bi ik-zu-ur-ru*  
 26. *i-ši-ni-ik-ma*  
 27. *i-ši-su in i-ra-at ki-gal-ši*

## TRANSLATION.

the level of the water I reached  
and I saw.  
The wall (that) my father had  
erected  
(namely) Gatnushi, I raised:  
a strong wall, like a mountain  
(which) cannot be moved,  
of pitch and glazed bricks  
I built,  
and with the wall (that my)  
father had erected  
I joined.  
Its foundation on the breast of  
the lower world

## Second Column.

1.	𒂗	𒃲	𒁕	𒁕	𒂔	𒂔	𒂔
2.	𒂔	𒂔	𒁕	𒂔	𒂔	𒂔	𒂔
3.	𒂗	𒂔	𒂔	𒂔	𒂔	𒂔	𒂔
4.	𒂔	𒃲	𒃲	𒂔	𒂔	𒂔	𒂔
5.	𒂗	𒃲	𒂔	𒂔	𒂔	𒂔	𒂔
6.	𒂔	𒂔	𒂔	𒂔	𒂔	𒂔	𒂔
7.	𒂔	𒂔	𒂔	𒂔	𒂔	𒂔	𒂔
8.	𒂔	𒂔	𒂔	𒂔	𒂔	𒂔	𒂔
9.	𒂗	𒃲	𒁕	𒁕	𒂔	𒂔	𒂔
10.	𒂔	𒂔	𒁕	𒁕	𒂔	𒂔	𒂔
11.	𒂔	𒂔	𒂔	𒂔	𒂔	𒂔	𒂔

## TRANSLITERATION.

II. 1. *u-ša-ar-ši-id-ma*  
 2. *ri-i-ši-šu sa-da-ni-iš*  
 3. *u-za-ak-ki-ir*  
 4. *i-ta-at dāri a-na du-un-nu-nim*  
 5. *u-ša-al-bi(!)-iš-ma*  
 6. *in du a-šur-ra-a-rati-a-am*  
 7. *iš-di dāri a-gur-ri i-mi-id-ma*  
 8. *in i-ra-at ap-si-i*  
 9. *u-ša-ar-ši-id ti-mi-in-šu*  
 10. *ma-as-qa-ar-ti I-sag-ila*  
 11. *u-Ba-bi-lam<sup>irṣitu</sup> u-da-an-ni-mi-ma*

## TRANSLATION.

I placed;  
 its top mountain-high  
 I raised.  
 The side of the wall for strength  
 I fitted (clothed).  
 On the outside a beautiful (?)  
 sea,  
 at the foundation of the wall,  
 with glazed bricks I built;  
 on the level of the sea  
 I established its document.  
 The defense of Esagila  
 and of Babylon I strengthened.

12.	巴	巴	安	巴	巴	安
13.	巴	巴	安	巴	巴	安
14.	十	合	巴	巴	巴	十
15.	巴	安	巴	十	巴	巴
16.	巴	巴	巴	巴	巴	巴
17.	巴	巴	巴	巴	巴	巴
18.	巴	巴	巴	巴	巴	巴
19.	巴	巴	巴	巴	巴	巴
20.	巴	巴	巴	巴	巴	巴
21.	巴	巴	巴	巴	巴	巴
22.	巴	巴	巴	巴	巴	巴

## TRANSLITERATION.

12. *ba-ba-am da-ir-a-am*  
 13. *ša šar-u-ti-ia aš-ta-ak-ka-*  
     *an*  
 14. <sup>an</sup> *Marduk* <sup>an</sup> *bil ildāni*  
 15. *i-lu ba-nu-u-a*  
 16. *in ma-ab-ri-ka*  
 17. *ip-ši-tu-u-a li-it-mi-ru*  
 18. *lu-la-ab-bi-ir a-na da-ir-a-*  
     *tim*  
 19. *ba-la-at um-mi-im ri-i-ku-*  
     *tim*  
 20. *ši-bi-i li-it-tu-ti*  
 21. *ku-un-nu ku-su-u*  
 22. *u la-ba-ri pa-li-i*

## TRANSLATION.

An eternal gate  
 of my majesty I made.  
 O Marduk, lord of the gods,  
 god, my creator,  
 before thee .  
 let my works appear;  
 let become old to eternity  
 (my) life for distant days.  
 Enjoyment of the fullness of life,  
 permanence of throne,  
 and long duration of reign,

23	॥	𒂗	𒃲	𒁕	𒉢	𒃲	𒃲	𒃲	𒃲
24	𒈾	𒂔	𒃲	𒃲	𒃲	𒃲	𒃲	𒃲	𒃲
25	+	𒃲	𒃲	𒃲	𒃲	𒃲	𒃲	𒃲	𒃲
26	𒃲	𒃲	𒃲	+	𒃲	𒃲	𒃲	𒃲	𒃲
27	𒃲	+	𒃲	+	𒃲	𒃲	+	𒃲	+
28	𒈾	+	𒃲	+	𒃲	+	𒃲	+	𒃲
29	𒈾	+	𒃲	+	𒃲	+	𒃲	+	𒃲
30	𒈾	+	𒃲	+	𒃲	+	𒃲	+	𒃲

## TRANSLITERATION.

23. *a-na ši-ri-iₖ-tum šu-ur-kam*  
 24. *lu-ri-ši-tu kul-[lat napšat]-ia*  
 25. *“ Marduk at-ta-a-ma*  
 26. *in ki-bi-ti-ka ki-it-ti*  
 27. *ša lā na-ka-ri*  
 28. *lu-ti-bu-u lu-za-ak-tu*  
 29. *ka-ak-ku-u-a*  
 30. *ka-ak na-ki-ri li-mi-i-su*

## TRANSLATION.

for a present may he present and  
 may he help (me) all my life.  
 O Marduk, thou,  
 According to thy just commands,  
 which do not change,  
 may go out, may wound  
 my weapons; (and)  
 the weapons of (my) enemies  
 may they lay low.

## NOTES.

I. 16. “Its” canal: that is, the canal that was considered a necessary adjunct to each wall.

II. 5. The fourth sign in this line, usually read *ni*, is to be read *bi* here, and the word is to be taken from *labāšu*.

II. 6. *a-šur-ra-a-ra* I would, for lack of a better explanation, connect with *šaruru* ‘beauty, splendor.’ *kima šit arhi unammir ša-ruru-šu* (VR. 64, col. II. line 23) ‘Like the rising of the moon I made its “beauty” shine.’

The sense of lines 6 and 7 of column II. is that Nebuchadnezzar lined the sides of the lake he constructed with glazed bricks, thus giv-

ing him the right to call the lake "beautiful," and also to use the word "build."

This Babylonian dialect, found on nearly all the building inscriptions of Nabopolassar, Nebuchadnezzar, and Nabonidus, has many marked peculiarities. A few of those that occur in this text are:

The use of *s* for *š*: in the suffix of the 3rd pers. sing., I. 16, *bi-ri-su* for *bi-ri-šu*; I. 27, *i-ši-su* for *i-ši-šu*. This, however, is often met with also in Assyrian texts. Then in I. 21 we have *sa-tu-um* for *ša-du-um*; II. 2, *sa-da-ni-iš* for *ša-du-ni-iš*.

Also the use of *k* for *ki*: I. 9, *sa-na-ki* for *sa-na-ki* from *sandku* 'press with hostile intent.' Also *in* is used for *ina*: I. 18, 23, 27, II. 6, 20, 26. In I. 8 we have *ša-ak-gi-šum* for *ša-ak-ki-šum*; and in II. 3 *u-za-ak-ki-ir* for *u-za-ak-ki-ir*.

I would conclude from this, either that the use of incorrect signs was due to the carelessness of the Babylonian scribe, or that these signs had already obtained the required value in Babylonia.

## ARTICLE IV.

# THE JĀIMINĪYA OR TALAVAKĀRA UPANIṢAD BRĀHMANA:

TEXT, TRANSLATION, AND NOTES.

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### INTRODUCTION.

THE text of the Brāhmaṇa, as here published, is founded on manuscript material sent by A. C. Burnell\* in 1881 to Professor Whitney (see Proc. A.O.S. for May, 1883; Journ. vol. xi., p. cxliv), as follows:

A., according to Burnell's note on the cover, copied "from a Malabar MS." in 1878; at the end he has added: "Date of original, Kullam 1040=1864 A.D. From a MS. at Palghat";

B., from "a MS. on talipot leaves, written about 300 years ago, and got from Tinnevelly, but which was originally brought from near Aleppie;" of this only the various readings are given, interlined in red ink on A.;

C., a transliterated text in Burnell's own hand, breaking off after the beginning of i. 59, apparently because the copying was carried no further.

The text of A. and the variants from B. are in the Grantha character, on European paper. They were copied in transliteration by Professor John Avery, and the copy was compared with its originals by Professor Whitney, who also added the readings of C.; from this copy was prepared the text given below. The originals are now in the Library of the India Office, London.

The attempt has been made to obtain new materials, but without success. Professor G. Oppert, in his *List of Sanskrit*

\* Burnell's discovery of the existence of the Jāminīya Brāhmaṇa was announced by him in the London Academy of Sept. 29th, 1877, and his acquisition of the MSS. in the same paper for Feb. 8th, 1879.

MSS. in Private Libraries of Southern India (Madras, 1880), mentions three Jāimini or Talavakāra Brāhmaṇas (i. 416, No. 5045; ii. 22,462, Nos. 385, 7876); and, at my request, he kindly promised to examine them, in order to ascertain whether they were Burnell's originals or independent copies; but as, after a year, no information has come, I infer that his endeavor to procure it has been in vain, and that nothing would be gained by further delay of publication.

Burnell's MSS. of the Jāiminiya-Brāhmaṇa proper are altogether insufficient to found a complete edition upon; extracts from it have been published, by Burnell\* and by myself (see this Journal, vol. xiv., p. 233 ff.); and I may perhaps hereafter undertake further work in the same direction; the text is in great part very corrupt. The Upaniṣad-Brāhmaṇa is less unmanageable, though the manuscripts go back to a faulty archetype, and present in common considerable corruptions. They are also carelessly written as regards punctuation, orthography, and *samdhī*; and these points I have taken the liberty of regulating; in all cases not purely orthographical I have given at the foot of the page the various readings of the manuscripts. For convenience of reference, I have numbered the sections (*khaṇḍa*) in each book (*adhyāya*) successively, disregarding the useless *anuvāka* division, and have added a division of the sections into paragraphs by inconspicuous but readily discoverable figures; this last has no manuscript authority.

The translation is literal, and purely philological. I have sometimes been compelled to force a translation of an obscure passage; attention is called to this in the notes, lest it might appear that the translation pretended to offer a solution of the difficulty.

In the notes at the end will be found chiefly parallel passages from the Jāiminiya Brāhmaṇa proper and elsewhere, which may help to throw light on certain passages, to support emendations, and to show, to some extent, the relation of our text to the kindred literature; but regarding the last point an exhaustive collection has not been aimed at.

At the close I have added an index of proper names, of quotations, of the ἄπαξ εἰρημένα and rare words, and of some grammatical points of interest.

Professor Whitney has placed me under deep obligation by his kind assistance throughout this work.

\* Namely, *A Legend*, etc. (Journal, xiv. 233, note), and *The Jāiminiya Text of the Arṣeya Brāhmaṇa of the Sāma-Veda*, Mangalore, 1878.

There should also be mentioned Professor Whitney's translation of the story of Cyavana in the Proceedings for May, 1883 (Journ., vol. xi.).

## JĀIMINIYA-UPIANISAD-BRĀHMANAM.

I. 1. 1. *prajāpatir vā idam trayena vedenā' jayad<sup>1</sup> yad asye*  
*'dam jitām tat.* 2. *sa āikṣate 'tthaṁ ced vā anye devā anena*  
*vedena<sup>2</sup> yakṣyanta imāṁ vāva te jitīṁ jesyanti ye 'yam mama.*  
*hanta<sup>3</sup> trayasya vedasya rasam ādadā iti.* 3. *sa bhūr ity eva*  
*rgvedasya rusam ādatta. se 'yam pṛthivy abhavat. tasya yo*  
*rasah<sup>4</sup> prānedat so 'gnir abhavad rasasya rasah.* 4. *bhuva<sup>5</sup> ity*  
*eva yajurvedasya rasam ādatta. tad idam antarikṣam abhavat.*  
*tasya yo rasah prānedat sa vāyur abhavad rasasya rasah.*  
*5. svar ity eva sāmavedasya rasam ādatta. so<sup>6</sup> 'sāu dyāur abha-*  
*vat. tasya yo rasah prānedat sa ādityo 'bhavad rasasya rasah.*  
*6. athāi 'kasyāi 'vā 'kṣarasya rasam nā 'caknōd ādātum om ity*  
*etasyāi 'va.* 7. *se 'yām vāg abhavat. om eva nāmāi 'sā. tasyā u*  
*prāṇa eva rasah.* 8. *tāny etāny aṣṭāu. aṣṭākṣarā gāyatrī. gāya-*  
*trāṁ sāma brahma u gāyatrī. tad u brahmā 'bhīsamādyate.*  
*aṣṭāṅgaphāḥ paśvas teno paśavyam.* 1.

*prathame 'nuvāke prathamaḥ khanḍaḥ.*

I. 1. 1. Prajāpati verily conquered this [universe] by means of the threefold knowledge (Veda) : that [namely] which was conquered of him. 2. He considered : " If the other gods shall sacrifice thus by means of this knowledge (Veda), verily they will conquer this conquest which is mine here. Come now, let me take the sap of the threefold knowledge (Veda)." 3. Saying *bhūs*, he took the sap of the Rigveda. That became this earth. The sap of it which streamed forth became Agni (fire), the sap of the sap. 4. Saying *bhuvas*, he took the sap of the Yajurveda. That became this atmosphere. The sap of it which streamed forth became Vāyu (wind), the sap of the sap. 5. Saying *svar*, he took the sap of the Sāmaveda. That became yonder sky. The sap of it which streamed forth became Āditya (sun), the sap of the sap. 6. Now of one syllable he was not able to take the sap : of *om*, just of that. 7. That became this speech. This [speech] is namely *om*. Of it breath is the sap. 8. These same are eight. Of eight syllables is the *gāyatrī*. The *sāman* is in the *gāyatrī*-metre and the *gāyatrī* is the *brahman*; and thus it becomes the *brahman*. Eight-hoofed are the domestic animals, and therefore it belongs to the domestic animals.

1. <sup>1</sup>A. *vedena*. <sup>2</sup>A. *vājayad*. <sup>3</sup>A. *padena*. <sup>4</sup>*hantā*. <sup>5</sup>A. B. *insert da*.  
 \* repetition and confusion in C. <sup>6</sup>*sā*.

I. 2. 1. *sa yad om iti so 'gnir vāg iti pr̄thivy om iti vāyūr vāg ity antarikṣam<sup>1</sup> om ity ādityo vāg iti dyāur om iti prāṇo vāg ity eva vāk.* 2. *sa ya evaiḥ vidvān udgāyat� om ity evā 'gnim ādāya pr̄thivyām pratisthāpayaty om ity eva vāyum ādāya 'ntarikṣe pratisthāpayaty om ity evā<sup>2</sup> "dityam ādāya divi pratisthāpayaty om ity eva prāṇam ādāya vāci<sup>3</sup> pratisthāpayati.* 3. *tad dhāi 'tac chāilanā<sup>4</sup> gāyatram gāyanty ovāśc ovāśc ovaśc<sup>5</sup> hum bhā ovā iti.* 4. *tad u ha tat parāñ ivā 'nāyusyam iva. tad vāyoç cā 'pām cā 'nu vartma geyam.* 5. *yad vāi vāyuh parāñ<sup>6</sup> eva paveta kṣiyeta [sa]. sa purastād vāti sa dakṣinatas sa paçcāt sa uttaratas sa upariṣṭūt<sup>7</sup> sa sarvā diço 'nusainvāti.* 6. *tad etad dhur idāññū vā ayam ito 'vāśid<sup>8</sup> athe 'tthād vāti 'ti. sa yad resmāñam janamāno<sup>9</sup> nivestamāno vāti kṣayād eva bibhyat.* 7. *yad u ha vā<sup>10</sup> āpah parācīr eva prasrtās syanderan kṣiyerañ tāh. yad<sup>11</sup> añkāñsi<sup>12</sup> kurvāññā nivestamāna āvartān s̄yamāna yanti kṣayād eva bibhyatih.* tad etad vāyoç cāi 'vā 'pām cā 'nu vartma geyam. 2.

*prathame 'nuvāke dvitīyah khaṇḍah.*

I. 2. 1. *Om* is Agni (fire), speech is the earth ; *om* is Vāyu (wind), speech is the atmosphere ; *om* is Āditya (sun), speech is the sky : *om* is breath, speech is just speech. 2. He who knowing thus sings the *udgītha* saying *om*, he takes Agni (fire) and causes him to stand firm on the earth ; saying *om*, he takes Vāyu (wind) and causes him to stand firm in the atmosphere ; saying *om*, he takes Āditya (sun) and causes him to stand firm in the sky ; saying *om*, he takes breath and causes it to stand firm in speech. 3. Now the Cāilanas sing the *gāyatra* (-sāman) thus : *ovāśc ovāśc ovāśc hum bhā ovā*. 4. Truly, this is thrown away (*parāñ*), as it were ; not productive of long life, as it were. It should be sung in accordance with the course of wind and waters. 5. Truly, if the wind should blow only straight away (*parāñ*), it would be exhausted. It blows from the front (east), from the right (south), from the back (west), from the left (north), from above, it blows from all quarters together. 6. This they say : "At this very moment it hath blown in this direction, now it bloweth thus." When it blows begetting a whirlwind, winding itself in [it does so] just fearing exhaustion. 7. And if the waters should flow streaming straight away (*parācīr*) only, they would be exhausted. When they proceed making bends, winding themselves in, producing eddies, [they do so] just fearing exhaustion. 8. Therefore that [*sāman*] should be sung according to the course of the wind and waters.

2. <sup>1</sup> C. antarikṣ-. <sup>2</sup> B. āpā. <sup>3</sup> vāci. <sup>4</sup> B. chel-; C. chil-. <sup>5</sup> -ca. <sup>6</sup> A.B. parāñ; C. purāñ. <sup>7</sup> B.C. -rishtāt. <sup>8</sup> C. sit. <sup>9</sup> A. yajamāno, the ya correction ; B.C. jamāno. <sup>10</sup> C. vam. <sup>11</sup> A. dayad, da struck out in B.; C. yad. <sup>12</sup> añkāñsi.

I. 3. 1. *ovā' ovā ovā hum bhā ovā iti karoty eva.*<sup>2</sup> *etābhyaṁ sarvam āyur eti.* 2. *sa yathā vṛkṣam ākramaṇair*<sup>3</sup> *ākrama-māna iyād evam evāi 'te dve-dve devate saṁdhāye 'mān lokān rohann eti.*<sup>4</sup> 3. *eka u eva mṛtyur anvety aśanayāi 'va.* 4. *atha hiñkaroti. candramā vāi hiñkāro 'nnam u vāi candramāḥ annenā 'śanayāin ghnanti.* 5. *tām-tām aśanayām annena hatvo 'm ity etam evā "dityaiñ" samayā 'timucyate. etad eva divaç chidram.* 6. *yathā kharī vā 'nasas<sup>5</sup> syād rathasya' vāi 'vam etad divaç chidram. tad raγmibhis saṁchannaiñ dṛçyate.* 7. *yad gāyatrasyo "rdhvām hiñkārūt tad amṛtam. tad ātmānam da-dhyād atho yajamānam. atha yad<sup>6</sup> itarat sāmo "rdhvām tasya pratihārūt.* 8. *sa yathā 'dbhir āpas saṁsṛjyeran<sup>7</sup> yathā 'gnind 'gnis saṁsṛjyeta yathā kṣire kṣiram āśicyād evam evāi 'tad akṣaram etābhīr devatābhīs saṁsṛjyate.* 9.

*prathame 'nuvāke trītyāḥ khaṇḍaḥ.*

I. 4. 1. *tañ vā etam hiñkāram him bhā iti hiñkurvantī. prīr vāi bhāḥ. asāu vā' ādityo bhā iti.* 2. *etaiñ ha vā etam nyañgam anu garbha<sup>8</sup> iti. yad bha iti strīñām<sup>9</sup> prajananañ nigacchati*

I. 3. 1. He utters *ovā* *ovā* *ovā hum bhā* *ovā*. By means of these two [divinities] he arrives at complete age. 2. As one would keep climbing up a tree by steps, even so uniting these divinities pairwise he keeps ascending these worlds. 3. Death alone goes after, viz. hunger. 4. Then he utters *him*. The *hiñkāra* is the moon, and the moon is food. Through food they slay hunger. 5. Having slain through food this hunger and that, saying *om*, he escapes through the midst of this sun. That is the fissure of the sky. 6. As is the [axle-] hole of a cart or of a chariot, even so is this fissure of the sky. That appears all covered by rays. 7. What of the *gāyatra* [-*sāman*] is beyond the *hiñkāra*, that is immortal. There he should place himself as well as the sacrificer. And the rest of the *sāman* is beyond its *pratihāra*. 8. As waters might be united with waters, as fire might be united with fire, as one would pour milk into milk, even so this syllable is united with these divinities.

I. 4. 1. They utter this same *hiñkāra* as *him bhā*. Fortune is *bhās* (splendor); yonder sun is *bhās*. 2. According to this same sign is [the word] *garbha* (fœtus). In that he, saying *bha*, ap-

8. <sup>1</sup>*ova.* <sup>2</sup>A.B. *div-*. <sup>3</sup>A.B. *akram-*. <sup>4</sup>A. *iti.* <sup>5</sup>B. *-tyāñ;* C. *-tyo* *nasa.* <sup>6</sup>*rasasya.* <sup>7</sup>A.B. *-nna.* <sup>8</sup>A.B. *tvad;* C. *tad* (?). <sup>10</sup>B. *-rāñ.*  
4. <sup>1</sup>A. *om.* <sup>2</sup>*gambha.* <sup>3</sup>A.B. *striñ-*.

tasmāt tato brāhmaṇa ṛṣikalpo jāyate 'tivyādhi' rājanyaç cūrah.  
 3. etām ha vā etām nyāñgam anu vr̄ṣabha iti. yad<sup>4</sup> bha iti  
 nigacchatī tasmāt tataḥ puṇyo<sup>5</sup> balīvardo duhānā dhenur ukṣā  
 dačavījī' jāyante. 4. etām ha vā etām nyāñgam anu gardabha  
 iti. yad bha iti nigacchatī tasmāt sa pāpiyāñ chreyasiṣu carati  
 tasmād asya pāpiyasaç greyo jāyate 'cūvataro vā 'cūvatarī vā. 5.  
 etām ha vā etām nyāñgam anu kubhra iti. yad bha iti nigacchatī  
 tasmāt so 'nāryas' sann api rājñāḥ prāpnōti. 6. tāñ hāi 'tam  
 eke hiñkāraṁ him bhā ovā iti bahirdhe<sup>6</sup> 'va hiñkurvanti. bahir-  
 dhe 'va<sup>7</sup> vāi gr̄ih. gr̄īr vāi sāmno hiñkāra iti. 7. sa ya enām  
 tatra br̄uyād<sup>8</sup> bahirdhā nvā ayanī gr̄iyam adhita pāpiyāñ bha-  
 visyati.<sup>11</sup>

sa yadū vāi mriyate 'thā 'gnāu prāsto bhavati :

ksipre bata marisyaty agnāv enam prāsisiyantī<sup>9</sup>  
 'ti tathā hāi 'va syāt. 8. tasmād u hāi 'tam hiñkāraṁ him vo  
 ity antar ivāi 'vā "tmann arjayet. tathā ha na bahirdhā gr̄iyam  
 kurute sarvam āyur eti. 4.

prathame 'nuvāke eaturthaḥ khaṇḍaḥ.

proaches the secret parts of women, therefore thence is born a Brāhmaṇ like a ṛsi, a piercing kingly hero. 3. According to this same sign is [the word] vr̄ṣabha (bull). In that he approaches saying *bha*, therefore thence a [sacrificially] pure bull, a milking cow, an ox possessing tenfold strength (?) are born. 4. According to this same sign is [the word] *gardabha* (ass). In that he approaches saying *bha*, therefore he (the ass) being inferior covers those [mares] which are superior ; therefore of this inferior one something better is born, either a mule or a she-mule. 5. According to this same sign is [the word] *kubhra*. In that he approaches saying *bha*, therefore he, even though he be not an Ārya, obtains kings (?). 6. This same *hiñkāra* some utter *him bhā ovā*—outside as it were. Truly outside is fortune ; fortune indeed is the syllable *him* of the *sāman*. 7. If upon this one should say of him : “Truly he hath now put fortune outside, he will become worse ; Truly, when he dies, he is thrown into the fire ; quickly, alas, he will die, they will throw him into the fire—” even so it would come to pass. 8. And therefore one should put that *hiñkāra*, viz. *him vo*, inside of one's self, as it were. Thus, indeed, he does not put fortune outside, he attains complete age.

4. <sup>4</sup>C. jāyata itiv-y-. 5 A. yaṣat. <sup>6</sup>-ya. <sup>7</sup>insert 'ti. <sup>8</sup>A.B. nāk-  
 thyas; C. nārthyas. <sup>9</sup>C. om. bahirdhe'va . . . . tatra br̄uyād  
<sup>10</sup>bahirddhve, om. va. <sup>11</sup>-yatī 'ti.

5. 1. sā hāi 'sā khalā devatā 'pasedhanti' tiṣṭhati. idam vāi tvam atra pāpam akar ne 'hāi "syasi. yo vāi puṇyakṛt syāt sa ihe 'yād iti. 2. sa brūyād apacyo vāi tvam tad yad ahām tad<sup>2</sup> akaravam<sup>3</sup> tad vāi mā tvam nā 'kārayisyas tvam vāi tasya kartū 'sī 'ti. 3. sā<sup>4</sup> ha veda satyam mā "he<sup>5</sup> 'ti. satyam hāi 'sā devatā. sā<sup>6</sup> ha tasya ne<sup>7</sup> ce yad enam apasedhet satyam<sup>8</sup> upāi 'va hvayate. 4. atha ho 'vācāi "ksvāko<sup>9</sup> vā vārsṇo 'nuvaktā vā sātyakirta<sup>10</sup> utāi 'sā<sup>11</sup> khalā devatā 'paseddhum eva dhriyate<sup>12</sup> 'syāi dīgaḥ. 5. [tad] divo 'ntah. tad ime dyāvāpṛthivī samṛgliṣ-yataḥ. yāvatī vāi vediś tavaṭī 'yam prthivī. tad yatrāi 'tac cātvālam khātam tat samprati sa diva ākāgah. 6. tad bahispavamāne stūyamāne manaso 'dgṛhṇīyāt. 7. sa yatho 'cchrāyam prati-yasya<sup>13</sup> prapadyetāi 'vam evāi 'tayā<sup>14</sup> devataye 'dam amṛtam abhiparyeti yatrā 'yam idam tapati 'ti. 8. atha ho 'vāca— 5. prathame 'nuvāke pañcamāḥ khaṇḍaḥ.

6. 1. — gobalo vārsṇah ka etam ādityam arhati samayāi 'tum. dūrād vā esa etat tapati nyañ. tena vā etam pūrveṇa sāmapathas tad eva manasā "hṛtyo 'pariṣṭād etasyāi 'tasminn amṛte nida-

I. 5. 1. This same base divinity stands driving away : "This evil thou hast done here ; thou shalt not come here. Verily he who is doer of good deeds, he may come here." 2. Let him say : "Thou sawest what I thus did ; thou wouldst not make me do this ; thou art doer of it." 3. That [divinity] knows : "He tells me truth." This divinity is truth. It is not competent to drive him away ; he just calls upon truth. 4. Now either Āikṣvāka Vārsṇa or Anuvaktar Sātyakirta said : "And this base divinity begins to drive away from this quarter. 5. [There] is the end of the sky ; there heaven and earth embrace. So great as the sacrificial hearth is, so great is this earth ; and where that ditch (for the northern altar) is dug, precisely there is that space of the sky. 6. Thus, when the bahispavamāna is being sung, he should take up [the cup] with the mind. 7. As one would approach an elevation, toiling toward [it], even thus by means of this divinity one compasses this immortality, where this one here burns. 8. Moreover —

I. 6. 1. — Gobala Vārsṇa said : "Who is able to go through the midst of this sun ? Verily from afar he thus burns downward. On that account, verily, the sāman-path is before him (?) ; seizing [him] thus with the mind he should place him above this

5. <sup>1</sup> insert 'ti. <sup>2</sup> B.C. tvad. <sup>3</sup> C. arka-. <sup>4</sup> sā. <sup>5</sup> C. satyam māhe. <sup>6</sup> matum. <sup>7</sup> ksako. <sup>8</sup> B.C. sātyakirtta. <sup>9</sup> B. -ā. <sup>10</sup> dhry-. <sup>11</sup> pratyasya. <sup>12</sup> A.B. 'tayat-.

*dhyād iti.* 2. *tad u ho'vāca cātyāyanis samayāi 'vāi 'tad enām kas tad veda. yady etū āpo vā abhito yad vāyūnī<sup>1</sup> vā esa upahvayate raṁgmin vā esa tad<sup>2</sup> etasmāi<sup>3</sup> vyūhaṭī 'ti.* 3. *atha<sup>4</sup> ho' 'vāco 'lukyo<sup>5</sup> jānaçruteyo yatra vā esa etat<sup>6</sup> tapaty etad evā 'mṛtam etac ced vāi prāpnoti tato mṛtyunā pāpmanā vyāvarate.* 4. *kas tad veda yat parenā<sup>7</sup> "dityam antarikṣam idam anālayanam<sup>8</sup> avarena.* 5. *athāt 'tad evā 'mṛtam. etad eva mām yūyam prāpayisyatha.<sup>10</sup> etad evā 'ham nā 'timanya<sup>11</sup> iti.* 6. *tāny etāny aṣṭāu. aṣṭāksarā gāyatrī. gāyatram sāma brahma u gāyatrī. tad u brahmā 'bhīsamapadyate. aṣṭācaphāḥ pacavas teno paçayvam.* 6.

*prathame 'nuvāke ṣaṣṭhaḥ khaṇḍaḥ.*

I. 7. 1. *tā etā aṣṭāu devatāḥ. etāvad idānī sarvam. te [.....] karoti.* 2. *sa nālī 'su lokesu pāpmane bhrātrvyāyā 'vakāgaṁ kuryāt. manasāi 'naññu nirbhajet.* 3. *tad etad rcā 'bhyānūcyate. catvāri vāk parimitā padāni tāni vidur brāhmaṇā ye maniśināḥ: guhā trīṇi nihitā<sup>9</sup> ne<sup>8</sup> 'ngayanti<sup>2</sup> turiyām vāco manusyā vadantī 'ti.* 4. *tad yāni tāni guhā trīṇi nihitā<sup>4</sup> ne<sup>8</sup> 'ngayantī ['ti] 'ma*

one in this immortality. 2. Further Cātyāyani said : ““Thus through the midst of him,’ who knows that? Truly when he either calls upon these waters round about, or when upon the wind, he then parts the rays for him.” 3. Further Ulukya Jānaçruteya said : “Truly, where this one burns thus, there is this immortality. If one obtains this, he thereupon separates himself from death, from evil. 4. Who knows that which is beyond the sun, beneath this abodeless atmosphere? 5. And just this is immortality. This you will cause me to obtain. This I do not despise.” 6. = i. 8.

I. 7. 1. These are these eight divinities. So great is the universe. They [.....] does. 2. He should not give an opportunity in these worlds to his hateful rival. He should exclude him with his mind. 3. That same is referred to in a *rc* : “Speech is four measured quarters; Brāhmans who are wise know these; three, deposited in secret, do not stir; one quarter of speech men speak.” 4. Now these ‘three [quarters] deposited in secret which

6. <sup>1</sup> *vā 'yām.* <sup>2</sup> A.B. *tady;* C. *ta.* <sup>3</sup> C. *syāi.* <sup>4</sup> C. *atho.* <sup>5</sup> C. *om.*  
<sup>6</sup> *'vāca (/) ulukyo A.C.; ulukyo B.* <sup>7</sup> B. *yat.* <sup>8</sup> B. *paron-*. <sup>9</sup> A. *anvīlay-*  
<sup>10</sup> *-ta;* A. *prāpīp-*. <sup>11</sup> *-yata.*

7. <sup>1</sup> B. *-tāni.* <sup>2</sup> A. *no;* C. *om.* <sup>3</sup> C. *gayanti.* <sup>4</sup> C. *-tāni.* <sup>5</sup> C. *om.*

eva te lokāḥ. ५. turiyam vāco manusyā vadantī 'ti. caturbhāgo  
ha vāi turiyam vācaḥ. sarvayā 'sya vācā sarvādir ehir lokāis  
sarvenā 'sya kṛtam bhavati ya evam̄ veda. ६. sa yathā 'cmānam  
ākhanam ṛtvā<sup>४</sup> loṣṭho<sup>५</sup> vidhvānsata evam̄ eva sa vidhvānsate<sup>६</sup>  
ya evam̄ vidvānsum upavadati. ७.

prathame 'nuvāke saptamaḥ khaṇḍaḥ. prathamo 'nuvākas samāptaḥ.

I. 8. १. *prajāpatir vā idam trayena vedenā 'jayad yad asye*  
'dām jitam̄ tat. २. *sa āikṣate 'ttham̄ ced vā anye devū anena*  
*vedena<sup>१</sup> yakṣyanta imān vāva te jitiṁ jesyanti ye 'yam mama.*  
३. *hante 'mān trayam̄ vedam<sup>२</sup> pīlayānī 'ti.* ४. *sa imān trayam̄*  
*vedam apīlayat. tasya pīlayann ekam evā 'kṣaram nā 'caknot<sup>३</sup>*  
*pīlayitum om̄ iti yad stat.* ५. *esa u ha vāva sarasāḥ. sarasā ha*  
*vā evam̄vidas trayī vidyā bhavati.* ६. *sa imān rasam pīlayitvā*  
*'panidhāyo "rdhvo 'dravat.* ७. *tam̄ dravantam<sup>४</sup> catvāro devānām*  
*anvapacayann īndraś caṇḍro rudras samudraḥ. tasmād ete*  
*presthā devānām. ete<sup>५</sup> hy<sup>६</sup> enam<sup>७</sup> anvapacayān.* ८. *sa yo 'yam*  
*rasa āśit tad eva tapo 'bhavat.* ९. *ta imān rasam<sup>८</sup> devā anvāik-*  
*santa.<sup>९</sup> te 'bhyapacayant<sup>१०</sup> sa<sup>१०</sup> tapo vā abhūd iti.* १०. *imān u vāi*

do not stir,' they are these worlds. १. 'One quarter of speech men speak.' A fourth part indeed is this quarter of speech. Of him who knows thus it (?) is done by all speech, by all these worlds, by the all. २. As a clod of earth colliding with a stone as target breaks to pieces, even so he breaks to pieces who speaks ill of one knowing thus.

I. 8. १-२ = I. 1. १-२. ३. Come now, I will press this threefold knowledge (Veda)." ४. He pressed this threefold knowledge (Veda). Pressing, he could not press one syllable of it, viz. *om̄*. ५. And that, indeed, is full of sap. Full of sap is the threefold knowledge of him who knows thus. ६. He, having pressed this sap, putting it aside, ran upward. ७. Him running four of the gods looked after, Indra, Candra, Rudra, Samudra. Therefore these are the best of the gods. For they looked after him. ८. What this sap was, that became penance (*tapas*). ९. These gods looked after this sap. They became aware: "Verily this [sap] hath become penance." १०. They, feeling this threefold knowledge (Veda) all over, found in it that same unpressed syllable, viz. *om̄*. ११. And that, indeed, is full of sap. They mixed it

७. <sup>४</sup> C. *kṛtvā*. <sup>५</sup> *loṣṭo*. <sup>६</sup> A.C. *om. evam . . . . . vidhvānsate.* <sup>७</sup> B. adds (i.60. 7-8) *sa eso . . . . . upavadati.*

१. <sup>१</sup> A. -ne. <sup>२</sup> A. -dā; B. -da. <sup>३</sup> A.B. -kno. <sup>४</sup> *dravam*. <sup>५</sup> B. *hy* etc. <sup>६</sup> A. *om.* <sup>७</sup> A. *senam.* <sup>८</sup> -an; B. -āich-. <sup>९</sup> *tebhyaḥpa-*. <sup>१०</sup> C. *gyāns ta-*

*trayām vedam marīmṛgītvā tasminn etad evā 'kṣaram apūlitam<sup>11</sup>*  
*avindann om iti yad etat.* 11. *esa u ha vāva<sup>12</sup> sarasah.* tenai  
*'nam prāyuvan.<sup>13</sup> yathā madhunū lājān prayuyād<sup>14</sup> evam.* 12. *te*  
*'bhyatapyanta. teṣāṁ tapyamānām āpyāyata vedah. te 'nena<sup>15</sup>*  
*ca tapasā "pīnena ca vedena tām u eva jitim ajayan<sup>16</sup> yām pra-*  
*jāpatir ajaya.*<sup>17</sup> *ta ete sarva eva prajāpatimatrā ayāsm<sup>18</sup> ayaśm<sup>19</sup>*  
*iti.* 18. *tasmāt tapyamānasya bhūyasī kīrtir bhavati bhūyo*  
*yaçah. sa ya etad evam vedāi 'vam evā "pīnena vedena yajate.<sup>20</sup>*  
*yado yājayaty evam evā "pīnena<sup>21</sup> vedena<sup>19</sup> yājayati.* 14. *tasya*  
*hāi 'tasya nāi 'va kā canā "rtir asti<sup>22</sup> ya evam veda. sa ya evāi*  
*'nam upavadati<sup>23</sup> sa ārtim rechati.<sup>24</sup>* 8.

*dvitīye 'nuvāke prathamaḥ khaṇḍaḥ.*

I. 9. 1. *tad āhur yad ovā<sup>1</sup> ovā<sup>2</sup> iti gīyate kvā 'tra rg<sup>3</sup> bhavati*  
*kva sāme<sup>4</sup> ti.* 2. *om iti vāi sāma vāg ity rk.* *om iti mano vāg*  
*iti vāk.* *om iti prāṇo vāg ity eva vāk.* *om iti 'ndro vāg iti sarve*  
*devāḥ.* *tad etad indram eva sarve devā anuyanti.* 3. *om ity*  
*etad evā 'kṣaram.* *etenā vāi sāṁsāre parasye 'ndram vṛñjīta.*<sup>5</sup>  
*etenā ha vāi tad bako dālbhya ājakeśinām<sup>6</sup> indram vavarja.*<sup>7</sup>

with that, just so as one might mix beans with honey. 12. They brooded over [it] (did penance). Of them brooding over [it] knowledge (the Veda) was filled up. And by means of this heat (penance) and the filled up Veda they conquered that conquest which Prajāpati [had] conquered. All these are just commensurate with Prajāpati, [of whom one may doubt:] “Is it this one? Is it this one?” 13. Therefore greater becomes the renown, greater the glory of one who does penance. He who knows this thus sacrifices for himself by means of the filled-up Veda; and when he sacrifices for anyone else he thus sacrifices for him by means of the filled-up Veda. 14. For him who knows thus there is no misfortune at all. He who speaks ill of him, he meets with misfortune.

I. 9. 1. This they say: “If one sings ovā ovā, what becomes of the rc, what of the sāman?” 2. *Om* is the sāman, speech is the rc; *om* is the mind, speech is speech; *om* is breath, speech is just speech; *om* is Indra, speech is all the gods. Thus all the gods go after Indra. 3. *Om* is this syllable; by it at a simultaneous soma-sacrifice one would force Indra away from his rival.

8. <sup>11</sup>C. pūlitam; B. -tā. <sup>12</sup>C. vā. <sup>13</sup>C. prāy-. <sup>14</sup>-yayād. <sup>15</sup>C. tena; B. te ena; A. te nāna. <sup>16</sup>C. -yat. <sup>17</sup>A.B. -yan. <sup>18</sup>āsyām. <sup>19</sup>C. om. yajate yado . . . . . vedena. <sup>20</sup>A.B. eva āpi. <sup>21</sup>A. asi. <sup>22</sup>A. upadati; C. uva-dati. <sup>23</sup>A. achāti; B.C. ar-

9. <sup>1</sup>B. evā. <sup>2</sup>A. ovāta (=ovāś?). <sup>3</sup>rg. <sup>4</sup>avrñj-. <sup>5</sup>A.B. -giñ-; C. -giñ-. <sup>6</sup>vavrajā.

*om ity etenāi 'vā' nināya.<sup>9</sup>* 4. *tāny etāny aṣṭāu. aṣṭāksarā gāyatrī. gāyatram sāma brahma u gāyatrī. tad u brahmā 'bhīsamapadyate. aṣṭācaphāḥ paṭavas teno paṭavayam.* 5. *tasyāt 'tāni nāmāni 'ndraḥ karmā 'kṣitī<sup>10</sup> amṛtam vyomānto vācaḥ. bahur<sup>11</sup> bhūyas sarvāṁ sarvasmād uttarāṁ jyotiḥ. rtāṁ satyāṁ vijñānam<sup>12</sup> vivācanam aprativācyam.<sup>13</sup> pūrvāṁ sarvāṁ sarvā vāk. sarvam idam api dhenuḥ pinvate parāg arvāk.* 9.

*dvitīye 'nuvāke dvitīyah khaṇḍah.*

I. 10. 1. *sā<sup>1</sup> pr̄thaksalilāṁ kāmadughākṣiti prānasamhitāṁ cakṣuṣcrotāṁ<sup>2</sup> vākprabhūtām manasā vyūptāṁ hrdayāgram<sup>3</sup> brāhmaṇabhattam<sup>4</sup> annaçubham<sup>5</sup> varṣapavitraṁ gobhagam pr̄thiviyuparaṁ tapastanu varuṇapariyatanam<sup>6</sup> indraçreṣṭhanī sahasrāksaram ayutadhāram ómṛtam duhānū<sup>7</sup> sarvān imān lokān abhīvikṣarati 'ti.<sup>8</sup>* 2. *tad etat satyam akṣaram yad om iti. tasminn āpaḥ pratis̄hitū apsu<sup>9</sup> pr̄thivi pr̄thivyām ime lokāḥ.* 3. *yathā sūcīya palāgāni saṁtrānāni syur evam etenā 'kṣarene 'me lokās saṁtrānāḥ.* 4. *tad idam imān<sup>10</sup> atividhya daçadhā*

Truly by means of it Baka Dālbhya forced Indra away from the Ajakeśins; just by means of this *om* he led [him] to himself. 4 = I. 1. 8. 5. These are its names: Indra, action, imperishable-ness, the immortal, end of the firmament of speech (?); the manifold, the numerous, the all, the light higher than the all; right-eousness, truth, distinction, decision which is not to be contradicted; the ancient all, all speech. This all also, [like] a cow, fattens thitherward, hitherward.

I. 10. 1. She that milks immortality possessing individual oceans (?), possessing wish-granting imperishableness, connected with breath, possessing sight and hearing, superior by speech, permeated by the mind, having the heart as its point, apportioned to the Brāhmans, pleasant through food, having the rain as means of purification (?), cow-protecting, higher than the earth, having penance as a body, having Varuṇa as an enclosure, having Indra as leader, possessing a thousand syllables, possessing ten thousand streams, flows in all directions unto all these worlds. 2. *Om* is this same true syllable. In it the waters are firmly set, in the waters the earth, in the earth these worlds. 3. As leaves might be stuck together with a pin, so these worlds are stuck together by this syllable. 4. That same having pierced them flows tenfold, hun-

9. <sup>1</sup>'va nināya. <sup>2</sup>-i; C. 'kṣiti. <sup>3</sup>-hir. <sup>10</sup>vijñāna-. <sup>11</sup>C. -ah.

10. <sup>1</sup>sā. <sup>2</sup>kṣuṣcrot-. <sup>3</sup>dayogr-. <sup>4</sup>A. bhraktrām; B. bhratram; C. bhrātrām. <sup>5</sup>paryyat-. <sup>6</sup>-dh. <sup>7</sup>C. om. iti. <sup>8</sup>A.B. -psuh. <sup>9</sup>A.B. ām; C. leaves space between *idam* and *daçadhā*.

kṣarati gatadhā sahasradhā 'yutadhā prayutadhā [niyutadhā]  
 'rbududhā nyarbudadhā<sup>10</sup> nikharvadhā<sup>11</sup> padmam akṣitir vyo-  
 māntah. ६. yathāu 'gho visyandamānah<sup>12</sup> paruh-purovarīyān  
 bhavaty evam evāi 'tad akṣaram paraḥ-purovarīyo<sup>13</sup> bhavati.  
 ७. te hāi 'te<sup>14</sup> lokā ūrdhvā eva cītāh. ima evām trayodaṣamāsāh.  
 ८. sa ya evām vidvān udgāyatī sa evam evāi 'tān lokān ativahati.  
 om ity etenā 'kṣareṇā 'mum ādityam mukha ādhatte. eṣa ha vā  
 etad akṣaram. ९. tasya<sup>15</sup> sarvam āptam bhavati sarvam jītan-  
 na hā 'sya kaṭa cana<sup>16</sup> kāmo 'nāpto bhavati ya evām vedu. १०.  
 tad dha pṛthu vāinyo<sup>17</sup> divyān vrātyān paprucca  
 sthūnām divastambhanīn sūryam āhur  
 antarikṣe sūryaḥ pṛthivīpratiṣṭhāḥ :  
 apsu bhūmīg<sup>18</sup> gīcīyire<sup>19</sup> bhūribhārāḥ  
 kim svīn mahīr adhitīṣṭhanty āpa  
 iti. १०. te ha pratyūcūs  
 sthūnām eva divastambhanīn sūryam āhur  
 antarikṣe sūryaḥ pṛthivīpratiṣṭhāḥ :  
 apsu bhūmīg<sup>18</sup> gīcīyire<sup>19</sup> bhūribhārāḥ  
 satyam mahīr adhitīṣṭhanty<sup>20</sup> āpa  
 iti. ११. om ity etad evā 'kṣaram satyam. tad etad āpo 'dhiti-  
 thanti. १०.  
 dvitiye 'nuvāke trīyaḥ khaṇḍaḥ. dvitiyo 'nuvākas samāptāḥ.

dredfold, thousandfold, ten thousandfold, hundred thousandfold,  
 millionfold, ten millionfold, hundred millionfold, billionfold, ten  
 billionfold, hundred billionfold, thousand billionfold. ५. As a  
 flood flowing in different directions [proceeding] farther and far-  
 ther becomes broader, even so this syllable [proceeding] farther  
 and farther becomes broader. ६. These same worlds are lying  
 [piled] upward [one above the other]. They thus are of thirteen  
 months. ७. He who knowing thus sings the *udgītha*, he carries  
 [the sacrificer] beyond these worlds. By means of this syllable  
 om he places yonder sun in his mouth. Verily it (the sun) is this  
 syllable. ८. Whoso knows thus, by him all is obtained, all con-  
 quered, of him no desire whatsoever is unfulfilled. ९. Now Pṛthu  
 Vāinya asked the divine mendicants : "They call the sun (*sūrya*)  
 a sky-supporting post ; in the atmosphere is the sun having the  
 earth as a support ; in the waters the much-bearing earths lie ; on  
 what, pray, do the great waters rest ?" १०. They answered :  
 "They do call the sun a sky-supporting post ; in the atmosphere  
 is the sun having the earth as a support ; in the waters the much-  
 bearing earths lie ; on truth the great waters rest." ११. This  
 syllable om is truth. Thereon, then, the waters rest.

10. <sup>10</sup>A.B. *nirbu-*. ११A.B. *nikharvāca*; C. *nikharvadāca*. १२C. -nān.  
 १२C. om. *paraḥ-paro*. १४*tai*. १५A.B. *tasi*. १६A. *kaṇva*. १७A. *vāi*.  
 १८-mig. १९gīcīyire. २०A. *athit-*.

I. 11. 1. *prajāpatih prajā asrjata. tā enāṁ sṛṣṭā annakāśinir abhitas samantam paryaviçan.* 2. *tā abravīt kiṁkāmās sthe 'ti. annādyakāmā ity abruvan.* 3. *so 'bravīd ekaṁ vāt' vedam annādyam asr̄ksi sāmāi<sup>2</sup> 'va. tad vah prayacchāni<sup>3</sup> 'ti. tan nah prayacche<sup>4</sup> 'ty abruvan.* 4. *so 'bravīd imān vāi paçān bhūyiṣṭham upajīvāmaḥ. ebhyah prathamam pradāsyāmī 'ti.* 5. *tebhyo hiñkarām prāyacchat. tasmāt paçavo hiñkarikrato<sup>5</sup> vijijñāsamānā iva caranti.* 6. *prastāvam manuṣyebhyah. tasmād u te stuvata i've<sup>6</sup> 'dam me bhavisyat� ado me bhavisyatī 'ti.* 7. *ādīm vayobhyah. tasmāt tāny ādadānāny upāpapātam iva caranti.* 8. *udgithām devebhyo 'mṛtum. tasmāt te 'mṛtāḥ.* 9. *pratihāram āraṇyebhyah paçubhyah. tasmāt te pratihṛtāś tantasyamānā<sup>7</sup> iva caranti.* 11.

*trītye 'nuvāke prathamaḥ khaṇḍaḥ.*

I. 12. 1. *upadravaṁ gandharvāpsarobhyah<sup>1</sup>.* tasmāt ta upadravām gṛhṇanta iva caranti. 2. *nidhanam pitrbhyah.* tasmād u te nidhanasainstħāh. 3. *tad yad ebhyas tat sāma prāyacchad etam evāi 'bhyas tad ādityam prāyacchat.* 4. *sa yad anuditas sa hiñkāro 'rdhoditāḥ<sup>2</sup> prastāva āsaṅgavam ādir<sup>3</sup> mādh-*

I. 11. 1. Prajāpati created creatures. They being created beleaguered him completely on all sides, yearning for food (?). 2. He said to them : "What is your desire?" "We are desirous of food-eating," they said. 3. He said : "Truly, one Veda have I created for food-eating, viz. the *sāman*; that I will furnish to you." They said : "Furnish that to us." 4. He said : "We live mostly on these domestic animals. To them I will give first." 5. He gave them the *hiñkāra*. Therefore domestic animals go about continually uttering him, desirous of knowing [each other], as it were. 6. The *prastāva* [he gave] to men. And therefore they praise themselves (*✓stu*), as it were, [saying] : "This will be mine, that will be mine." 7. The *ādi* [he gave] to the birds. Therefore they move about taking themselves (*✓dā+a*), flying up and down, as it were. 8. The *udyitha* [he gave] to the gods, being immortal. Therefore they are immortal. 9. The *pratihāra* [he gave] to the beasts of the forest. Therefore they, being kept back, move shaking (?) as it were.

I. 12. 1. The *upadrava* [he gave] to the Gandharvas and Ap-saras. Therefore they move taking hold as it were of the *upadrava* (?). 2. The *nidhana* [he gave] to the Fathers. And therefore they are resting on the *nidhana*. 3. In that he gave them this *sāman*, thereby he gave them this sun. 4. When it is

11. <sup>1</sup>vā. <sup>2</sup>C. sām-. <sup>3</sup>prya-. <sup>4</sup>-krto. <sup>5</sup>B.C. stuvateva. <sup>6</sup>pratihṛtāś.  
1 A.B. tātṛ(?s)l)ymānā. <sup>7</sup>C. tātāsyamānā.  
12. <sup>1</sup>C. -apsareb-. <sup>2</sup>C. arthodit-. <sup>3</sup>ādityah.

*yandina udgītho 'parāhnāḥ pratihāro yad upāstamayāṁ lohitāyati sa upadravo 'stamita eva nidhanam.* ५. *sa esa sarvāir lokāis samāḥ, tad yad esa sarvāir lokāis samās tasmād esa eva sāma. sa ha vāi sāmavit sa sāma veda<sup>4</sup> ya evaih veda.* ६. *te 'bruvan dūre vā idam asmat. tatre 'dam kuru yatro 'pajīvāme 'ti.* ७. *tad rtūn abhyatyanayat. sa vasantam eva hiñkāram akarod grīṣnam prastāvam varṣām udgīthām parādam' pratihāram hemantam nidhanam. māsārdhamāsāv eva saptamāv akarot.* ८. *te 'bruvan nedīyo nvāvai 'tarhi. tatrāi 'va kuru yatro 'pajīvāme 'ti.* ९. *tat parjanyam abhyatyanayat. sa purovātam eva hiñkāram akarot.* १२.

tṛtīye 'nvāke dvitīyaḥ khaṇḍaḥ.

I. 13. १. *jimūtān prastāvam' stanayitnum udgīthām vidyutam pratihāram vr̄ṣṭim<sup>2</sup> nidhanam. yad vr̄ṣṭat prajāg cdu 'śadhayaç ca jāyante te saptamyāv<sup>3</sup> akarot.* २. *te 'bruvan nedīyo nvāvai 'tarhi. tatrāi 'va kuru yatro 'pajīvāme 'ti.* ३. *tad yajñam abhyatyanayat. sa yajūnṣy eva hiñkāram akarod roh prastāvam sāmāny udgīthām stomaṁ pratihāram chando*

not yet risen it is the *hiñkāra*; when half risen it is the *prastāva*; at the time when the cows are driven together it is the *ādi*; noon is the *udgītha*; the afternoon is the *pratihāra*; when it turns red toward sunset it is the *upadrava*; having gone to setting it is the *nidhana*. ४. This (sun) is the same (*sama*) with all the worlds, therefore it is the *sāman*. Truly he is *sāman*-knowing, he knows the *sāman*, who knows thus. ५. They said : "Verily, this is far away from us; make it there where we may live on [it]." ६. Then he transferred it to the seasons. He made the spring the *hiñkāra*, the summer the *prastāva*, the rainy season the *udgītha*, the fall the *pratihāra*, the winter the *nidhana*. Both months and half-months he made as sixth and seventh. ७. They said : "Verily, it is nearer now; [but] make it there where we may live on [it]." ८. Then he transferred it to Parjanya. He made the preceding wind the *hiñkāra*,—

I. 13. १. The thunder-clouds the *prastāva*, the thunder the *udgītha*, the lightning the *pratihāra*, the rain the *nidhana*; what creatures and herbs are born from rain, those he made as sixth and seventh. २. They said : "Verily, it is nearer now, [but] make it there where we may live on [it]." ३. Then he transferred it to the sacrifice. He made the *yajuses* the *hiñkāra*, the *rc's* the *prastāva*, the *sāmans* the *udgītha*, the *stoma* the *pratihāra*, the

12. <sup>4</sup>C. repeats *sa sāma veda*. <sup>5</sup>-ma iti. <sup>6</sup>kar-. <sup>7</sup>prastāvah. varṣā udgīthah; B.C. carat pratihārah; A. om. carādam pratihāram.

13. <sup>1</sup>A. prastātrāi 'vam. <sup>2</sup>-tir. <sup>3</sup>A. sapatam-. <sup>4</sup>-ma iti.

nidhanam. svāhākāravaśatkārāv eva saptamāv akarot. 4. te 'bruvan nedīyo nvāvāi 'tarhi. tatrāi 'va kurn yatro 'pajivāme 'ti.<sup>13</sup> 5. tat puruṣam abhyatyayanayat.<sup>2</sup> sa mana eva hiṅkāram akarod vācam prastāvam prāṇam udgithām cakṣuh pratihāram grotām nidhanam. retaç cāi 'va prajām ca saptamāv akarot. 6. te 'bruvann utra vā enat tad akur yatro 'pajiviṣyāma iti. 7. sa vidyād aham eva sāmā 'smi mayy etā devatā iti. 13.

tṛṭīye 'nuvāke tṛṭīyāḥ khaṇḍaḥ.

I. 14. 1. na ha dāredevatas<sup>3</sup> syāt. yāvad dha vā ātmānā devān upāste tāvad asmāi devā bhavanti. 2. atha ya etad evam' vedā 'ham eva sāmā 'smi mayy etās sarvā<sup>4</sup> devatā ity evam' hā 'smīn etās sarvā devatā bhavanti. 3. tad etad devaçrut sāma. sarvā ha vāi devatās grīnvanty evaṁvidam pūryāya sādhave. tā enam punyam eva sādhu kārayanti. 4. sa ha smā "ha sucittaç cāilano<sup>5</sup> yo yajñakāmo mām eva sa vṛṇitām. tata evāi 'nam yajña upanaṁsyati. evaṁvidam hy udgāyantam sarvā devatā anusaṁtṛpyanti. tā asmāi tṛptās tathā karisyanti yathāi 'nam yajña upanaṁsyati<sup>6</sup> 'ti. 14.

tṛṭīye 'nuvāke caturthaḥ khaṇḍaḥ. tṛṭīyo 'nuvākas samāptaḥ.

*chandas* the *nidhana*; the exclamations *svāhā* and *vaśat* he made as sixth and seventh. 4. They said : "Verily, it is nearer now, [but] make it there where we may live on [it]."<sup>13</sup> 5. He transferred it to man. He made the mind the *hiṅkāra*, speech the *prastāva*, breath the *udgitha*, sight the *pratihāra*, hearing the *nidhana*; seed and offspring he made as sixth and seventh. 6. They said : "Now thou hast made it here, where we shall live on [it]". 7. He should know : "I am the *sāman*, in me are these divinities."

I. 14. 1. He should not be one having the divinities far away. Truly to what extent he worships the gods with the self, to that extent the gods exist for him. 2. And who knows this thus : "I am the *sāman*, in me are all these divinities," truly thus in him all these divinities exist. 3. That is the *devaçrut sāman*; for all the divinities give ear to one knowing thus for what is pure, for what is good. They make him do what is pure, what is good. 4. Now Sucitta Cāilana used to say : "Whoso wisheth to sacrifice, let him choose me; then the sacrifice will become his. For with one who knowing thus singeth the *udgitha* all the divinities are pleased together. They being pleased will so act for him that the sacrifice shall become his."<sup>14</sup>

13. <sup>1</sup>A. *abhyatyayan-*.

14. <sup>2</sup>A.B. *devata*. <sup>3</sup>A. om. <sup>4</sup>B. *esma*. <sup>5</sup>A. *devaçrait*; B. *devaçrūt*; C. *evaçrūt*. <sup>6</sup>B. *-nam*.

I. 15. 1. *devā vāi svargam̄ lokam̄ āipsan. tam̄ na ḡayānā nā "sīnā' na tiṣṭhanto<sup>2</sup> na dhāvanto nāi'va kena cana karmaṇā" pnuvan.* 2. *te devāḥ prajāpatim̄ upādhāvan<sup>3</sup> svargam̄ vāi lokam̄ āipsiṣma. tam̄ na ḡayānā nā "sīnā na tiṣṭhanto na dhāvanto nāi'va kena cana karmaṇā" pāma.* tathā no 'nuṣṭūdhi yathā svargam̄ lokam̄ āpnuyāme<sup>4</sup> 'ti. 3. *tān abravīt sāmnā 'nrcena svargam̄ lokam̄ prayāte<sup>5</sup> 'ti. te sāmnā 'nrcena svargam̄ lokam̄ prāyan.*<sup>6</sup> 4. *pra vā ime sāmnā 'gur iti. tasmāt prasāna tasmād u prasāmy annam atti.*<sup>7</sup> 5. *devā vāi svargam̄ lokam̄ āyan.*<sup>8</sup> ta etāny r̄kpadāni carirāṇi dhūnvanta āyan. te<sup>9</sup> svargam̄ lokam̄ ajayan.<sup>10</sup> 6. *tāny ā divāḥ prakīrnāny aṣeran. athe 'māni prajāpatir r̄kpadāni carirāṇi saṁcityā 'bhycarat. yad<sup>11</sup> abhyarcat tā<sup>12</sup> eva rco bhavan.* 15.

caturthe 'nuvāke prathamaḥ khāṇḍaḥ.

I. 16. 1. *sāi'va rg abhavad iyam eva gr̄ih. ato devā abhavan.*  
2. *athāi 'śām imām asurāg<sup>1</sup> priyam avindanta. tad evā "suram*

I. 15. 1. The gods desired to obtain the heavenly world. Neither lying nor sitting nor standing nor running nor by any [other] action whatsoever did they obtain it. 2. These gods ran unto Prajāpati [saying]: "We have desired to obtain the heavenly world. Neither lying nor sitting nor standing nor running nor by any [other] action whatsoever have we obtained it. Instruct us so that we may obtain the heavenly world." 3. He said to them: "Approach the heavenly world by means of a *rco*-less *sāman*." They approached the heavenly world by means of a *rco*-less *sāman*. 4. "Truly, these have gone forth (*pra*) by means of the *sāman*." Hence [the word] *prasāma*, and hence one eats food imperfectly (? *prasāmi*). 5. Verily, the gods went to the heavenly world. They kept shaking off their bodies, the *rco*-parts. They conquered the heavenly world. 6. These [bodies] lay strewn up to the sky. Then Prajāpati, collecting these bodies, the *rco*-parts, honored (✓*rco*) them. Because he honored them, they became *rco*'s.

I. 16. 1. That one became the *rco*, this one [became] fortune. Thence the gods prevailed. 2. Now the Asuras acquired for

15. <sup>1</sup>A. "gīn-. <sup>2</sup>A. -ntyo. <sup>3</sup>A. upāya-. <sup>4</sup>C. prayāme. <sup>5</sup>A. prayāte; B. pradhāme; C. prayāme. <sup>6</sup>lokāḥmaprāyat. <sup>7</sup>After this there is confusion and repetition in the MSS. Before 5, all insert: *ta etāny r̄kpadāni carirāṇi dhūnvanta āyan* (A. *r̄thayan*). *te svargam̄ lokam̄ ajayan* (A. -at). *athe 'māni prajāpatir . . . tā eva rco 'bhavan.* <sup>8</sup>A. *yat.* <sup>9</sup>MSS. om. *te svargam̄ . . . ajayan*; inserted here from repetition above 7. <sup>10</sup>C. om. *yad . . .* <sup>11</sup>A.B. om. *td eva . . .*  
<sup>12</sup>16. <sup>1</sup>B. *ds-*.

*abhavat.* ३. *te<sup>१</sup>* *devā<sup>२</sup>* *abruvan* *yā* *vāi* *naç* *grīr* *abhūd* *avida-*  
*danta<sup>४</sup>* *tām* *asurāḥ*. *kathāṁ* *nv* *esāṁ* *imāṁ* *grīyam* *punur* *eva<sup>५</sup>*  
*jayeme* 'ti. ४. *te* 'bruvann *rcy* *eva* *sāma* *gāyāme* 'ti. *te* *punah*  
*pratyādrutya<sup>६</sup>* *rci* *sāmā* 'gāyan. *tenā* 'smāl *lokād* *asurān* *anu-*  
*danta*. ५. *tad* *vāi* *mādhyandine* *ca* *savane* *trītyasavane<sup>७</sup>* *ca* *na*  
*rcō* 'parādho<sup>८</sup> 'sti. *sa* *yat* *te* *rci<sup>९</sup>* *gāyati* *tenā* 'smāl *lokād* *dvi-*  
*santam* *bhrātṛvyām* *nudate*. *atha* *yad* *anṛte<sup>१०</sup>* *devatāsu* *prāta-*  
*savaṇam* *gāyati* *tena* *svargaṁ* *lokam* *eti*. ६. *prajāpatir* *vāi*  
*sāmne* 'mām *jitim* *ajayad* *yā* 'sye 'yam *jis* *tām*.<sup>११</sup> *sa* *svargaṁ*  
*lokam* *ārohat*.<sup>१२</sup> ७. *te* *devāḥ* *prajāpatim* *upetyā* 'bruvann *as-*  
*mabhyam* *apī* 'dām *sāma* *prayacche* 'ti. *taṭhe* 'ti. *tad* *ebhyas*  
*sāma* *prāyacchat*. ८. *tad* *enān* *idām* *sāma* *svargaṁ* *lokam* *nā*  
*'kāmayata<sup>१३</sup>* *voḍhum*. ९. *te* *devāḥ* *prajāpatim* *upetyā* 'bruvan  
*yad* *vāi* *nas* *sāma* *prādā* *idām* *vāi* *nas* *tat* *svargaṁ* *lokam* *na*  
*'kāmayate<sup>१४</sup>* *voḍhum* *iti*. १०. *tad* *vāi* *pāpmanā* *samsijate* 'ti. *ko*  
*'sya pāpme* 'ti. *rg* *iti*. *tad* *rcā* *samasrjan*. ११. *tad* *idam* *prajā-*  
*pater* *garhayamānam* *atishhad* *idām* *vāi* *mā* *tat* *pāpmanā* *sam-*  
*asrāksur<sup>१५</sup>* *iti*, *so* 'bravid *yas* *tvāi* 'tena *vyāvartayād* *vy* *eva* *sa*

themselves this fortune of theirs. Thereupon the cause of the Asuras prevailed. ३. These gods said : "Truly, what hath been our fortune, that the Asuras have acquired for themselves. How then may we win back this fortune of theirs?" ४. They said : "Let us sing the *sāman* in the *rc*." They in turn, running up toward [the Asuras], sang the *sāman* in the *rc*. Thereby they pushed the Asuras from this world. ५. Thus indeed at the noon-libation and at the evening-libation there is no offense from the *rc*. He who sings these two [libations] in the *rc* thereby pushes his hostile rival away from this world. Moreover, in that he sings the [chant of the] morning-libation in immortality, in the divinities, thereby he goes to the heavenly world. ६. Verily by means of the *sāman* Prajāpati conquered this conquest, viz. what conquest there is of him. He ascended to the heavenly world. ७. These gods coming unto Prajāpati said : "Furnish this *sāman* to us also." [Saying] "Yes," he furnished this *sāman* to them. ८. This same *sāman* did not wish to carry them to the heavenly world. ९. These gods coming unto Prajāpati said : "Verily, that *sāman* which thou hast given to us, that does not wish to carry us to the heavenly world." १०. "Mix it with evil." "What is its evil?" "The *rc*." They mixed it with the *rc*. ११. That same [*sāman*] stood upbraiding Prajāpati : "Verily, they thus have mixed me with evil." He (P.) said : "Whoso shall separate thee

१६. <sup>१</sup>A.B. *tad*. <sup>२</sup>A.B. *evā*. <sup>४</sup>*vindanta*. <sup>५</sup>A. *ava*. <sup>६</sup>B. -*drucyatya*.  
*trīt-*, <sup>७</sup>A. 'parādho'. <sup>८</sup>*rci*. <sup>१०</sup>*anṛte*. <sup>११</sup>C. *tam*. <sup>१२</sup>C. *ar-*, <sup>१३</sup>A.B. *na*  
*'kāmayate*; C. *na* *'kāmayate*. <sup>१४</sup>A. *'kāmāy-*; B. *sāmāy*. <sup>१५</sup>*samsr-*.

pāpmanā vartatā iti. 12. sa ya etad ṛcā prātassavane vyāvar-tayati vy evam<sup>16</sup> sa pāpmanā vartate. 16.  
caturthe 'nuvāke dvitiyaḥ khaṇḍaḥ.

I. 17. 1. tad āhur yad ovā ovā iti gīyate kvā 'tra rg bhavati kva sāme 'ti. 2. prastuvann evā 'ṣṭābhīr akṣarāḥ prastāuti. astākṣarā gāyatrī. akṣaram-akṣaram tryakṣaram. tac caturviñ-çatis sampadyante. caturviñçatyakṣarā gāyatrī. 3. tām etām prastāvena<sup>1</sup> rcam āptvā yā grīr yā 'pacitir yas svargo<sup>2</sup> loko yad yaço yad annādyām tāny āgāyamāna āste. 17.  
caturthe 'nuvāke tritiyaḥ khaṇḍaḥ.

I. 18. 1. prajāpatir devān asijata. tān<sup>3</sup> mṛtyuḥ pāpmā 'nva-srjyata. 2. te devā prajāpatim upetyā 'bruvan kasmād<sup>4</sup> u no 'sr̄shā<sup>5</sup> mṛtyum cen nah pāpmānam anvavasraksyann<sup>6</sup> āsithe 'ti. 3. tān abravīc chandānsi sambharata. tāni yathāyatānam pravigata<sup>7</sup> tato mṛtyunā pāpmanā vyāvartsyathē<sup>8</sup> 'ti. 4. vasavo gāyatrīm samabharan. tān te prāvīpan. tān sū 'cchādayat. 5. rudrās triṣṭubham samabharan. tān te prāvīpan. tān sū 'cchādayat.<sup>9</sup> 6. ādityā jagatīm samabharan. tān te prāvīpan. tān sū

from this [evil], he shall separate himself from evil."<sup>10</sup> 12. He who at the morning-libation separates it from the ṛc, he thus separates himself from evil.

I. 17. 1. This they say : "If there be sung ovā ovā, what becomes of the ṛc, what of the sāman." 2. When he sings the prastāva, he sings the prastāva with eight syllables. Of eight syllables is the gāyatrī; each syllable is a triple syllable. Thus they amount to twenty-four. The gāyatrī has twenty-four syllables. 3. Having obtained this same ṛc by means of the prastāva, he sits singing into his possession what fortune [there is], what reverence, what heavenly world, what glory, what food-eating.

I. 18. 1. Prajāpati created the gods. After them death, evil was created. 2. These gods coming unto Prajāpati said : "Why, pray, hast thou created us, if thou wast going to create death, evil, after us?" 3. He said to them : "Bring together the metres; enter these each one at his proper place, then you will be separated from death, evil. 4. The Vasus brought the gāyatrī together. They entered it. It concealed them. 5. The Rudras brought the triṣṭubh together. They entered it. It concealed

16. <sup>18</sup>A. eva.

17. <sup>1</sup>A. prastāveprastāvena. <sup>2</sup>A. -rga.

18. <sup>1</sup>A.B. tā; C. tāb. <sup>2</sup>kasmā. <sup>3</sup>C. -ṣṭā. <sup>4</sup>-ṣpksann. <sup>5</sup>-gan. <sup>6</sup>A.B. -vaksy-, C. -vatsy-. <sup>7</sup>A. ochād.

'cchādayat. 7. viçve devā anuṣṭubhaṁ samabharan. tāṁ te prāviçan. tāṁ sū 'cchādayat. 8. tāṁ asyām ṛcy asvarāyām<sup>7</sup> mṛtyur nirajānād yathā manū manisūtram paripac̄yed<sup>8</sup> evam. 9. te svaram prāviçan. tāṁ svare sato na<sup>9</sup> nirajānāt. svarasya tu ghoṣenā 'nvāit. 10. ta om ity etad evā 'ksaram samārohan. etad evā 'ksaram trayī vidyā. yad ado<sup>10</sup> 'mṛtaṁ tapati tat prapadya<sup>11</sup> tato mṛtyunā pāpmā vyāvartanta. 11. evam evāi 'vāṁ vidvān om ity etad evā 'ksaram samāruhya yad ado<sup>12</sup> 'mṛtaṁ tapati tat prapadya tato mṛtyunā pāpmā vyāvartate 'tho yasyāi 'vāṁ vidvān udgāyati. 18.

caturthe 'nuvāke caturthaḥ khaṇḍaḥ. caturtho 'nuvākas samāptaḥ.

I. 19. 1. athāi 'tad ekaviñčam sāma. 2. tasya trayy<sup>1</sup> eva vidyā hiṅkāraḥ agnir vāyur<sup>2</sup> asāv āditya eṣa prastāvah. ima eva lokā ādiḥ. teṣu<sup>3</sup> hī 'dum lokeṣu sarvam āhitam. ḡraddhā yajño<sup>4</sup> dukṣinā eṣa udgīthāḥ. diço 'vāntaradiça ākāca eṣa pratihāraḥ. āpaḥ prajā oṣadhaya eṣa upadravah. candramā naksatrāni pitara etan nidhanam. 5. tad etad ekaviñčam sāma. sa ya evam etad ekaviñčam sāma vedāi 'tena hā 'sya sarveno 'dgī-

them. 6. The Ādityas brought the *jagatī* together. They entered it. It concealed them. 7. All the gods brought the *anuṣṭubh* together. They entered it. It concealed them. 8. Death became aware of them in this tone-(tune)-less *rc*, just as one might discover the jewel-string within a jewel. 9. They entered tone. Them, being in tone, he did not become aware of. But he went after them by the noise of tone. 10. They climbed together upon that syllable *om*. That same syllable is the three-fold knowledge (Veda). Resorting unto that immortality which burns yonder, they then separated themselves from death, evil. 11. Even so one knowing thus, climbing upon that syllable *om*, resorting unto that immortality which burns yonder, then separates himself from death, evil, and likewise he for whom one knowing thus sings the *udgītha*.

I. 19. 1. Now this is the twenty-onefold *sāman*. 2. Of it the threefold knowledge is the *hiṅkāra*; Agni, Vāyu, yonder sun, those are the *prastāva*; these worlds the *ādi*—for this all is placed ( $\sqrt{dhā} + ā$ ) in these worlds; faith, sacrifice, sacrificial gifts, those are the *udgītha*; the quarters, the intermediate quarters, space, those are the *pratihāra*; the waters, creatures, herbs, those are the *upadrava*; the moon, the asterisms, the Fathers, those are the *nidhana*. 3. This is the twenty-onefold *sāman*. He who thus knows this twenty-onefold *sāman*, of him

18. <sup>1</sup>A.B. -yām. <sup>2</sup>A.B. -yāid. <sup>3</sup>A.C. om. <sup>4</sup>C. o. <sup>10</sup>A. -ped-, <sup>12</sup>A.B. edo; C. o.

19. <sup>1</sup>A. trāi. <sup>2</sup>B. vāvāyur. <sup>3</sup>yēṣu. <sup>4</sup>C. jñā.

*tam bhavaty etasmād v evā<sup>5</sup> sarvasmād āvṛgyate<sup>6</sup> ya evam vid-vāñsan upavudati.* 19.

*pañcamo 'nuvākas samāptab.*

I. 20. 1. *idam eve'dam agre 'ntarikṣam<sup>1</sup> āśit. tad v evā 'py etarhi.* 2. *tad yad etad antarikṣam<sup>1</sup> <sup>2</sup> ya evā<sup>3</sup> 'yam<sup>4</sup> pavata etad evā 'ntarikṣam.<sup>1</sup> esa ha vā antarikṣanāma.<sup>5</sup>* 3. *esa u evāi 'sa vitataḥ. tad yathā kāśṭhena pālāce viśkabdhe syātām akṣeṇa vā cakrāv evam<sup>6</sup> etene<sup>7</sup> 'māu lokāu viśkabdhaḥ.* 4. *tasmīn idam sarvam antaḥ. tad<sup>8</sup> yad asminn idam sarvam antas tasmād antaryakṣam. antaryakṣam<sup>9</sup> ha vāi nāmāi 'tat. tad antarikṣam<sup>1</sup> iti parokṣam ācakṣate.* 5. *tad yathā mātāḥ prabaddhāḥ<sup>10</sup> pralamberann evam hāi 'tasmin sarve lokāḥ prabhuddhāḥ pralambante.* 6. *tasyāi 'tasya sūmnas<sup>11</sup> tisra āgās<sup>12</sup> trīṇy āgītāni śod vibhūtayaḥ catasraḥ pratiṣṭhā daça pragās sapta saṁsthā dvāu stobhāv ekaṁ rāpam.<sup>13</sup>* 7. *tad yās tisra. āgā ima eva te<sup>14</sup> lokāḥ.* 8. *atha yāni [trīṇy] āgītāny agnir vāyur asāv āditya etāny āgītāni. na ha vāi kām cana gṛiyam aparādhnoti ya evam veda.* 20.

*sāṣṭhe 'nuvāke prathamaḥ khaṇḍaḥ.*

the *udgītha* is sung by this all ; and from this same universe he is cut off who speaks ill of one knowing thus.

I. 20. 1. This [all] in the beginning was this atmosphere here ; and that is so even now. 2. As for this atmosphere—he who cleanses here is this atmosphere. For he is atmosphere by name. 3. That same is stretched apart. As two leaves might be propped apart by means of a peg, or two wheels by means of an axle, so these [two] worlds are propped apart by means of this [atmosphere]. 4. This all is within it. Because this all is within (*antas*) it, therefore [it is called] *antaryakṣa*. *Antaryakṣa* verily is its name. It is called *antarikṣa* in an occult way. 5. As baskets bound [to one another] would hang down, so in it all the worlds bound [to one another] hang down. 6. Of this same *sāman* there are three *āgās*, three *āgītas*, six *vibhūtis*, four *pratiṣṭhās*, ten *pragās*, seven *saṁsthās*, two *stobhas*, one form. 7. Now the three *āgās*, they are these worlds. 8. Further, the [three] *āgītas*, Agni (fire), Vāyu (wind), yonder sun are these *āgītas*. He misses no fortune whatever who knows thus.

19. <sup>5</sup>A.B. -as. <sup>6</sup>C. āvṛgyote.

20. <sup>1</sup>C. -rikṣ-. <sup>2</sup>C. inserts esa ha vā antarikṣam. <sup>3</sup>C. evam. <sup>4</sup>C. om. <sup>5</sup>-kṣonā-. <sup>6</sup>B. navam. <sup>7</sup>A. etēṇā. <sup>8</sup>A. om. *tad . . . . antas.* <sup>9</sup>C. om. <sup>10</sup>B. -band-. <sup>11</sup>B. -namś. <sup>12</sup>B. agamāḥ. <sup>13</sup>A. ekaraipam; B.C. ekarāpam. <sup>14</sup>A.B. to.

I. 21. 1. *atha yāś ṣad vibhūtaya rtavas te.* 2. *atha yāc cata-*  
*srah pratiṣṭhā imā eva tāc catasro dīcaḥ.* 3. *atha ye daça pragā*  
*ima eva te daça prāṇāḥ.* 4. *atha yāś sapta<sup>1</sup> saṁsthā yā evāi*  
*'tās' sapta<sup>2</sup> 'horātrāḥ prācīr vasat̄kurvanti<sup>3</sup> tā eva tāḥ.* 5. *atha*  
*yāu dvāu stobhāv ahorātre eva te.* 6. *atha ya॒d ekam rūpa॑m*  
*karmāi 'va tat, karmaṇā hī 'dam sarvam vikriyate.* 7. *tasyāi*  
*'tasya sāmno devā ajim āyan. sa prajāpatir harasū hiñkāram*  
*udajayad agnis tejasā prastāvām<sup>4</sup> rūpena brhaspatir udgītham*  
*svadhayā pitaraḥ<sup>5</sup> pratihāraṇi vīryeṇe 'ndro nidhanam.* 8. *athe*  
*'tare devā antaritā ivā "san. ta indram abruwan tava vāi vayam*  
*smo 'nu na etasmin sāmann abhaje 'ti.* 9. *tebhyaś svaram<sup>6</sup> prā-*  
*yacchat. tam prajāpatir abravīt kathē 'ttham akaḥ. sarvam vā*  
*ebhyus sāma prādāḥ. etāvad vāva sāmu yāvān svaraḥ. yg vā*  
*esa rte svarād bhavatī 'ti.* 10. *so 'bravīt punar vā aham esām<sup>7</sup>*  
*etām rasam ādāsyā iti. tān abravid uṣu mā gāyata. abhi mā*  
*svarate 'ti. tathe 'ti.* 11. *tam upāgāyan. tam abhyasvaran. teṣām*  
*punā rasam ādatta.<sup>8</sup>* 21.

saṁshe 'nuvāke dvitīyah khaṇḍaḥ.

I. 21. 1. Further, the six *vibhūtis*, they are the seasons. 2. Further, the four *pratiṣṭhās*, they are these four quarters. 3. Further, the ten *pragās*, they are these ten breaths. 4. Further, the seven *saṁsthās*, they are those seven successive (?) days and nights that they utter *vasat* (?). 5. Further, the two *stobhas*, they are day and night. 6. Further, the one form, that is action. For by action this all is developed. 7. About this same *sāman* the gods ran a race. Prajāpati by a grasp conquered the *hiñkāra*, Agni by splendor the *prastāva*, by form Brhaspati the *udgītha*, by the *svudhā* the Fathers the *pratihāra*, by heroism Indra the *nidhana*. 8. Now the other gods were excluded, as it were. They said to Indra : “Verily, thine we are ; let us also have a share in this *sāman*.” 9. He gave them the tone. Prajāpati said to him : “Why hast thou acted thus ? Verily, the whole *sāman* thou hast given to them. Truly, as great as the tone is, so great is the *sāman*. Verily, without tone it becomes *rc.* 10. He (I.) said : “I will take back again this sap of them.” He said to them : “Join in my song, intone with me !” “Yes.” 11. They joined in the song, they intoned with him. Of them he took the sap back again.

21. <sup>1</sup>A. om. *sapta* . . . . *etās.* <sup>2</sup>A.B. -ā. <sup>3</sup>C. *varṣa*. <sup>4</sup>A.B. *vad*.  
<sup>5</sup>A. *raipīn*. <sup>6</sup>C. -*sām*. <sup>7</sup>B. *tāvava*. <sup>8</sup>A. -*rama*. <sup>9</sup>A. *savar*. <sup>10</sup>B.  
*eso*; C. *esom*. <sup>11</sup>-*ttā*.

I. 22. 1. sa yathā madhudhāne<sup>1</sup> madhunālībhīr madhv āśiñcād evam eva tat sāman punā rasam āśiñcat. 2. tasmād u ha no 'pagāyet. indra esa yad udgātā. sa yathā 'sāv amīśām<sup>2</sup> rasum ādatta evam esa teśām rasum ādutte. 3. kāmām ha tu yajamāna upagāyed yajamānaryā hi tad bhavaty atho brahmācāry ācāryoktaḥ. 4. tad u vā āhur upāi 'va gāyet. diço hy upagāyan<sup>3</sup> dīgām<sup>4</sup> evam salokatām jayaī 'ti. 5. te ya eve<sup>5</sup> 'me<sup>6</sup> mukhyāḥ prāṇā eti evo 'dgātāraç co 'pagātāraç ca. īme ha traya udgātāru īma u catvāra upagātārah. 6. tasmād u catura eno 'pagātān<sup>7</sup> kurvīta. tasmād u ho 'pagātān<sup>8</sup> pratyabhimṛged dīgas stha çrotāram me mā hīnsīte 'ti. 7. su yas sa rasaū āśid ya evā 'yam panata esa eva sa rasau. 8. sa yathā madhvālopam adyād iti ha smā "ha sucittaç gāilana evam etasya rasasyā "tmānam pūrayeta. sa evo 'dgātā "tmānam ca yajamānam cū 'mṛtatvam gamayai 'ti. 22.

susphē 'nuvākē trīyah khaṇḍah. saṣpho 'nuvākas samāptaḥ.

I. 23. 1. ayam eve 'dam agra ākāga āśit. sa u evā 'py etarhi. 2. sa yas sa ākāgo vāg eva sā. tasmād ākāgād vāg vadati.

I. 22. 1. As one might pour honey into a honey-vessel by means of the honey-cells, even so he then poured the sap again into the sāman. 2. And therefore one should not join in the song [of the *udgātar*]. This *udgātar* is Indra. As he then took the sap of those, even so he now takes the sap of these. 3. But the sacrificer may join in the song [of the *udgātar*] at will—for that is the sacrificer's—and also a Vedic student directed by the teacher. 4. Verily, they also say this : “One should join in the song. For the quarters joined in the song. He thus wins the same world with the quarters.” 5. These breaths in the mouth, they are the *udgātars* and *upagātars*. For these three are the *udgātars* and these four are the *upagātars*. 6. And therefore one should appoint four *upagātars*. And therefore he should touch the *upagātars* respectively [saying]: “Ye are the quarters, do not injure my hearing.” 7. As to what this sap was, he who cleanses here, he is that sap. 8. “As one might eat a bite of honey,” Sucitta Gāilana used to say, “so one should fill himself with this sap. This same *udgātar* causeth himself and the sacrificer to attain immortality.”

I. 23. 1. This [universe] in the beginning was this space here, and that is so even now. 2. What this space is, that is speech.

22. <sup>1</sup>B.C. -dhuvane. <sup>2</sup>insert sa. <sup>3</sup>A.B. -yat. <sup>4</sup>C. -gam. <sup>5</sup>evāi. <sup>6</sup>C. va. <sup>7</sup>'dgā-; A.B. -tān. <sup>8</sup>-tān.

3. tām etām<sup>1</sup> vācam prajāpatir abhyapīluyat. tasyā abhipūlitāyāi rasah<sup>2</sup> prānedat.<sup>3</sup> ta eve 'me lokā abhavan. 4. sa<sup>4</sup> imān lokān abhyapīlayat. teśām abhipūlitānām rasah prānedat. tā evāi 'tā devatā abhavann agnir vāyur asāv āditya<sup>5</sup> iti. 5. sa etā devatā abhyapīlayat. tāsām abhipūlitānām rasah prānedat. sū trayī vidyā 'bhavat. 6. sa<sup>6</sup> trayīm vidyām abhyapīlayat. tasyā abhipūlitāyāi rasah prānedat. tā evāi 'tā vyāhṛtayo 'bhavan bhūr bhuvas svar iti. 7. sa etā vyāhṛtir abhyapīlayat. tāsām abhipūlitānām rasah prānedat. tad etad akṣaram abhavad om iti yad etad. 8. sa etad akṣaram abhyapīlayat. tasyā 'bhipūlitasya' rasah prānedat. 23.

saptame 'nuvāke prathamaḥ khaṇḍaḥ.

I. 24. 1. tad akṣarad eva. yad akṣarud eva tasmād akṣaram. 2. yad v evāi 'kṣaram nā 'kṣiyata tasmād akṣayam. akṣayam ha vāi nāmāi 'tat. tad akṣaram iti parokṣam ucakṣate. 3. tad dhāi 'tad eka om iti gāyanti. tat tathā na gāyet. īcvara hāi 'nad etena rasenā 'ntardhātoḥ<sup>7</sup>. atho<sup>8</sup> dve ivāi 'vam bhavata om iti. o ity u hāi 'ke gāyanti. tad u ha<sup>9</sup> tan na<sup>10</sup> gitam. nāi 'va' tathā gāyet. om<sup>11</sup> ity eva gāyet. tad enād etena rasena saṁdadhāti.

Therefore speech speaks from space. 3. This same speech Prajāpati pressed. Of it being pressed the sap streamed forth. That became these worlds. 4. He pressed these worlds. Of them being pressed the sap streamed forth. That became these divinities : Agni, Vāyu, yonder sun. 5. He pressed these divinities. Of them being pressed the sap streamed forth. That became the threefold knowledge. 6. He pressed the threefold knowledge. Of it being pressed the sap streamed forth. That became these sacred utterances : bhūs, bhuvas, svar. 7. He pressed these sacred utterances. Of them being pressed the sap streamed forth. That became that syllable, viz. om. 8. He pressed that syllable. Of it being pressed the sap streamed forth.

I. 24. 1. That flowed. Because it flowed (aksarat), therefore it is akṣara (syllable). 2. And because, being akṣara, it was not exhausted ( $\sqrt{ksi}$ ), therefore it is akṣaya. Verily, akṣaya is its name. It is called akṣara in an occult way. 3. Now some sing this as om. Let one not sing it thus. He is liable to hide it by this sap. So also there come to be two, as it were, viz. o-m. And some sing o. And that is also not sung thus. Let him not sing it thus either. Let him sing om. Thus he combines it with

23. <sup>1</sup>A. etā vā. <sup>2</sup>C. rasam. <sup>3</sup>C. inserts vs. 6 sa trayīm . . . . . rasam (!) prānedat. <sup>4</sup>A.B. om. <sup>5</sup>A.B. -ā. <sup>6</sup>C. om. sa trayīm . . . . . prānedat. <sup>7</sup>-ā.

24. <sup>1</sup>A.B. -vā. <sup>2</sup>C. yā-. <sup>3</sup>B.C. -the. <sup>4</sup>C. ddhāi; A.B. dvāi. <sup>5</sup>C. om. <sup>6</sup>A.B. ni-. <sup>7</sup>A.B. ne ēva. <sup>8</sup>o.

4. tad etam rasam tarpayati. rasas trpto 'ksaram tarpayati. akṣaram<sup>9</sup> trptam vyāhṛtis tarpayati. vyāhṛtayas trptā vedāns tarpayanti. vedās trptā devatās tarpayanti. devatās trptā lokāns tarpayanti. lokās trptā akṣaram tarpayanti. akṣaram trptam vācas tarpayati.<sup>10</sup> vāk<sup>11</sup> trptā "kācam tarpayati. ākācas trptah prajās tarpayati. trpyati prajayā paçubhir ya etad evam vedā 'tho yasyāt 'vaiñ vidvān udgāyati.<sup>12</sup> 24.

saptame 'nuvāke dvitīyaḥ khaṇḍaḥ. saptamo 'nuvākas samāptaḥ.

I. 25. 1. ayam eve 'dām<sup>1</sup> agru ākāga āśit sa u evā 'py etarhi. 2. sa yas sa ākāga āditya eva sa. etasmin [hy] udite<sup>2</sup> sarvam idam ākāgate. 3. tasya martyūmṛtayor vā<sup>3</sup> tīrāṇi<sup>4</sup> samudra eva. tad yat samudreṇa parigṛhitam<sup>5</sup> tan mṛtyor āptam atha yut paraṇ tad amṛtam. 4. sa yo ha sa samudraḥ ya evā 'yam pavata esa eva sa samudraḥ. etam hi samdravantam<sup>6</sup> sarvāṇi bhūtāny anusaindravanti<sup>7</sup>. 5. tasya<sup>8</sup> dyāvāprthivī eva rodhasī. atha ya-thā nadyām<sup>9</sup> kaṇsāni<sup>10</sup> vā prahīṇāni<sup>11</sup> syus sarāṇsi vā 'vam asyā 'yam pārthivas<sup>12</sup> samudraḥ. 6. sa esa pāra ena samudra-

that sap. 4. He thus causes this sap to rejoice. The sap, rejoiced, causes the syllable to rejoice. The syllable, rejoiced, causes the sacred utterances to rejoice. The sacred utterances, rejoiced, cause the Vedas to rejoice. The Vedas, rejoiced, cause the divinities to rejoice. The divinities, rejoiced, cause the worlds to rejoice. The worlds, rejoiced, cause the syllable to rejoice. The syllable, rejoiced, causes speech to rejoice. Speech, rejoiced, causes space to rejoice. Space, rejoiced, causes the creatures to rejoice. He rejoices in offspring and cattle who knows this thus, and also he for whom one knowing thus sings the *udgītha*.

I. 25. 1. This [universe] was in the beginning this space here ; and that is so even now. 2. What this space is, that is the sun. For when he has risen this all is visible. 3. Verily its limits of the mortal and immortal are the ocean. What is encompassed by the ocean, that is obtained by death, and what is beyond, that is immortal. 4. As for this ocean—he who cleanses here is this ocean. For after him running together ( $\sqrt{dru}+sam$ ) all created beings ran together. 5. Heaven and earth are its two banks. As beakers or pails abandoned in a river would be, so is this earthly ocean of his. 6. This one rises at the shore of the ocean.

24. <sup>9</sup> A. om. akṣaram . . . . vācas tarpayati. <sup>10</sup> B.C. -yanti. <sup>11</sup> A.B. vārkas. <sup>12</sup> C. gāyati.

25. <sup>1</sup> A.B. dāv (!). <sup>2</sup> sudite. <sup>3</sup> B. vāirva. <sup>4</sup> taranī. <sup>5</sup> A.B. -grīh-. <sup>6</sup> B. -dre-. <sup>7</sup> C. anuadr-. <sup>8</sup> B.C. -yā. <sup>9</sup> -yām. <sup>10</sup> kasāni. <sup>11</sup> prahīṇahīni. <sup>12</sup> A.B. insert sas; C. sa.

*syo 'deti. sa udyann eva nāyoh prsthā ākramate. so 'mṛtād evo 'deti. amṛtam anusaincarati. amṛte pratisthitah.<sup>12</sup> 1. tasyāt' tat trivyd rūpam mṛtyor anāptanī cūklam kṛṣṇam puruṣah. 2. tad yac chuklam tad vāco rūpam rco 'gnir mṛtyoh. sā yā sā vāg<sup>14</sup> rk<sup>15</sup> sā. atha yo 'gnir mṛtyus sah. 3. atha yat kṛṣṇam tad apāṁ rūpam annasya<sup>16</sup> manaso yajusah. tad<sup>17</sup> yās tā āpo 'nnān tat. atha yan mano yajus tat. 10. atha yah puruṣas sa prāṇas tat sāma tad brahma tad amṛtam. sa yah prāṇis tat sāma. atha yad brahma tad amṛtam. 25.*

*astame 'nuvāke prathamaḥ khaṇḍaḥ.*

I. 26. 1. athā 'dhyātmam. idam eva cakṣus trivṛc chuklam kṛṣṇam puruṣah. 2. tad yac chuklam tad vāco rūpam rco 'gnir mṛtyoh. sā yā sā vāg rk<sup>18</sup> sā. 3. atha yo 'gnir mṛtyus sah. 3. atha yat kṛṣṇam tad apāṁ rūpam annasya manaso yajusah.<sup>19</sup> tad yās tā āpo 'nnān tat. atha yan mano yajus tat. 4. atha yah<sup>20</sup> puruṣas sa prāṇas tat sāma tad brahma tad amṛtam. sa yah prāṇas tat sāma. atha yad brahma tad amṛtam. 5. sāi 'śo 'krāntir brahmaṇah. athā 'tah parākrāntih. 6. sā yā sā<sup>21</sup> "krāntir vi-dyud eva sā. sa yad eva vidyuto vidyotamāṇayāi cyetanī<sup>22</sup> rūpam bhavati tad vāco rūpam rco 'gnir mṛtyoh. 7. yad v eva vidyu-

Rising he ascends on the back of the wind. He rises from the immortal. He goes about after the immortal. He stands firm in the immortal. 7. That threefold form of him which is not obtained by death is white, black, person. 8. What is white, that is the form of speech, of the *rco*, of Agni (fire), of death. What this speech is, that is the *rco*; and what Agni is, that is death. 9. Further, what is black, that is the form of the waters, of food, of mind, of the *yajus*. What these waters are, that is food; and what the mind is, that is the *yajus*. 10. Further, what this person is, that is breath, that is the *sāman*, that is the *brahman*, that is the immortal. What breath is, that is the *sāman*; and what the *brahman* is, that is the immortal.

I. 26. 1. Now with regard to the self. This eye here is three-fold : white, black, person. 2-4 = I. 25. 8-10. 5. This is the up-going of the *brahman*. And from there is the on-going (?). 6. This ascending is the lightning. The reddish-white form which is of the lightning as it lightens, that is the form of speech, of the *rco*, of Agni (fire), of death. 7. And the dark-blue

25. <sup>12</sup> A.B. *pratisthitataḥ*. <sup>14</sup> A.B. *vākg*; C. *vāgg*. <sup>15</sup> C. *rt*. <sup>16</sup> *annam asya*. <sup>17</sup> C. om. *tad yah . . . . . yah puruṣas*.

26. <sup>1</sup> C. *grt*. <sup>2</sup> A.B. add *'ksā*. <sup>3</sup>-*so. s (l)*. <sup>3</sup> C. *t*. <sup>4</sup> A. om. <sup>5</sup> *ceāitam*.

*tas saṁdravantyāi nūlam' rūpam bhavati tad apām rūpam  
annasya manaso yajusāḥ.*<sup>8</sup> 8. ya evāi 'sa vidyuti puruṣas sa  
prāṇas tat sāma tad brahma tad amṛtam. sa yah prāṇas tat  
sāma.<sup>9</sup> atha yad brāhma tad amṛtam. 26.

asṭame 'nuvāke dvīṭyāḥ khaṇḍaḥ.

I. 27. 1. sa hāi 'śo 'mṛtena parivṛdho mṛtyum adhyāste 'nnaṁ  
kṛtvā. 2. athāi 'sa eva puruṣo yo 'yam cakṣuṣi.<sup>1</sup> ya āditye<sup>2</sup> so  
'tipuruṣāḥ. yo vidyuti sa paramapuruṣāḥ. 3. ete ha vāva tray-  
yah puruṣāḥ.<sup>3</sup> ā hā 'syāi 'te jāyante. 4. sa yo 'yam cakṣusy eso  
'nurūpo nāma. anvañcī<sup>4</sup> hy esa sarvāṇi rūpāṇi. tam anurūpa  
ity upāśita. anvañcī<sup>5</sup> hāi 'nam' sarvāṇi rūpāṇi bhavanti. 5. ya  
āditye sa pratirūpaḥ. pratyañcī<sup>6</sup> hy esa sarvāṇi rūpāṇi. tam pra-  
tirūpa ity upāśita. pratyañcī<sup>7</sup> hāi 'nam' sarvāṇi rūpāṇi bhavanti.  
6. yo vidyuti sa sarvarūpaḥ. sarvāṇī<sup>8</sup> hy etasmin rūpāṇi. tam<sup>9</sup>  
sarvarūpa ity upāśita. sarvāṇi hā 'smīn rūpāṇī<sup>10</sup> bhavanti. 7.  
ete ha vāva trayah puruṣāḥ. ā hā 'syāi 'te jāyante ya etad evam  
vedā 'tho yasyāi 'vām vidvān udgāyati. 27.

asṭame 'nuvāke trīṭyāḥ khaṇḍaḥ. asṭamo 'nuvākas samāptaḥ.

form which is of the lightning as it runs together, that is the form of the waters, of food, of mind, of the *yajus*. 8. And that person which is in the lightning, that is breath, that is the *sāman*, that is the *brahman*, that is the immortal. What breath is, that is the *sāman*; and what the *brahman* is, that is the immortal.

I. 27. 1. This same one, fortified by the immortal, having made food, sits upon death. 2. Now he is this person who is in the eye here. He who is in the sun is the superior-person. He who is in the lightning is the supreme-person. 3. These are the three persons; to him indeed they are born. 4. He who is here in the eye is conformable (*anurūpa*) by name. For he follows after all forms. One should worship him as conformable. Verily all forms [will] follow after him. 5. He who is in the sun is of corresponding form (*pratirūpa*). For he is corresponding to all forms. One should worship him as of corresponding form. Verily all forms [will] correspond to him. 6. He who is in the lightning is of all forms. For all forms are in him. One should worship him as of all forms. Verily all forms [will] be in him. 7. Verily these are the three persons. They are born to him who knows this thus, and to him for whom one knowing thus sings the *udgītha*.

26. <sup>1</sup>-l-. <sup>2</sup>-se. <sup>3</sup>A.B. -ā.

27. <sup>1</sup>-si. <sup>2</sup>A.B. -yo. <sup>3</sup>A. -śo; B. -śā (sec m.); C. -śa. <sup>4</sup>A. -vaja.  
<sup>5</sup>A. hv. <sup>6</sup>A. -vañcī; B. -vañvī; C. -vāṁ. <sup>7</sup>B.C. hy enam. <sup>8</sup>C. *pratyām*.  
<sup>9</sup>C. inserts rūpāṇī; C. om. tam . . . . rūpāṇi.

I. 28. 1. ayam eve 'dam agra ākūča āśit. sa u evā 'py etarhi.  
 2. sa yas sa ākūča indra eva sah. sa yas sa indra eṣa eva sa ya  
 eṣa eva<sup>1</sup> tapati. sa eṣa saptaraṣmīr vṛṣabhas tuviṣmān. 3. tasya  
 vāñmayo raṣmīḥ prāñ pratīṣhitah. sū yā sū vāg agnis sah. sa  
 daçadhā bhavati gatadhā sahasradhā 'yutadhā prayutadhā  
 niyutadhā 'rbudadhā<sup>2</sup> nyarbudadhā nikharvadhā<sup>3</sup> padmam  
 akṣitir<sup>4</sup> vyomāntah.<sup>5</sup> 4. sa eṣa etasya raṣmīr vāg bhūtvā sar-  
 vāsv ūsu prajāsu pratyavasthitah. sa yah kaç ca vadat�<sup>6</sup> etasyāi  
 'va raṣminā vadati.<sup>7</sup> 5. atha<sup>8</sup> manomayo dakṣinā<sup>9</sup> pratīṣhitah.  
 tad yat tan manaç<sup>10</sup> candramās sah. sa daçadhā bhavati.  
 6. sa eṣa etasya raṣmīr mano bhūtvā sarvāsv ūsu prajāsu  
 pratyavasthitah. sa yah kaç ca manuta etasyāi 'va raṣminā  
 manute. 7. atha cakṣurmayah<sup>11</sup> pratyāñ<sup>12</sup> pratīṣhitah.<sup>13</sup> tad yat  
 tac<sup>14</sup> cakṣur ādityas sah. sa daçadhā bhavati. 8. sa eṣa etasya  
 raṣmīç cakṣur bhūtvā sarvāsv ūsu prajāsu pratyarasthitah. sa  
 yah kaç ca paçyaty etasyāi 'va raṣminā paçyati. 9. atha çro-  
 tramaya uḍāñ pratīṣhitah.<sup>15</sup> tad yat tau chrotraiñ diças tāh. sa  
 daçadhā bhavati. 10. sa eṣa etasya raṣmīç çrotram bhūtvā  
 sarvāsv ūsu prajāsu pratyavasthitah. sa yah kaç ca çrnoty  
 etasyāi 'va raṣminā çrnoti. 28.  
 navame 'nuvāke prathamañ khaṇḍaḥ.

I. 28. 1. This [universe] here in the beginning was space, and that is so even now. 2. This space is Indra. What this Indra is, that is he who burns here. That same one is seven-rayed, virile, powerful. 3. Of him the ray consisting of speech stands firm in front (east). That speech is Agni (fire). It becomes tenfold, hundredfold, thousandfold, ten thousandfold, hundred thousandfold, millionfold, ten millionfold, hundred millionfold, billionfold, ten billionfold, a hundred billionfold, a thousand billionfold. 4. This ray of him becoming speech is located respectively in all these creatures. Whosoever speaks, he speaks by the ray of him. 5. Now [the ray] consisting of mind stands firm at the right (south). That mind is the moon. That becomes tenfold. 6. That ray of him becoming mind is located respectively in all these creatures. Whosoever thinks, he thinks by the ray of him. 7. Now [the ray] consisting of sight stands firm in the rear (west). That sight is the sun. That becomes tenfold. 8. That ray of him becoming sight is located respectively in all these creatures. Whosoever sees, he sees by the ray of him. 9. Now [the ray] consisting of hearing stands firm upward (north). That hearing is the quarters. That becomes tenfold. 10. That ray of him becoming hearing is located respectively in all these creatures. Whosoever hears, he hears by the ray of him.

28. 1 A. om. <sup>2</sup>A.B. ar-. <sup>3</sup>A.B. nikharvācañ. <sup>4</sup>A.B. -ti. <sup>5</sup>-ta; B.  
 ssom-. <sup>6</sup>B. paçyati. <sup>7</sup>B.C. paçyati. <sup>8</sup>C. om. <sup>9</sup>dakṣinā. <sup>10</sup>A.B. man-  
 vac. <sup>11</sup>A.B. cakṣuma-. <sup>12</sup>C. -ya. <sup>13</sup>C. vāsthitah. <sup>14</sup>A.B. ta; C. om.  
<sup>15</sup>C. pratyavasthitah.

I. 29. 1. atha prāṇamaya īrdhvah pratisthitah.<sup>1</sup> sa yas sa  
prāṇo vāyus sah. sa<sup>2</sup> daçadhā bhavuti. 2. sa esa etasya rāçmīḥ  
prāṇo bhūtvā sarvāsv īsu prajāsu pratyavasthitah. sa yaḥ kaç  
ca prāṇity etasyai 'va rāçminā prāṇiti. 3. athā 'sumayas tir-  
yañ pratisthitah. sa hui sa<sup>3</sup> īçāno nāma. sa daçadhā bhavati.<sup>4</sup>  
4. sa esa etasya rāçmir asur bhūtvā sarvāsv īsu prajāsu pra-  
tyavasthitah. sa yaḥ kaç cā 'sumān etasyai 'va rāçminā 'sumān.  
5. athā 'nnamayo 'rvān pratisthitah. tad yaḥ tad annam<sup>5</sup> apas  
tāh.<sup>6</sup> sa daçadhā bhavati gatadhā sahasradhā 'yutadhā prayuta-  
dhā niyutadhā 'rbudadhā nyarbudadhā nikharvadhdā<sup>7</sup> padmam  
akṣitir vyomāntah.<sup>8</sup> 6. sa esa etasya rāçmir annam bhūtvā  
sarvāsv<sup>9</sup> īsu prajāsu pratyavasthitah. sa yaḥ kaç cā 'gnāty  
etasyai 'va rāçminā 'gnāti. 7. sa esa saptaraçmir vr̄ṣabhas  
tuviṣmān. tad<sup>10</sup> etad ?cā 'bhyanūcyate  
yas saptaraçmir vr̄ṣabhas tuviṣmān  
avāśrjat sartave sapta sindhūn :  
yo rāuhinam<sup>11</sup> asphurad vajrabāhur<sup>12</sup>  
dyām īrohantañ<sup>13</sup> sa janāsa indra  
iti. 8. yas saptaraçmir iti. sapta hy eta ādityasya rāçmayah.

I. 29. 1. Now [the ray] consisting of breath stands firm aloft. That breath is Vāyu (wind). It becomes tenfold. 2. That ray of him becoming breath is located respectively in all these creatures. Whosoever breathes, he breathes by the ray of him. 3. Now [the ray] consisting of the vital spirit stands firm crosswise. That same is Lord by name. That becomes tenfold. 4. That ray of him becoming the vital spirit is located respectively in all these creatures. Whosoever possesses the vital spirit, he possesses the vital spirit by the ray of him. 5. Now [the ray] consisting of food stands firm hitherward. That food is the waters. That becomes tenfold, hundredfold, thousandfold, ten thousandfold, hundred thousandfold, millionfold, ten millionfold, hundred millionfold, billionfold, ten billionfold, a hundred billionfold, a thousand billionfold. 6. That ray of him becoming food is located respectively in all these creatures. Whosoever eats, he eats by the ray of him. 7. That same one is seven-rayed, virile, powerful. That same is spoken of in a ?c: "Who seven-rayed, virile, powerful, let loose to run the seven streams; who with the thunderbolt in his arm smote Rāuhinā ascending the sky—he, ye people, is Indra." 8. 'Who seven-rayed,' for these

29. <sup>1</sup>C. -sth-. <sup>2</sup>C. om. <sup>3</sup>C. space for sa ī. <sup>4</sup>A. -vanti. <sup>5</sup>C. after yat reads tat trūdāh nāma, omitting tad annam . . . . sa. <sup>6</sup>A. an-  
dannam. <sup>7</sup>A. tadā; B. sta. <sup>8</sup>A.B. nikharvācam; C. nikharvadhdā,  
<sup>9</sup>A. vomā-. <sup>10</sup>B. sāmāśv. <sup>11</sup>C. om. tad etad, . . . . vr̄ṣabhas tuviṣmān.  
<sup>12</sup>A. roh-. <sup>13</sup>-hu. <sup>14</sup>-ta.

vṛṣabha iti. esa hy evā<sup>29</sup> "sūn prajānūm ṛṣabhaḥ. tuviṣmān iti. mahyāī<sup>30</sup> "vā 'syāi 'sā. 9. avāśrjat sartave saptā sindhūn iti. saptā hy ete sindhavah. tāir idam sarvam sitam. tad yad etāir idam sarvam sitam tasmāt sindhavah. 10. yo rāuhinam asphurad vajrabāhū. 11. dyām īrohantām<sup>31</sup> sa janāsa indra iti. esa hū 'ndrah. 29.

navame 'nuvāke dvitīyah khaṇḍaḥ.

I. 30. 1. tad yathā girim panthānas samudiyur iti ha smā<sup>32</sup> "ha cātyāyanir evum eta ādityasya raçmaya etam<sup>33</sup> ādityam<sup>34</sup> sarvato 'piyanti.<sup>35</sup> sa hāi 'vām vidvān om ity ādadāna etāir etasya rācīmibhir etam ādityam<sup>36</sup> sarvato 'pyeti. 2. tad etat sarvatodvāram anisedham<sup>37</sup> sāma. anyatodvāram hāi<sup>38</sup> 'nad<sup>39</sup> eka<sup>40</sup> evā<sup>41</sup> 'bhrāngam<sup>42</sup> upūsate. ato<sup>43</sup> 'nyathā vidyuh.<sup>44</sup> 3. atha ya etad evām veda sa evāi 'tat sarvatodvāram anisedham<sup>45</sup> sāma veda. 4. sā esā vidyut. [yad] etan mañdalām sumantam paripatati tat sāma. atha yat param atibhāti sa punyakṛtyāyāi rasah. tam abhyatimucyate. 5. tad etat abhrātrvyam<sup>46</sup> sāma. na ha vā indrah kañ cana bhrātrvyam paçyate. su yathe 'ndro na kañ

rays of the sun are seven. ‘Virile,’ for he is the bull of these creatures. ‘Powerful,’ that is his exaltation. 9. ‘Let loose to run the seven streams,’ for these streams are seven; by them this all is bound. Because by them the all is bound ( $\sqrt{s}i$ ), therefore they are [called] streams (*sindhu*). 10. ‘Who with the thunderbolt in his arm smote Rāuhina,’ for he with the thunderbolt in his arm did smite Rāuhina. 11. ‘Ascending the sky, he, ye people, is Indra,’ for he is Indra.

I. 30. 1. “As paths might lead together up a mountain,” Cātyāyani used to say, “even so these rays of the sun go from all sides to that sun.” Verily one knowing thus who starts with *om* approaches this sun from all sides by means of these rays of him. 2. That same is the unobstructed (*anisedha*) *sāman* having doors on all sides. Some, indeed, worship it as having doors on both sides, cloud-going. Let them know differently from that. 3. And he who knows it thus, he knows the unobstructed *sāman* having doors on all sides. 4. That same is this lightning. What flies around this whole disk, that is the *sāman*; and what shines across, beyond, that is the sap of good action. Unto that he is released. 5. That same is the rivalless *sāman*. For Indra

29. <sup>35</sup> mahyāī. <sup>36</sup> C. space for -han-; B. -hattam.

30. <sup>1</sup>B.C. evam. <sup>2</sup>B. 'tigrativiviyanti. <sup>3</sup>anu-. <sup>4</sup>A.C. om. <sup>5</sup>B. nata; A.C. ta. <sup>6</sup>om. <sup>7</sup>A.B. etāva; C. etd. <sup>8</sup>C. gam; leaves space for about four syllables. <sup>9</sup>eto. <sup>10</sup>viduḥ. <sup>11</sup>A.B. -trvīm.

*cana bhrātrvyam paçyata evam eva na kam cana bhrātrvyam paçyate ya etad evam vedū 'tho yasyai 'vam vidvān udgāyi. 30.*

*navame 'nuvāke trīyaḥ khaṇḍaḥ. navamo 'nuvākas samāptaḥ.*

L 31. 1. *ayam eve 'dum agra ākāṣa āśit. sa u evā 'py etarhi. sa yas sa ākāṣa indra eva sah. sa yas sa īndras sāmāi 'va tat.* 2. *tāsyai 'tasya sāmna iyam eva prāci dig' ghiñkāra iyam prastāva iyam ādir iyam udgītho 'sūn pratihāro 'ntarikṣam<sup>5</sup> upadrava iyam eva nidhanam.* 3. *tad etat<sup>6</sup> saptavidham sāma. sa ya evam etat saptavidham sāma veda yat kiṁ ca prācyām digi yā devatā ye manusyā ye paçavo yad annādyam tat sarvam<sup>7</sup> hiñkāreṇā "pnoti."* 4. *atha yad daksināyām dici tat sarvam prastāvenā "pnoti.* 5. *atha yat<sup>8</sup> prācyām dici tat sarvam ādinā "pnoti.* 6. *atha yad udīcyām dici tat sarvam udgīthenā "pnoti.* 7. *atha yad<sup>9</sup> amusyām dici tat sarvam pratihāreṇā "pnoti.* 8. *atha yad antarikṣe<sup>10</sup> tat sarvam upadravenā "pnoti.* 9. *utha yad asyām dici yā devatā ye manusyā ye paçavo yad annādyam tat sarvam nidhanenā "pnoti.*

indeed sees no rival whatever. As Indra sees no rival whatever, even so he sees no rival whatever who knows this thus and likewise he for whom one knowing thus sings the *udgitha*.

L 31. 1. This [all] here was in the beginning space. And that is so even now. What this space is, that is Indra. What this Indra is, that is the *sāman*. 2. Of this same *sāman* this eastern quarter is the *hiñkāra*, this (i. e. the southern quarter) the *prastāva*, this (i. e. the western quarter) the *ādi*, this (i. e. the northern quarter) the *udgītha*, yonder [quarter] the *pratihāra*, the atmosphere the *upadrava*, this [quarter] the *nidhana*. 3. That is the sevenfold *sāman*. He who knows this thus sevenfold *sāman*, whatever there is in the eastern quarter, what divinities, what men, what domestic animals, what food, all that he obtains by means of the *hiñkāra*. 4. And what there is in the southern quarter, all that he obtains by means of the *prastāva*. 5. And what there is in the western quarter, all that he obtains by means of the *ādi*. 6. And what there is in the northern quarter, all that he obtains by means of the *udgītha*. 7. And what there is in yonder quarter, all that he obtains by means of the *pratihāra*. 8. And what there is in the atmosphere, all that he obtains by means of the *upadrava*. 9. And what there is in this quarter, what divinities, what men, what domestic animals, what food, all

31. <sup>1</sup> A.B. dīr. <sup>2</sup> C. -īks-. <sup>3</sup> A. et. <sup>4</sup> insert manusyā. <sup>5</sup> A.B. -vā. \*B.C. insert here vs. 4, with *pratihāreṇa* for *prastāvena*. <sup>7</sup> B. inserts *avyāt*. <sup>8</sup> A. inserts *daksināyām dici*, struck out in red.

10. sarvam̄ hāi 'vā 'syā "ptam bhavati sarvam̄ jitam̄ na hā 'syā kaç cana kāmo 'nāpto bhavati ya evam̄ veda. 11. sa yad dha kiñ ca kiñ cāi 'vam̄ vidvān̄ esu lokeṣu kurute svasya hāi 'va tat svataḥ kurute. tad etad r̄cā 'bhyanūcyate. 31.

daçame 'nuvāke prathamaḥ khaṇḍaḥ.

I. 32. 1. yad dyāva indra te çatam̄ çatam̄ bhāmīr uta syuḥ :

na tvā vajrint sahasram̄ sūryā<sup>2</sup> anu na<sup>3</sup> jātam̄ aṣṭa rodasī iti. 2. yad dyāva indra te çatam̄ çatam̄ bhāmīr uta syur iti. yac chataṁ dyāvas syuṣ çutam bhāmyas tābhya esa evā "kāgo jyāyān.<sup>4</sup> 3. na tvā vajrint sahasram̄ sūryā anu iti. na hy etam̄ sahasram̄ cana sūryā anu. 4. na<sup>5</sup> jātam̄ aṣṭa rodasī iti. na hy etam̄ jātam̄ rodanti. ime ha vāva rodasī tābhyaṁ esa evā "kāgo jyāyān. etasmin hy evāi 'te antaḥ. 5. sa yas sa ākāga indra era saḥ. sa<sup>6</sup> yas sa indra esa eva sa ya esa tapati. 6. sa eso 'bhrāny<sup>7</sup> atimucyamāna<sup>8</sup> eti. tad yathāi 'śo 'bhrāny<sup>9</sup> atimucyamāna ety evam̄ eva sa sarvasmāt pāpmāno 'timucyamāna eti ya evam̄ vedā 'tho yasyāi 'vam̄ vidvān̄ udgāyati. 32.

daçame 'nuvāke dvitiyaḥ khaṇḍaḥ. daçamo 'nuvākas samāptaḥ.

that he obtains by means of the *nidhana*. 10. Verily everything is obtained of him, everything conquered, no wish whatever is unfulfilled of him who knows thus. 11. Whatever one knowing thus does in these worlds, that is his, he does it by himself. That same is referred to by a r̄c̄ :

I. 32. 1. "If, O Indra, there were a hundred skies and a hundred earths for thee, not a thousand suns, O thou possessing the thunderbolt, unto thee when born, attained, nor Rodasi." 2. "If, O Indra, there were a hundred skies and a hundred earths for thee," what hundred skies there might be and hundred earths, this space is superior to them. 3. "Not a thousand suns, O thou possessing the thunderbolt, unto thee," for not at all [do] a thousand suns [attain] unto him. 4. "When born attained, nor Rodasi," for they do not bewail (*rud*) him when born. Verily as to these two worlds (*rodasi*), this space is superior to them both. For both are within it. 5. What this space is, that is Indra ; what this Indra is, that is he who burns here. 6. He keeps liberating himself from the clouds. As he keeps liberating himself from the clouds, even so does he keep liberating himself from all evil who knows thus, and he for whom one knowing thus sings the *udgītha*.

32. <sup>1</sup> om. <sup>2</sup> B. -yāh. <sup>3</sup> C. om. <sup>4</sup> -yan. <sup>5</sup> C. om. sa . . . . sa. <sup>6</sup> C. space -y. <sup>7</sup> C. -mānay; A.B. -yamānay.

I. 33. 1. *trivṛt sāma catuspāt. brahma trīyam<sup>1</sup> indras trīyam<sup>1</sup> prajāpatis trīyam<sup>1</sup> annam eva caturthah pādah.* 2. *tad yad vāi brahma sa prāṇo 'tha ya īndras sū vāg atha yaḥ prajāpatis tan mano 'nnam eva caturthah pādah.* 3. *mana eva hiñkāro vāk prastāvah prāṇa udgūhō 'nnam eva caturthah pādah.* 4. *karoty eva vācā nayati prāṇena gamayati manasū. tad etan niruddham yan manah. tena yatra kāmayate tad ātmānam ca yajamānam ca dadhāti.* 5. *athā 'dhidāivatam.<sup>2</sup> candramā eva hiñkāro 'gniḥ prastāva āditya udgītha āpa eva caturthah<sup>3</sup> pādah.<sup>4</sup> tu dhi pratyakṣam annam.* 6. *tā vā<sup>4</sup> etā devatā amāvāsyām rātrīm ādityam pravigaty ādityo 'gnim.* 7. *tu dhat samyanti<sup>5</sup> tasmāt sāmu. sa ha vāi sāmavit su sāma veda ya evam veda.* 8. *tāsām vā etāsūm devatānām ekāt 'kāi'va devatā sāma bhavati.* 9. *esa evā "dityas trivṛc catuspād raçmaya mandalam puruṣah. raçmaya eva hiñkārah. tasmāt te prathamata evo 'dyatas tāyante. mandalam prastāvah puruṣa udgīhō yā<sup>6</sup> etā āpo 'ntas sa eva caturthah pādah.* 10. *evam eva candramaso raçmaya mandalam puruṣah. raçmaya eva hiñkāro mandalam prastāvah puruṣa udgīhō yā etā āpo*

I. 33. 1. Threefold is the *sāman*, fourfooted. The *brahman* is a third, Indra is a third, Prajāpati is a third, food is the fourth foot (quarter). 2. What the *brahman* is, that is breath; and what Indra is, that is speech; and what Prajāpati is, that is mind; food is the fourth foot (quarter). 3. Mind is the *hiñkāra*, speech is the *prastāva*, breath is the *udgītha*, food is the fourth foot (quarter). 4. One acts with speech, one leads with breath, one causes to go with the mind. That same is shut up, viz. the mind. By means of it he thus places himself and the sacrificer where he wishes. 5. Now regarding the divinities. The moon is the *hiñkāra*, Agni is the *prastāva*, the sun is the *udgītha*, the waters are the fourth foot (quarter). For they are manifestly food. 6. These same divinities come together on the night of the new moon. The moon, on the night of the new moon, enters the sun, the sun [enters] Agni. 7. Because they come together ( $\sqrt{i} + sam$ ), hence [the word] *sāman*. He is *sāman*-knowing, he knows the *sāman*, who knows thus. 8. Of these same divinities each one divinity is a *sāman*. 9. This sun is threefold, fourfooted : rays, disk, person. The rays are the *hiñkāra*. Therefore they are extended when it first rises. The disk is the *prastāva*. The person is the *udgītha*. The waters within are the fourth foot (quarter). 10. Likewise of the moon [there are] rays, disk, person. The rays are the *hiñkāra*. The disk is the *prastāva*. The person is the *udgītha*. The waters within are

33. <sup>1</sup> *trit.* <sup>2</sup> A. -*devat-*. <sup>3</sup> A. -*am.* <sup>4</sup> C. -*ā.* <sup>5</sup> A. *say-*.

‘ntas<sup>6</sup> sa eva caturthah pādah. 11. catvāry anyāni catvāry anyāni. tāny aṣṭāu<sup>7</sup>. aṣṭāksarā gāyatrī. gāyatram sāma brahma u<sup>8</sup> gāyatrī. tad u brahmā ‘bhisampadyate. aṣṭāçaphāḥ paçavas teno paçavyam. 33.

ekādaśe ‘nuvāke prathamaḥ khaṇḍaḥ.

I. 34. 1. athā ‘dhyātmam. idam eva caksus trivṛc catuṣpāc chuklam kṛṣṇam puruṣaḥ. cūklaṁ eva hiñkāraḥ kṛṣṇam prastāvah puruṣa udgītho yā imā āpo ‘ntas sa eva caturthah pādah. 2. idam ādityasyā ‘yanam idam candraṁnasah. catvāri ‘māni catvāri ‘māni. tāny aṣṭāu. aṣṭāksarā gāyatrī. gāyatram sāma brahma u gāyatrī. tad u brahmā ‘bhisampadyate.<sup>1</sup> aṣṭāçaphāḥ paçavas teno paçavyam. 3. sa yo ‘yam pavate sa<sup>2</sup> esa eva<sup>3</sup> prajāpatih. tad v eva sāma. tasyā ‘yam devo yo ‘yam caksuṣi puruṣaḥ. sa esa āhutim atimatyo ‘tkrāntaḥ. 4. atha yāv etāṁ candraṁnāg cā “dityaç ca yāv etāv apsu dṛçyete<sup>4</sup> etāv<sup>5</sup> etayor devāu. 5. yad dha vā idam āhur devānāṁ devā ity e te ha te. ta eta āhutim atimatyo ‘tkrāntaḥ. 6. tad dha pṛthūr vāinyo divyān vrātyān<sup>6</sup> papraccha

yebhir<sup>7</sup> vāta iśitah pravāti

ye dadante pañca dīcas<sup>8</sup> sumīcūḥ:

ya āhutir<sup>9</sup> atyamanyanta<sup>10</sup> devā

apān<sup>11</sup> netārah katame ta āsann

the fourth foot (quarter). 11. Four are the one, four the others.  
=I. 1. s.

I. 34. 1. Now with regard to the self. This eye is threefold, fourfooted: white, black, person. The white is the *hiñkāra*, the black is the *prastāva*, the person is the *udgītha*, the waters within are the fourth foot (quarter). 2. This is the course of the sun, this [the course] of the moon. Four are these, four these. = I. 1. s. s. He who cleanses here, that same one is Prajāpati. That is also the *sāman*. Its god is this person in the eye. That same, contemning the offering, [has] gone up (?). 4. And these two, moon and sun, which are seen here in the waters, these two are the gods of these two. 5. Truly when they say “the gods of the gods,” it is these [that they mean]. These same, contemning the offering, [have] gone up (?). 6. Now Pṛthu Vāinya asked the divine mendicants thus: “The gods by whom impelled the wind blows forth, who give the five converging quarters, who contemned the offerings, the leaders of the waters

33. <sup>6</sup>A. -aṁ. <sup>7</sup>C. om. <sup>8</sup>B. ud. <sup>9</sup>A. -tri; B.C. -trāṁ.

34. <sup>1</sup>A.B. -pād- <sup>2</sup>A. om. <sup>3</sup>-yate. <sup>4</sup>etā u. <sup>5</sup>A. tān. <sup>6</sup>ebhir. <sup>7</sup>A.B. dīcas; C. dāpa. <sup>8</sup>C. -ir. <sup>9</sup>C. ityam-. <sup>10</sup>B.C. parān.

*iti.* 1. *te ha pratyūcur*

*imām eṣām pṛthivīṁ vasta eko*

*‘ntarikṣam<sup>11</sup> pary eko babbhūva:*

*divam eko dādate yo vidhartā<sup>12</sup>*

*viçvā āçāḥ pratirakṣanty anya<sup>13</sup>*

*iti.* 2. *imām eṣām pṛthivīṁ vasta eka ity agnir ha sah.* 3. *an-*  
*tarikṣam<sup>11</sup> pary eko babbhūve ‘ti vāyur ha sah.* 10. *divam eko*  
*dādate yo vidharte<sup>14</sup> ‘ty adityo ha sah.* 11. *viçvā āçāḥ pratirak-*  
*ṣanty anya iti.* etā ha vāi devatā viçvā āçāḥ pratirakṣanti  
*candramā naksatrāṇī ‘ti.* tā etās sāmāi ‘va satyo vyūḍho unna-  
*dyāya.* 34.

*ekādaśe ‘nuvāke dvitīyah khaṇḍaḥ. ekādaśo ‘nuvākas samāptaḥ.*

I. 35. 1. *athāi ‘tat sāma. tad āhus saṁvatsara eva sāme ‘ti.*  
 2. *tasya vasanta eva hiñkāraḥ. tasmāt paśavo vasantā hiñkā-*  
*rirkatas<sup>1</sup> samudāyanti.* 3. *grīṣmāḥ prastāvah.* anirukto vāi  
*prastāvo ‘nirukta rtūnām grīṣmāḥ.* 4. *varṣā udgīthāḥ ud iva*  
*vāi varṣām gāyati.* 5. *garat pratihāraḥ. garadi ha khalu vāi*  
*bhūyiṣṭhā oṣadhayāḥ pacyante.* 6. *hemanto nidhanam. nidhu-*  
*nakṛtā iva vāi heman prajā bhavanti.* 7. *tāv etān antān saṁ-*

—which are they? 7. They answered : “One of them dons this earth here, one hath encompassed the atmosphere, one, who is the disposer, gives the sky, others severally protect all regions,” 8. ‘One dons this earth here,’ that is Agni. 9. ‘One hath encompassed the atmosphere,’ that is Vāyu. 10. ‘One, who is the disposer, gives the sky,’ that is the sun. 11. ‘Others severally protect all regions,’ these divinities indeed severally protect all regions, viz. moon and asterisms. These are true, extended kindness (?) for food-eating.

I. 35. 1. Now this is the *sāman*. This they say : The *sāman* is in the year. 2. Of it spring is the *hiñkāra*. Therefore animals come together in the spring, continually uttering him. 3. The summer is the *prastāva*. The *prastāva* is indistinct; the summer is indistinct among the seasons. 4. The rainy season (*varṣād*) is the *udgītha*. One sings the *udgītha* through the year (*varṣā*), as it were. 5. The autumn is the *pratihāra*. Verily in the autumn most herbs ripen. 6. The winter is the *nidhana*. In the winter creatures are put to an end (*nidhanakṛta*), as it were. 7. These two ends combine together ; consequently the year is

34. <sup>11</sup>C. -īks-. <sup>12</sup>-dhattā. <sup>13</sup>C. any. <sup>14</sup>A.B. vidhartte; C. vidhatte.

<sup>15</sup>A.B. ann-; C. ‘nn-; all MSS. -yāyā.

35. <sup>1</sup>A.B. -karirkutas; C. -karikṛtas.

*dhattāḥ. etad anv<sup>3</sup> anantas<sup>3</sup> saṁvatsarāḥ.<sup>4</sup> tasyāi 'tāv antāu yad-dhemantaç ca vasantaç ca. etad anu grāmasyā 'ntāu sametāḥ. etad anu niśkasyā 'ntāu sametāḥ. etad anu ahir bhogān paryū-hṛtya ḡaye. 8. tad yathā ha vāi niśkas samantān grīvā<sup>5</sup> abhi-paryakta<sup>6</sup> evam anantān sāma. sa ya evam etad anantān sāma vedū 'nantām' eva jayati.* 35.

*dvādaṣe 'nuvāke prathamaḥ khaṇḍaḥ.*

I. 36. 1. athāi 'tat parjanye sāma. tasya purovāta eva hiñ-kāraḥ. utha yad abhrāṇi sumplāvayati sa prastāvah. atha yat stanayati sa udgīthah. atha yad vidyotate sa pratihāraḥ. atha yad varṣati tan nidhanam. 2. tad etat parjanye sāma. sa ya evam etat parjanye sāma veda varṣuko<sup>1</sup> hā 'smāi parjanyo bha-vati. 3. athāi 'tut puruṣe<sup>2</sup> sāma. tasyā 'yam eva hiñkāro 'yam prastāvo 'yam udgītho 'yam pratihāra idān nidhanam. 4. tad etat puruṣe sāma. sa ya evam etat puruṣe sāma vedo "rdhva eva prajayā<sup>3</sup> puçubhir ārohann eti. 5. ya u enat<sup>4</sup> pratyag veda ye pratyañco lokās tān jayati. tasyā 'yam eva hiñkāro 'yam prastāvo 'yam udgītho<sup>5</sup> 'yam pratihāra idān nidhanam. ye pra-tyañco lokās tān jayati. 6. ya u enat<sup>6</sup> tiryug veda ye tiryāñco'

endless. Its two ends are winter and spring. In accordance with this the two ends of a village join together. In accordance with this the two ends of a necklace join together. In accordance with this a snake lies taking its coils about it. 8. Truly, as a necklace bent all around the neck, so is the endless *sāman*. He who knows this endless *sāman* thus conquers endlessness.

I. 36. 1. Now this is the *sāman* in Parjanya. The wind which precedes is its *hiñkāra*; when it causes the clouds to float together, that is the *prastāva*; when it thunders, that is the *udgītha*; when it lightens, that is the *pratihāra*; when it rains, that is the *nidhana*. 2. That is the *sāman* in Parjanya. He who thus knows the *sāman* in Parjanya, truly to him Parjanya sends rain. 3. Now this is the *sāman* in man. Of it this is the *hiñkāra*, this the *prastāva*, this the *udgītha*, this the *pratihāra*, this the *nidhana*. 4. That is the *sāman* in man. He who thus knows the *sāman* in man, he keeps ascending upward by progeny and by cattle. 5. And he who knows it in reversed direction conquers those worlds which are reversed. Of it this is the *hiñkāra*, this the *prastāva*, this the *udgītha*, this the *pratihāra*, this the *nidhana*. The worlds which are reversed, those he conquers. 6. And he who knows it crosswise conquers those worlds which

35. <sup>3</sup>C. om. <sup>3</sup>A.B. -tat. <sup>4</sup>A.B. savat-. <sup>5</sup>grī-. <sup>6</sup>A. -yattāḥ. <sup>7</sup>C. 'nantām.

36. <sup>1</sup>C. -sak-. <sup>2</sup>-go. <sup>3</sup>prajā. <sup>4</sup>-nam. <sup>5</sup>C. om. <sup>6</sup>A.B. ena; C. enām. A.B. -yuñc-; A.B. insert ma.

*lokās*<sup>8</sup> tāñ jayati. tasya lomāi 'va hiñkāras tvak prastāvo māñsam udgītho 'sthi pratihāro mājjā nidhanam. 7. tasya trīny āvir gāyati prastāvam pratihāram<sup>9</sup> nidhanam. tusmāt purusa-sya trīny asthīny āvir dantūç ca dvayāç ca nakhāh. ye tiryāñco lokās tāñ jayati. 8. ya u enat samyug vedā ye samyañco lokās tāñ jayati. tasya mana eva hiñkāro vāk prastāvah prāna udgīthaç oaksuh pratihāraç ḡrotum<sup>10</sup> nidhanam. ye samyañco lokās tāñ jayati. 9. athā 'tud devatāsu sāma. tasya vāyur eva hiñkāro 'gnih prastāvū āditya udgīthaç candramā pratihāro dīga eva nidhanam. 10. tud etad devatāsu sāma. sa ya evam etad devatāsu sāma vedu devatānām eva salokatām jayuti. 36.

dvādaçe 'nuvāke dvitīyah khaṇḍaḥ.

I. 37. 1. tasyāi 'tās tisra āgā āgneyy ekāi<sup>11</sup> "ndry<sup>12</sup> ekā vāicu-devy ekā. 2. sā yā mandrā sā<sup>13</sup> "gneyl.<sup>14</sup> tayā prātassavanasyo 'dgeyam. āgneyam vāi prātassavananam āgneyo 'yāñ lokaḥ. svayā "gayā prātassavanasyo 'dgāyat� r̄dhnoti 'māñ lokam. 3. athā yā ghosīny upabdimati<sup>15</sup> sāi "ndri. tayā mādhyandinasya<sup>16</sup> savanasyo 'dgeyam. āindran vāi mādhyandinam savanam

are crosswise. Of it the hair of the head is the *hiñkāra*, the skin the *prastāva*, the flesh the *udgītha*, the bone the *pratihāra*, the marrow the *nidhana*. 7. Of it he sings three openly, viz. the *prastāva*, the *pratihāra*, the *nidhana*. Therefore three bones of man lie open, viz. the teeth and the two kinds of nails. The worlds which are crosswise, those he conquers. 8. And he who knows it converging conquers those worlds which are converging. Of it mind is the *hiñkāra*, speech the *prastāva*, breath the *udgītha*, sight the *pratihāra*, hearing the *nidhana*. The worlds which are converging, those he conquers. 10. And this is the *sāman* in the divinities. Of it Vāyu is the *hiñkāra*, Agni the *prastāva*, the sun the *udgītha*, the moon the *pratihāra*, the quarters the *nidhana*. 11. That is the *sāman* in the divinities. He who knows thus this *sāman* in the divinities, he conquers a share in the same world with the divinities.

I. 37. 1. Of it there are these three āgās: one belonging to Agni, one belonging to Indra, one belonging to all the gods. 2. That which is low, that belongs to Agni. With it the *udgītha* of the morning-libation should be sung. Verily the morning-libation belongs to Agni, this world belongs to Agni. He [then] sings the *udgītha* of the morning-libation with his (Agni's) own āgā, he enjoys this world. 3. And that which is loud [and] noisy, that belongs to Indra. With it the *udgītha* of the noon-

36. <sup>8</sup>A. lāk-. <sup>9</sup>C. *hiñkārah*.

37. <sup>10</sup>C. āśk-. <sup>11</sup>A.B. "ndr. <sup>12</sup>C. om. sā . . . 'd. <sup>13</sup>B. *mañnadhi*. <sup>14</sup>A. om. athā . . . lokam. <sup>15</sup>C. space for -abdi-. <sup>16</sup>C. -ndina.

āindro 'sāu lokah. svayā "gayā mādhyandinasya savanasyo 'dgāyat� r̥dhnoty amūm̥ lokam. 4. atha yām̥ viñkhayann iva prathayann iva gāyati sū vāigvadevī. tayā tr̥tīyasavanasyo 'dgeyam. vāigvadevām̥ vāi tr̥tīyasavanam̥ vāigvadevo 'yam antarālokaḥ. svayā "gayā tr̥tīyasavanasyo 'dgāyat�<sup>10</sup> r̥dhnoti<sup>11</sup> mām̥ antarālokam. 5. atho uccū khalo āhur ekayāi<sup>12</sup> "gayo 'dgeyam̥ yad evā 'sya madhyam̥ vāca iti. tad yayā vāi vācā vyāyacchamāna udgāyati tad evā 'sya madhyam̥ vācāh. tayā<sup>13</sup> vā etayā vācā sarvā vāca upagucchati. avyāsiktām̥ ekasthām̥ ḡriyam̥ r̥dhnoti ya evān̥ vedu. 6. atha yā krāuñcā sā bārhaspatyā. sa yo brahmavarcasakāmas syāt sa<sup>14</sup> tayo 'dgāyet. tad brahma vāi bārhaspatih. tad vāi brahmavarcasam̥ r̥dhnoti. tathā ha brahmavarcasī bhūwati. 7. atha ha cāikitāneya ekasyāi 'va sāmna āgām̥ gāyati gāyatrasyāi 'va. tad anavānam̥ geyam.<sup>15</sup> tat<sup>16</sup> sāmna evā pratihārūd anavānam̥ geyum. tat prāṇo vāi gāyatram. tad vāi prāṇam̥ r̥dhnoti. tathā ha sarvam̥ āyur eti. 37.

dvādaṣe 'nuvāke dvitīyah khaṇḍah.

libation should be sung. Verily the noon-libation belongs to Indra, yonder world belongs to Indra. He [then] sings the *udgītha* of the noon-libation with his (Indra's) own *āgā*, he enjoys yonder world. 4. And [the *āgā*] which he sings shaking, as it were (tremolo), spreading it, as it were, that belongs to all the gods. With it the *udgītha* of the evening-libation should be sung. Verily the evening-libation belongs to all the gods, this intermediate world belongs to all the gods. He [then] sings the *udgītha* of the evening-libation with their own *āgā*, he enjoys this intermediate world. 5. Now above (?) they say : "The *udgītha* should be sung with one *āgā* only, viz. [with that] which is the middle (mean) of his voice." The voice with which he sings the *udgītha* expanding it apart, that is the middle (mean) of his voice. By means of this same voice he attains unto all voices. He who knows thus enjoys fortune not poured out in different directions [but] closely united. 6. And that which is plover-like belongs to Bṛhaspati. He who may be desirous of prominence in sacred lore should sing the *udgītha* with it. Verily this *brahman* is Bṛhaspati. He thus enjoys prominence in sacred lore. He thus becomes prominent in sacred lore. 7. Now Cāikitāneya sings the *āgā* of one *sāman* only, viz. of the *gāyatra*-[*sāman*]. That should be sung without taking breath. That [part] of the *sāman* unto the *pratihāra* should be sung without taking breath. Thus breath is the *gāyatra*-[*sāman*]. Verily he thus enjoys breath. He thus attains complete life.

37. <sup>8</sup>-ti 'māsh. <sup>9</sup> yā; A. inserts *ghośīnyu*. <sup>10</sup>-yanti. <sup>11</sup> tāyā. <sup>12</sup> B. s; C. om. <sup>13</sup> insert vāi *gāyatram* from below. <sup>14</sup> B. inserts *sāmnas*.

I. 38. 1. *atha ha brahmadattam<sup>1</sup> cāikitāneyam udgāyantam  
kurava upodur ujjahihi<sup>2</sup> sāmu dālbhye 'ti.* 2. *sa ho<sup>3</sup> podyamāno  
nitarām jagāu. tam<sup>4</sup> ho "cuḥ kim upodyamāno nitarām agāśīr  
iti.* 3. *sa ho "vāc<sup>5</sup> 'dam vāl lome<sup>6</sup> 'ty etad evāi 'tat pratyupaçṛṇ-  
māḥ.<sup>7</sup> tasmād u ye na etad upāvādiṣur<sup>8</sup> lomaçūnī 'va teṣām  
çmaçūnī bhavitāraḥ. atha vayam ud eva gātāras<sup>9</sup> sma iti.*  
4. *atha ha rājā jāivalir galūnasam<sup>10</sup> ārkṣākūyaṇaṇī çāmūla-  
parṇābhym utthitam papraccha reñ "gātā" gālāvatyāñ sāmnās  
iti.* 5. *nāi 'va rājann rce 'ti ho "vāca na sāmne 'ti. tud yāyan  
tarhi sarvu eva pañāyyā<sup>11</sup> bhavisyatha ya evum vidvāiso 'gāyate  
'ti.* 6. *atha yad dhañ 'rakṣyad reñ ca sāmnā cā "gāme"<sup>12</sup> 'ti dhitena  
vāi tud yātayāmnā "malākāñdenū "gāte 'ti hāi 'nāris tad avak-  
syat. tad dha tad uvāca svareṇa odi 'va hiñkāreṇa cā "gāme  
'ti.* 38.

dvādaṣe 'nuvāke tr̄tiyāḥ khaṇḍaḥ.

I. 39. 1. *atha hu satyādhivākaç cāitrarathis satyayajñam  
pāluṣitam uvācu prācīnayoge 'ti mama<sup>1</sup> ced vāi traṇi sāma  
vidvān sāmnā "rtvijyam karisyasi nāi 'va tarhi punar dīkṣān  
abhidhyātāsi 'ti. muhurdikṣi<sup>2</sup> hy āsa.*<sup>3</sup> 2. *su ho 'vāca yo nāi*

I. 38. 1. Now the Kurus reproached Brahmadatta Cāikitāneya when he was singing the *udgītha*, (saying) : "Stop the *sāman*, O Dālbhya." 2. He being reproached sang so much the more(?). They said to him : "Why hast thou, being reproached, sung so much the more?" 3. He said : "Verily this is the hair-(*loma*)-[*sāman*]; thus we make answer. And therefore the funeral-places of those who have thus reproached us will be hairy (*lomaça*), as it were. Now we shall only sing the *udgītha*." 4. Now king Jāivali asked Galūnasa Ārkṣākūyaṇa, who had stood up with a woolen shirt (?) and a leaf : "O Ālāvatya, wilt thou sing with the *re* [or] with the *sāman*?" 5. "Not with the *re*," he said, "nor with the *sāman*." "Thus then all of you will become renowned, who sang knowing thus." 6. Now if he had said : "Let us sing both with the *re* and with the *sāman*," truly he would have told them : "Sing with a sucked-out, used-up branch of the *amalā*-plant." Therefore he spoke thus: "Let us sing both with tone and with the *hiñkāra*."

I. 39. 1. Now Satyādhivāka Cāitrarathi said to Satyayajña Pāluṣita: "O Prācīnayoga, if thou, knowing the *sāman*, shalt perform the priestly office for me with the *sāman*, then thou wilt not think of a second consecration." For he was one who repeatedly consecrated. 2. He said: "He who knowing the for-

38. <sup>1</sup>taç. <sup>2</sup>ujjhī. <sup>3</sup>some. <sup>4</sup>-upāç-. <sup>5</sup>A.B. -sul. <sup>6</sup>-tāra. <sup>7</sup>A.B.  
galūnasam; C. guñinasam. <sup>8</sup>-ta. <sup>9</sup>pañāyyā. <sup>10</sup>ca āgame.

39. <sup>1</sup>mac. <sup>2</sup>-keñ. <sup>3</sup>ā.

sāmnaç c̄riyāṁ vidvān sāmnā "rtvijyāṁ karoti c̄rīmān eva bha-  
vati. mano vāva sāmnaç gr̄ūr iti. 3. yo vāi sāmnāḥ pratiṣṭhāṁ  
vidvān sāmnā "rtvijyāṁ karoti pralī eva tis̄thati. vāg vāva  
sāmnāḥ pratiṣṭhe 'ti. 4. yo vāi sāmnas suvarṇāṁ vidvān sāmnā  
"rtvijyāṁ karoty adhy asya ḡr̄he' suvarṇāṁ gamyate. prāṇo  
vāva sāmnas suvarṇam iti. 5. yo vāi sāmno 'pacitīm vidvān  
sāmnā "rtvijyāṁ karoty apacitīm eva bhavati. cakṣur vāva  
sāmno 'pacitir iti. 6. yo vāi sāmnaç c̄rutīm vidvān sāmnā  
"rtvijyāṁ karoti c̄rūtīnān eva bhavati. c̄rotraṁ vāva sāmnaç  
c̄rūtir iti. 39.

dvādaṣe 'nuvāke caturthaḥ khaṇḍaḥ. dvādaṣo 'nuvākas samāptah.

I. 40. 1. catvāri vāk parimitū padāni

tāni vidur brāhmaṇā ye maniṣināḥ :

guhā<sup>1</sup> trīṇi nihitā<sup>2</sup> ne<sup>3</sup> 'n̄gayanti

turiyāṁ vāco manusyā vadantī

'ti. 2. vāg eva sāma. vācā hi sāma gāyati. vāg evo 'ktham.<sup>4</sup>  
vācā hy ukthāṁ<sup>5</sup> cānsati. vāg eva yajuh. vācā<sup>6</sup> hi yajur anuvar-  
tate. 3. tad yat kim cā 'rvācīnam brahmaṇas tad vāg eva  
sarvam. atha yad anyatra brahma 'padiccyate. nāi<sup>7</sup> 'va hi tenā  
"rtvijyāṁ karoti. parokṣenāi 'va tu' kṛtam bhavati. 4. tasyā

tune of the sāman performs the priestly office with the sāman,  
he becomes fortunate. Verily mind is the fortune of the sāman.  
3. He who knowing the firm stand of the sāman performs the  
priestly office with the sāman, he stands firm. Verily speech is  
the firm stand of the sāman. 4. He who knowing the gold of  
the sāman performs the priestly office with the sāman, in his  
house gold is found. Verily breath is the gold of the sāman.  
5. He who knowing the reverence of the sāman performs the  
priestly office with the sāman, he becomes revered. Verily sight  
is the reverence of the sāman. 6. He who knowing the renown  
of the sāman performs the priestly office with the sāman, he  
becomes renowned. Verily hearing is the renown of the sāman.

I. 40. 1. = I. 7. 3. 2. Speech is the sāman; for with speech one  
sings the sāman. Speech is the uktha; for with speech one  
chants the uktha. Speech is the yajus; for with speech he  
follows out (recites) the yajus. 3. Whatsoever is this side of the  
brahman, all that is speech; and what is elsewhere is taught [to  
be] brahman. For not at all does one perform with it the  
priestly office, but it is performed in an occult manner. 4. Of

39. <sup>4</sup>C. -ho.

40. <sup>1</sup>B.C. -hāni. <sup>2</sup>C. -hitāni. <sup>3</sup>C. om. <sup>4</sup>-kt-. <sup>5</sup>A.B. vācam. <sup>6</sup>ne.  
<sup>7</sup>A. om.

*etasyāi vāco manah pādaç cakṣuh<sup>8</sup> pādaç crotoram pādo vāg eva  
caturthah pūdah.<sup>9</sup> 5. tad yad vāi manasā dhyāyati tad vācā vadati.  
yac cakṣusā paçyati tad vācā vadati. yac chroṭreṇa çruṇoti<sup>10</sup>  
tud vācā vadati. 6. tad yad etat sarvam vācam evā 'bhīsamayati'<sup>11</sup>  
tasmād vāg eva sāma su ha vāi sāmavit su sāma veda ya evam  
veda. 7. tasyāi etasyāi nācaḥ prūnā<sup>12</sup> evā 'suh. esu hī 'dam  
sarvam asūte<sup>13</sup> 'ti. 40.*

*trayodaçe 'nuvāke prathamaḥ khayḍaḥ.*

I. 41. 1. *tenu hī 'tenā 'sunā devā jīvanti' pitaro jīvanti ma-*  
*nusyā jīvanti paçavo jīvanti gandharvāpsaraso jīvanti sarvam*  
*idam jīvati. 2. tal āhur yad<sup>2</sup> asune<sup>3</sup> 'dam sarvam' jīvati kus*  
*sāmno 'sur iti. prāṇa iti brāyāt. prāṇo ha vāva sāmno 'suh.*  
*3. su eṣa prāṇo vāci pratīṣṭhito vāg u prāṇe pratīṣṭhitā. tāv*  
*etāv evam anyo<sup>5</sup> 'nyasmin pratīṣṭhitā. pratīṣṭhati' ya evam*  
*nedu. 4. tad etad ṛcā 'bhyanūcyate*  
*'ditir dyāur aditir antarikṣam'*  
*aditir<sup>6</sup> mātā sa pitā sa putraḥ :*  
*viçve devā aditiḥ pañca<sup>14</sup> janā*  
*aditir jātam aditir janitvam*

this same speech mind is a quarter, sight is a quarter, hearing is a quarter, speech itself is the fourth quarter. 5. What he thinks with the mind, that he speaks with speech. What he sees with sight, that he speaks with speech. What he hears with hearing, that he speaks with speech. 6. In that this all thus unites ( $\sqrt{i} + sam$ ) into speech, therefore speech is the *sāman*. Verily he is *sāman*-knowing, he knows the *sāman*, who knows thus. 7. The breaths of this same speech are the vital air (*asu*). For in them this all was born ( $\sqrt{su}$ ).

I. 41. 1. By this same vital air the gods live, the Fathers live, men live, beasts live, Gandharvas and Apsarases live, this all lives. 2. This they say: "If this all lives by the vital air, what is the vital air of the *sāman*?" Let him say: "Breath." Verily breath is the vital air of the *sāman*. 3. This breath stands firm in speech, and speech stands firm in breath. Thus these two stand firm in each other. He stands firm who knows thus. 4. This same is spoken of in a *ṛc*: "Aditi is the heaven, Aditi is the atmosphere, Aditi is the mother, she is the father, she is the son; Aditi is all the gods, the five races; Aditi is what is born,

40. <sup>8</sup>C. inserts *caturthah*. <sup>9</sup>A. *svād*. <sup>10</sup>*çruṇoti*. <sup>11</sup>'*hisam*'. <sup>12</sup>'*na-*  
*asūte*; after this all MSS. insert: *eṣu hī 'dam sarvam sūte 'ti* (A. om.  
*'ti*).

41. <sup>1</sup>A.B. *-ntī 'ti*. <sup>2</sup>B. *yadā*. <sup>3</sup>B. *yene*. <sup>4</sup>C. inserts *idam*. <sup>5</sup>*-ye*.  
<sup>6</sup>A.B. *manyas*. <sup>7</sup>C. *pratīṣṭhitā*. <sup>8</sup>C. *-riks*. <sup>9</sup>A. om. *aditir mātā*  
*.... aditir antarikṣam in 5. <sup>10</sup>B. -cañ.*

iti. 5. aditir dyāur aditir antarikṣam<sup>11</sup> iti. esā<sup>11</sup> vai dyāur esā<sup>11</sup> 'ntarikṣam. 6. aditir mātā sa pitā su putra iti. esā vā<sup>12</sup> mātā 'sā pitā 'sū putrah. 7. viṣe devā aditih pañcu janū iti. ye devā asurebhyah pūrve pañcu janū āsan ya evā 'sāv aditye puruṣo yaç candraṁasi yo vidyuti yo 'psu yo 'yam aksann<sup>13</sup> antar esa eva te. tad esā 'va. 8. aditir jātam aditir<sup>14</sup> janitvam iti. esā hy eva jātam esā janitvam. 41.

trayodaçe 'nuvāke dvitiyah khaṇḍaḥ. trayodaço 'nuvākas samāptah.

I. 42. 1. Ārunīr ha vāsiṣṭham cāukitāneyam brahmacaryam upeyāya. taṁ ho 'nācā 'jānāsi' sāumya gāutama yad idam vayaṁ<sup>2</sup> cāukitāneyas sāmāi 'vo 'pāsmaha.<sup>3</sup> kām tvam̄ devatām upāssā<sup>4</sup> iti. sāmāi 'vu bhagavanta<sup>5</sup> iti ho 'vāca. 2. taṁ<sup>6</sup> ha papraccha iyad agnāu tad vettā<sup>7</sup> iti. jyotir vā etat tasya sāmno yad vayaṁ sāmo 'pāsmaha iti.<sup>7</sup> 3. yat prthiviyām tad vettā<sup>8</sup> iti. pratiṣṭhā vā esā tasya sāmno yad vayaṁ sāmo 'pāsmaha iti. 4. yad apsu tad vettā<sup>9</sup> iti. gāntir vā esā tasya<sup>10</sup> sāmno yad vayaṁ sāmo 'pāsmaha iti. 5. yad<sup>11</sup> antarikṣe tad vettā<sup>12</sup> iti.

Aditi is what is to be born." 5. "Aditi is the heaven, Aditi is the atmosphere;" verily she is the heaven, she is the atmosphere. 6. "Aditi is the mother, she is the father, she is the son;" verily she is the mother, she is the father, she is the son. 7. "Aditi is all the gods, the five races;" the gods who were before the Asuras—five races—yonder person which is in the sun, in the moon, in lightning, in the water, within the eye here, that is they, that is she. 8. "Aditi is what is born, Aditi is what is to be born;" verily she is what is born, she is what is to be born.

I. 42. 1. Ārunī went to Vāsiṣṭha Cāukitāneya to serve his studentship. He (V.) said to him (Ā.): "Thou knowest, my dear Gāutama, that we Cāukitāneyas worship this sāman. What divinity dost thou worship?" "The sāman, reverend sirs," he (Ā.) said. 2. He (Ā.) asked him (V.): "Dost thou know that which is in the fire?" "That is the brightness of that sāman which we worship." 3. "Dost thou know that which is in the earth?" "That is the firm standing of that sāman which we worship." 4. "Dost thou know that which is in the waters?" "That is the tranquillity of that sāman which we worship." 5. "Dost thou know that which is in the atmosphere?" "That

41. <sup>11</sup> C. -so. <sup>12</sup> A. vāir. <sup>13</sup> C. -sam. <sup>14</sup> A.B. itir; C. iti.

42. <sup>1</sup>(vācā) dja. <sup>2</sup>C. yan. <sup>3</sup>-māha; after this insert iti. <sup>4</sup>C. leaves space for -sa. <sup>5</sup>-vata. <sup>6</sup>tā. <sup>7</sup>B. inserts here, in margin, 5. <sup>8</sup>etasya. <sup>9</sup>C. om. yad . . . . . iti. (end of 5).

ātmā vā esa tasya sāmno yad vayam sāmo 'pāsmaha iti.  
 6. yad vāyātū tad vētthāś iti. grīr vā eṣā tasya sāmno yad vayam  
 sāmo 'pāsmaha iti. 7. yad diksū tad vētthāś iti. vyāptir vā eṣā  
 tasya sāmno<sup>10</sup> yad vayam sāmo 'pāsmaha<sup>11</sup> iti. 8. yad divi  
 tad vētthāś iti. vibhūtir vā eṣā<sup>12</sup> tasya sāmno yad vayam sāmo  
 'pāsmaha<sup>13</sup> iti. 42.

caturdaṣe 'nuvāke prathamaḥ khaṇḍaḥ.

I. 43. 1. yad āditye tad vētthāś iti. tejo vā etat tasya<sup>1</sup> sāmno  
 yad vayam sāmo 'pāsmaha iti. 2. yac candramasi tad vētthāś  
 iti. bhā vā eṣā<sup>2</sup> tasya sāmno yad vayam sāmo 'pāsmaha iti.  
 3. yan naṅcatreṣu tad vētthāś iti. prajñā<sup>3</sup> vā eṣā tasya<sup>1</sup> sāmno yad  
 vayam sāmo 'pāsmaha iti. 4. yad anne tad vētthāś iti. reto vā  
 etat<sup>4</sup> tasya<sup>1</sup> sāmno yad vayam sāmo 'pāsmaha iti. 5. yat<sup>5</sup> paṇḍuṣu  
 tad vētthāś iti. yaṇo vā etat<sup>6</sup> tasya sāmno yad vayam sāmo 'pā-  
 smaha iti. 6. yad r̥ci tad vētthāś<sup>7</sup> iti. stomo<sup>8</sup> vā esa tasya<sup>1</sup> sāmno  
 yad vayam sāmo 'pāsmaha iti. 7. yud yajusī tad vētthāś iti.  
 karma vā etat tasya<sup>1</sup> sāmno yad vayam sāmo 'pāsmaha iti.  
 8. atha kim upāssa<sup>9</sup> iti. akṣaram iti. katamat tad akṣaram iti. yat  
 kṣaran nā 'kṣiyate 'ti. katamat tat<sup>10</sup> kṣaran<sup>11</sup> nā 'kṣiyate 'ti. indra

is the self of that sāman which we worship." 6. "Dost thou know  
 that which is in the wind?" "That is the fortune of that sāman  
 which we worship." 7. "Dost thou know that which is in the  
 quarters?" "That is the pervasion of that sāman which we  
 worship." 8. "Dost thou know that which is in the sky?" "That  
 is the display of that sāman which we worship."

I. 43. 1. "Dost thou know that which is in the sun?" "That  
 is the splendor of that sāman which we worship." 2. "Dost  
 thou know that which is in the moon?" "That is the light of  
 that sāman which we worship." 3. "Dost thou know that  
 which is in the asterisms?" "That is the understanding of that  
 sāman which we worship." 4. "Dost thou know that which is  
 in food?" "That is the seed of that sāman which we worship."  
 5. "Dost thou know that which is in the domestic animals?"  
 "That is the glory of that sāman which we worship." 6. "Dost  
 thou know that which is in the r̥c?" "That is the praise of that  
 sāman which we worship." 7. "Dost thou know that which is  
 in the yajus?" "That is the action of that sāman which we  
 worship." 8. "Now what dost thou worship?" "The syllable."  
 "Which is that syllable?" "[That] which flowing ( $\checkmark$ kṣar) was

42. <sup>10</sup>A.B. om. sāmno . . . 'pa. <sup>11</sup>-hā. <sup>12</sup>A.B. om. sa . . . -smaha.

43. <sup>1</sup>A.B. om. rest of quotation. <sup>2</sup>C. prajā. <sup>3</sup>A.B. om. tat of etat.

<sup>4</sup>C. om. <sup>5</sup>vo. <sup>6</sup>A.B. ste-. <sup>7</sup>C. leaves space for -ssa. <sup>8</sup>-d. <sup>9</sup>akṣaran.

iti. 9. katamas sa indra iti. yo 'kṣan<sup>10</sup> ramata<sup>11</sup> iti. katamas sa<sup>12</sup> yo<sup>13</sup> 'kṣan ramata iti. iyam devate 'ti ho 'vāca. 10. yo 'yai cu-  
kṣusī<sup>14</sup> purusa esa indra esa prajāpatih. [sa] samah pṛthivyā samā  
ākāṣena samo divā samas sarveṇa bhūtena. esa paro divo dī-  
yate.<sup>15</sup> esa eve 'dām survam ity upāsitavyah.<sup>16</sup> 11. sa ya etad evaṁ  
veda jyotiṣmān pratisthāvān chāntimān ātmavān chrimān vyā-  
ptimān vībhūtimān tejasvī<sup>17</sup> bhāvān prajñāvān retusvī yuçasvī  
stomuvān<sup>18</sup> karmavān aksaravān indriyavān sāmanvī bhavati.  
12. tad v<sup>19</sup> etad ṛcū 'bhyānūcyate. 43.

caturduṣame 'nuvāke dvitīyah khaṇḍalā.

I. 44. 1. rūpam-rūpam pratirūpo babhūva  
tad asya rūpam praticakṣanāya:  
indro māyābhīḥ pururūpa<sup>1</sup> iyate<sup>2</sup>

yuktā hy asya harayaç çatā daçē

'ti. 2. rūpam-rūpam pratirūpo babhūva 'ti. rūpam-rūpam hy esa  
pratirūpo babhūva. 3. tad asya rūpam praticakṣanāye 'ti. pra-  
ticakṣanāya<sup>3</sup> hū 'syū' tad rūpam. 4. indro māyābhīḥ pururūpa<sup>4</sup>  
iyata<sup>5</sup> iti. māyābhīr hy esa etat pururūpa<sup>6</sup> iyate.<sup>7</sup> 5. yuktā hy

not exhausted ( $\checkmark$ ksi).” “Which is that which flowing was not  
exhausted?” “Indra.” 9. “Who is this Indra?” “He who  
rests in the eye.” “Who is he who rests in the eye?” “This  
divinity,” he said. 10. That person which is in the eye, that is  
Indra, that is Prajāpati. [He is] the same with the earth, the  
same with space, the same with the sky, the same with all exist-  
ence. He shines beyond the sky. He it is who must be wor-  
shipped as ‘this all.’ 11. He who knows this thus becomes bright,  
having a firm stand, tranquil, self-possessed, fortunate, pervading,  
displayed, possessing splendor, possessing light, possessing under-  
standing, possessing seed, glorious, possessing praise, active, pos-  
sessing the syllable, possessing Indra’s power, possessing the sā-  
man. 12. And this is also spoken of in a *rc*:

I. 44. 1. “He became corresponding in form to every form; such is his form to look upon; Indra through magic moves about in many forms, for his ten hundred bay steeds are yoked.”  
2. ‘He became corresponding in form to every form,’ for he became corresponding in form to every form. 3. ‘Such is his form to look upon,’ verily to look upon his form is such.  
4. ‘Indra through magic moves about in many forms,’ for through magic he thus moves about in many forms. 5. ‘For

43. <sup>10</sup> A.B. -kṣa. <sup>11</sup> A.B. indramata. <sup>12</sup> C. so. <sup>13</sup> C. om. <sup>14</sup> A.B. -ī.  
<sup>15</sup> C. divy-. <sup>16</sup> -sītavyah. <sup>17</sup> -vī. <sup>18</sup> A.B. stomān. <sup>19</sup> ud.  
44. <sup>1</sup> A.B. purura ipa; C. pururūpam. <sup>2</sup> C. ramyate. <sup>3</sup> -ṇā. <sup>4</sup> C. -pam.  
<sup>5</sup> C. -pam. <sup>6</sup> C. ramyate.

asya harayaç<sup>7</sup> çatā daçe 'ti. sahasram hāi 'ta ādityasya raçmāyah. te 'sya yuktās tāir idam sarvam harati. tad yad etāir idam sarvam harati tasmād dharayah.

6. rūpam-rūpam<sup>8</sup> maghavā bobhavīti

māyāh kṛṇvānah pari tanvum srām :

trir yad divāḥ pari muhūrtam<sup>9</sup> āgāt

svāir mantrāir anṛtupā ṛtāve

'ti. 7. rūpam-rūpam maghavā bobhavīti 'ti.<sup>10</sup> rūpam-rūpam<sup>11</sup> hy esa maghavā bobhavīti. 8. māyāh kṛṇvānah<sup>12</sup> pari tanvam svām iti. māyābhīr<sup>13</sup> hy<sup>14</sup> esa<sup>15</sup> etat svām tanvum gopāyati. 9. trir yad divāḥ pari muhūrtam āgād iti.<sup>16</sup> trir ha vā esa etasya muhūrtasye 'mām pṛthivīm samantah paryeti 'māh prajās samacaksānah. 10. svāir mantrāir anṛtupā<sup>17</sup> ṛtāve 'ti. anṛtupā hy esa etat ṛtāvā.<sup>18</sup> 44.

caturdaçe 'nuvāke ṛtīyah khaṇḍaḥ.

I. 45. 1. tad dha pṛthu vāinyo divyān vrātyān papracche

'ndram<sup>1</sup> uktham rcam udgitham āhur

brahma sāma prāṇam vyānam :

mano<sup>2</sup> vā eakṣur apānam āhuṣ

crotrañ protriyā bahudhā vadanti

'ti. 2. te pratyūcar

his ten hundred bay steeds are yoked,' verily these are the thousand rays of the sun ; they are yoked for him, with them he takes this all. In that he takes ( $\sqrt{hr}$ ) with them this all, therefore they are called bay (*hari*). 6. "Into every form the bounteous one often changes, exercising magic around his own body, when thrice in a moment he hath come from the sky, through his own incantations drinking out of season, the holy one." 7. "Into every form the bounteous one often changes," for into every form this bounteous one does often change. 8. "Exercising magic around his own body," for through magic he thus protects his own body. 9. "When he thrice in a moment hath come from the sky," for thrice in this moment he goes completely around this earth surveying these people. 10. "Through his own incantations drinking out of season, the holy one," for he is thus drinking out of season, the holy one.

I. 45. 1. Now Pṛthu Vāinya inquired this of the divine mendicants: "They call Indra uktha, rc, udgitha, brahma, sāman, breath, vyāna, or they call [him] mind, eye, apāna, ear; the learned speak [of him] in many ways." 2. They answered: "These hymns

44. <sup>1</sup>C. om. harayaç . . . . te 'sya. <sup>2</sup>A.B. insert ma. <sup>3</sup>murh-

<sup>10</sup>C. om. iti. <sup>11</sup>repeats rūpam-rūpam . . . . -vītē 'ti (!). <sup>12</sup>A. kṛṣṇā-

<sup>13</sup>A. -bhi. <sup>14</sup>A. ga. <sup>15</sup>A. om. <sup>16</sup>ati. <sup>17</sup>C. nṛt-. <sup>18</sup>C. ṛtā.

45. <sup>1</sup>C. -idam. <sup>2</sup>C. no.

ṛṣaya ete mantrakṛtaḥ purājāḥ  
 punar ājāyante vedānāṁ guptyāi kam :  
 te vāi vidvāṇo vāinya tad vadanti  
 samānam puruṣam bahudhā niviṣṭam  
 iti. ३. imāṁ ha vā tad devatāṁ trayyām<sup>४</sup> vidyāyām imāṁ<sup>५</sup>  
 samānām<sup>६</sup> abhy<sup>७</sup> eka āpayanti nāi 'ke. yo ha vāvāi 'tad evam  
 veda sa evāi<sup>८</sup> tāṁ devatāṁ samprati veda. ४. sa eṣa indra  
 udgīthāḥ. sa yadāi<sup>९</sup> 'sa indra udgītha āgacchati nāi 'vo 'dgā-  
 tuṣ co 'pagātṇām<sup>१०</sup> ca viṣṇāyate.<sup>११</sup> ita evo "rdhvās<sup>१२</sup> svar<sup>१३</sup> udeti.  
 sa upari mūrdhno lelāyati. ५. sa vidyād āgamad indro ne 'ha  
 kaṣ cana pāpmā nyāṅgaḥ pariçekṣyata<sup>१४</sup> iti. tasmin ha na kaṣ  
 cana pāpmā nyāṅgaḥ pariçisyate. ६. tad etad abhrātṛvyam  
 sāma. na ha vā indrah kam cana bhrātṛvyam paçyate. sa yathe  
 'ndro na kam cana bhrātṛvyam paçyata evam eva na kam cana  
 bhrātṛvyam paçyate ya etad evam vedā 'tho yasyāi 'vāṁ vid-  
 vān udgāyati. ५b.

caturdaçe 'nuvāke caturthaḥ khaṇḍaḥ. caturdaço 'nuvākas samāptaḥ.

I. 46. १. prajāpatir vā veda agru āśū. so 'kāmayata bahus  
 syām prajāyeya bhūmānāṁ gaccheyam iti. २. sa ṣodagadhaḥ  
 "tmānum vyakuruta bhadrām ca samāptiç cū "bhūtiç ca<sup>१</sup> sam-

composing sages of old are born hither again for the keeping of the Vedas ; verily they knowing [it], O Vāinya, say this, that one and the same person is entered into many places." ३. So some cause the attainment in the threefold knowledge of this divinity, this same one, others do not. ४. Verily he who knows this thus, he thoroughly knows this divinity. ५. That same Indra is the *udgītha*. When this same Indra comes as *udgītha*, he is not distinguished both of the *udgātar* and the *upagātar*. He rises upward from here to heaven ; he twinkles above the head. ६. He should know : "Indra hath come ; no evil whatever, [not a] trace, will be left here;" truly in him no evil whatever, [not a] trace, is left. ७. That is the rivalless *sāman*. Verily Indra sees no rival whatever. As Indra sees no rival whatever, so he also sees no rival whatever who knows this thus, and also he for whom one knowing thus sings the *udgītha*.

I. 46. १. Prajāpati in the beginning was the Veda. He desired : "May I be many, may I beget progeny, may I attain manifoldness." २. He divided himself into sixteen parts : bliss

45. <sup>१</sup>A. traryyā ; B. tryyā. <sup>४</sup>A.B. īmāsh. <sup>५</sup>-nā. <sup>६</sup>C. ny. <sup>७</sup>A.B. ha  
 vāi. <sup>८</sup>ya vai. <sup>९</sup>A.B. -tṛṇ-. <sup>१०</sup>insert ti. <sup>११</sup>rdhva. <sup>१२</sup>stava. <sup>१३</sup>parise-.

46. <sup>१</sup>C. ce.

*bhūtiṣ ca bhūtāṁ ca sarvāṁ ca rūpaṁ cā 'parimitāṁ ca  
çrīṣ ca yaçaṣ ca nāma cā 'grām ca sajātāç ca payaç ca  
mahiyā<sup>2</sup> ca rasaç ca. 1. tad yad bhadramāñ hrdayam asya tat.  
tutas samvatsaram asrjata. tad asya satīvatsaro 'nūpatiṣṭhate.<sup>3</sup>  
4. samūptih karmā<sup>4</sup> 'sya tat. karmāñ hi samāpnoti. tata rtūn  
usrjata. tad asya rtavo 'nūpatiṣṭhante. 5. ābhūtir annam asya<sup>5</sup>  
tat.<sup>6</sup> [tac] caturdhā<sup>7</sup> bhavati. tato māsāñ ardhamañsāñ ahorā-  
trāny uṣaso 'sṛjata. tad asya māsāñ ardhamañsāñ ahorātrāny uṣaso  
'nūpatiṣṭhante. 6. sambhūti<sup>8</sup> reto<sup>9</sup> 'syn tul. retuso hi sambhu-  
vati. 46.*

pañcadauce 'nuvāke prathamaḥ khāṇḍaḥ.

I. 47. 1. tataç candramasam asrjata. tul asya candramāñ anū-  
patiṣṭhate. tuśmāt su retasah pratirūpah. 2. bhūtām<sup>1</sup> prāṇo<sup>2</sup>  
'sya sah. tato vāyum asrjata. tad asyu vāyur anūpatiṣṭhate.  
3. sārvam apāṇo 'sya sah. tataḥ paçūn asrjata. tad asya paçavō<sup>3</sup>  
'nūpatiṣṭhante. 4. rūpañ vyāno 'sya sah. tataḥ prajā asrjata.  
tad asya prajā anūpatiṣṭhante. tasmād āsu prajāsu rūpāny  
adhigamyante.<sup>4</sup> 5. aparimitam māmo 'sya tat. tato<sup>5</sup> diço 'sṛjata.

and attainment and energy and growth and existence and the all and form and the infinite and fortune and glory and name and the summit and the fellows and milk and exaltation and sap. 3. What bliss is, that is his heart. Thence he created the year. That of him the year attends upon. 4. Attainment, that is his action. For by action one attains. Thence he created the seasons. That of him the seasons attend upon. 5. Energy, that is his food; that becomes four-fold. Thence he created months, half-months, nights and days, dawns. That of him months, half-months, nights and days, dawns attend upon. 6. Growth, that is his seed. For from seed one grows.

I. 47. 1. Thence he created the moon. That of him the moon attends upon. Therefore one corresponds to the seed. 2. Existence, that is his breath. Thence he created the wind. That of him the wind attends upon. 3. The all, that is his *apāṇa*. Thence he created the domestic animals. That of him the domestic animals attend upon. 4. Form, that is his *vyāna*. Thence he created offspring. That of him offspring attends upon. Therefore among this offspring forms are found. 5. The infinite, that is his mind. Thence he created the quarters. That

46. <sup>2</sup>-yāñ. <sup>3</sup>A.B. -ante. <sup>4</sup>A.B. insert ta. <sup>5</sup>A.B. tad; C. om. <sup>6</sup>A.B.  
āncardhā; C. ardhā. <sup>7</sup>-ti. A.B. -tā; C. -ta.

47. <sup>1</sup>-ta. <sup>2</sup>-ṇa. <sup>3</sup>A.B. rūpaçavo. <sup>4</sup>-yate. <sup>5</sup>C. om. tato . . . tas-  
māt.

tad asya dīgo 'nūpatiṣṭhante. tasmāt tā aparimitāḥ. aparimitam iva hi manāḥ. 6. gr̥īr vūg asya sū. tatas samudram asrjata. tad asya samudro 'nūpatiṣṭhate. 7. yačas tapo 'syā tat. tato 'gnim asrjata. tad asyā 'gnir anūpatiṣṭhate. tasmāt sa mathitād<sup>8</sup> iva saṁtaptād iva jāyate. 8. nūma cakṣur asyā tat. 47.

pañcadače 'nuvāke dvitīyah khaṇḍah.

I. 48. 1. tata ādityam asrjata. tad asyā "dityo 'nūpatiṣṭhate. 2. agram mūrdhā 'syā sah. tato divam asrjata. tad asya dyāur anūpatiṣṭhate. 3. sajātā aṅgāny<sup>1</sup> asya tāni.<sup>2</sup> aṅgāir<sup>3</sup> hi saha jāyate. tato vanaspatiṁ asrjata. tad asya vanaspatayo 'nūpatiṣṭhante. 4. payo<sup>4</sup> lomāny asyā tāni. tata oṣadhīr asrjata. tad asyā 'sadhayo 'nūpatiṣṭhante. 5. mahīyā<sup>5</sup> mānsāny asya tāni. mānsāir hi saha<sup>6</sup> mahīyate. tato vayānsy asrjata. tad asya vayānsy anūpatiṣṭhante. tasmāt tāni prapatiṣṇūni. prapatiṣṇūni 'va mahāmānsāni.<sup>7</sup> 6. raso majjā<sup>8</sup> 'syā sah. tataḥ pṛthivīṁ asrjata. tad asya pṛthivīy anūpatiṣṭhate.<sup>9</sup> 7. sa hāi 'vām sōdaçadhā

of him the quarters attend upon. Therefore they are infinite; for infinite, as it were, is mind. 6. Fortune, that is his speech. Thence he created the ocean. That of him the ocean attends upon. 7. Glory, that is his heat (penance). Thence he created fire. That of him the fire attends upon. Therefore it is born from the churned, as it were, from the thoroughly heated, as it were. 8. Name, that is his eye.

I. 48. 1. Thence he created the sun. That of him the sun attends upon. 2. The summit, that is his head. Thence he created the sky. That of him the sky attends upon. 3. The fellows, those are his limbs. For with his limbs one is born. Thence he created the forest-trees. That of him the forest-trees attend upon. 4. Milk, that is the hair of his body. Thence he created the herbs. That of him the herbs attend upon. 5. Exaltation, that is his flesh. For with the flesh one is exalted (?). Thence he created the birds. That of him the birds attend upon. Therefore they fly forth. Forth-flying (elastic?) as it were are the large [pieces of] flesh (?). 6. The sap, that is his marrow. Thence he created the earth. That of him the earth attends upon. 7. He thus having divided himself into sixteen parts came together. Because he came together ( $\sqrt{i+sam}$ ),

47. <sup>1</sup>C. om. <sup>2</sup>C. tasyā. <sup>3</sup>A.B. mathitāmid; C. mathititād.

48. <sup>1</sup>A. aṅgāny; B. aṅgānhāny; C. aṅgānhy. <sup>2</sup>A. tā. <sup>3</sup>A. gāir. <sup>4</sup>A. om. payo . . . anūpatiṣṭhante in 5. <sup>5</sup>B. mabhiyā; C. mahīyā. <sup>6</sup>B. ta. <sup>7</sup>māhim-. <sup>8</sup>A.B. majjā. <sup>9</sup>A.B. -nte.

"tmānān vikṛtya sārdham samāit. tad yat sārdham samāitat<sup>48</sup>  
tat sāmnas sāmatvam. 8. sa evā 'sa hirṇmayah purusa ud-  
atiṣṭhat prajñānām janitū.<sup>49</sup> 48.

pañcadače 'nuvāke trītyaḥ khaṇḍaḥ.

I. 49. 1. devāsurā aspardhanta. te devāḥ prajāpatim upādhā-  
vañ jayānā 'surān iti. 2. so 'bravīn na vā mānī yūyam vīttha<sup>1</sup>  
nā 'surāḥ. yad vā mānī yūyam vīdyāt<sup>2</sup> tato vā yūyam eva  
syāta parā 'surā bhaveyur iti. 3. tad vā brūhi<sup>3</sup> 'ty abruvan. so  
'bravīt puruṣaḥ prajāpatis sāme 'ti mo 'pāddhnasm. tato vā yū-  
yam eva bhavisyattha parā 'surā bhavisyantī 'ti. 4. tam puru-  
ṣaḥ prajāpatis sāme 'ty upāsata. tato vā devā abhavan parā  
'surāḥ. su yo hāi 'vum vīdvān puruṣaḥ prajāpatis sāme 'ty upāste  
bhavaty ātmanā parā 'sya dviṣan bhrātreyo bhavati. 49.  
pañcadače 'nuvāke caturthah khaṇḍaḥ. pañcadaço 'nuvākas samāptaḥ.

I. 50. 1. devā vā vijigyānā<sup>4</sup> abruvan dvītīyam karavāmahāi.  
mā 'dvītīyā bhūme 'ti. te 'bruvan sāmāi 'vā<sup>5</sup> dvītīyam karavā-  
mahāi. sāmāi 'vā no dvītīyam astv iti. 2. ta ime dyāvāprthivī<sup>6</sup>  
abruvan sametām sāma prajanayatam iti. 3. so<sup>7</sup> 'sāv asyā abī-  
bhatsata. 8. so<sup>8</sup> 'bravid bahu vā etasyām kiṁ ca kiṁ ca kurvanty

that is the reason why the sāman is called so. 8. That same  
one arose, a golden person, a generator of offspring.

I. 49. 1. The gods and the Asuras contended. These gods  
ran unto Prajāpati [for help, saying]: "Let us overcome the  
Asuras." 2. He said: "Verily you do not know me, neither do  
the Asuras. Verily if you should know, then you would prevail,  
the Asuras would perish." 3. "Tell that," they said. He said:  
"Worship me [saying]: 'Puruṣa, Prajāpati, Sāman.' Verily  
you will then prevail, the Asuras will perish." 4. They wor-  
shipped him [saying]: "Puruṣa, Prajāpati, Sāman." Thereupon  
the gods verily prevailed, the Asuras perished. He who know-  
ing thus worships [saying]: "Puruṣa, Prajāpati, Sāman," pre-  
vails himself, his hostile rival perishes.

I. 50. 1. The gods, having completely conquered, said: "Let  
us make a second; let us not be without a second." They said:  
"Let us make the sāman the second; let the sāman be our  
second." 2. They said to this sky and earth: "Unite, bring  
forth the sāman." Yonder [sky] strongly abhorred this [earth].

48. <sup>10</sup>C. samāit; A.B. after this repeat: tad yat sārdham samāitat (1).  
<sup>11</sup> jayita.

49. <sup>1</sup>B. sattha. <sup>2</sup>-yāta. <sup>3</sup>A.B. -hī.

50. <sup>1</sup>A. vijigñānā. <sup>2</sup>A.B. vā. <sup>3</sup>sā. <sup>4</sup>abīhat-.

*adhiśṭhivanty<sup>8</sup> adhicaranty adhyāsate. punīta nv enām apūtā vā iti. 4. te gāthām abruvan tvayā punāme 'ti. kiṁ tatas syād iti. catusani<sup>9</sup> syā iti. tathe 'ti. te gāthayā 'punan. tasmād uta gāthayā catāni sunoti. 5. te kumbyām ubruvan tvayā punāme 'ti. kiṁ tatas syād iti. catasani<sup>9</sup> syā iti. tathe 'ti. te kumbyayā<sup>10</sup> 'punan. tasmād uta kumbyuyā<sup>11</sup> catāni sunoti.<sup>12</sup> 6. te<sup>13</sup> nārāgaṇī-śīm abruvan tvayā punāme 'ti. kiṁ tatas syād iti. catasani<sup>10</sup> syā iti. tathe 'ti. te nārāgaṇīsyā<sup>14</sup> 'punan. tasmād uta nārāgaṇīsyā catāni sunoti. 7. te rāibhī<sup>15</sup> abruvan tvayā punāme 'ti. kiṁ tatas<sup>16</sup> syād iti. catasani<sup>10</sup> syā iti. tathe 'ti. te rāibhyā<sup>17</sup> 'punan. tasmād uta rāibhyā catāni sunoti. 8. se 'yam pūtā. athā 'mum abravīd bahu vāi kiṁ ca kiṁ ca pumānī carati. tvam<sup>18</sup> anupur-ṇiṣve 'ti. 50.*

so dače 'nuvāke prathamaḥ khaṇḍaḥ.

I. 51. 1. sa āīlabenī<sup>1</sup> 'punīta. pūtāni ha vā usya sūmāni pūtā r̥caḥ pūtāni yajūṇī pūtam anūktam pūtarūm sarvam<sup>2</sup> bhavati ya

He said: "Verily they do much on her of this kind and of that, they spit on her, they go about on her, they sit on her. Cleanse her now; verily she is unclean." 2. They said to the *gāthā*: "With thee we will cleanse [her]." "What would be the consequence?" "Thou wouldst be gainer of a hundred." "Very well." They cleansed [her] with the *gāthā*. And therefore one obtains a hundred with the *gāthā*. 4. They said to the *kumbyā*: "With thee we will cleanse [her]." "What would be the consequence of it?" "Thou wouldst be gainer of a hundred." "Very well." They cleansed [her] with the *kumbyā*. And therefore one obtains a hundred with the *kumbyā*. 5. They said to the *nārāgaṇī*: "With thee we will cleanse [her]." "What would be the consequence of it?" "Thou wouldst be gainer of a hundred." "Very well." They cleansed [her] with the *nārāgaṇī*. And therefore one obtains a hundred with the *nārāgaṇī*. 6. They said to the *rāibhī*: "With thee we will cleanse [her]." "What would be the consequence of it?" "Thou wouldst be gainer of a hundred." "Very well." They cleansed [her] with the *rāibhī*. And therefore one obtains a hundred with the *rāibhī*. 7. This [earth] here [was] cleansed. Then she said to yonder [sky]: "Verily much does a man practice of this sort and of that; cleanse thyself also."

I. 51. 1. He cleansed himself with noise (?). Verily the *sāmans* are cleansed, the *r̥c*'s are cleansed, the *yajuses* are

50. <sup>8</sup>-śṭhīv-. <sup>9</sup>-ni; C. -nī, and so all MSS. in 5, 6, and 7. <sup>10</sup> C. -bhī-.  
<sup>11</sup> A.B. repeat 5. <sup>9</sup>C. tena. <sup>10</sup>C. catāni. <sup>11</sup>-bhīm. <sup>12</sup>C. ta. <sup>13</sup>tam.

51. <sup>1</sup>-lav-; B. dīlavānām. <sup>2</sup>-vām.

evām veda. 2. te sametya sāma prājanayatām.<sup>3</sup> tad yat sametya sāma prājanayatām tat sāmnas<sup>4</sup> sāmatvam. 3. tad idam sāma srstam ada utkramya lelāyad atisphat. tasya surve devā mama-tvina āsan mama mame<sup>5</sup> 'ti. 4. te 'bruvan vī 'dam<sup>6</sup> bhajāmahā iti. tasya vibhāge na samapādayan. tān prajāpatir abravīd apeta. mama vā etat. aham eva vo vibhakṣyāmi<sup>7</sup> 'ti. 5. so 'gnim abravīt tvām vā me jyesthah putrāñām asi. tvam prathamo vṛṇīśve 'ti. 6. so 'bravīn mandram sāmno vṛṇe 'nnādyam<sup>8</sup> iti. sa ya etad gāyād<sup>9</sup> annāda<sup>10</sup> eva so 'san mām u sa devānām ṛcchād ya evām vidvāñsam etad gāyantam upavudād iti. 7. athē<sup>11</sup> 'ndram<sup>12</sup> abravīt tvam anuvṛṇīśve 'ti. 8. so 'bravīd ugram<sup>13</sup> sāmno vṛṇe gṛiyam<sup>14</sup> iti. sa<sup>15</sup> ya etad gāyāc<sup>16</sup> chṛīmān eva so 'san mām u sa devānām ṛcchād ya evām vidvāñsam etad gāyantam upavadād iti. 9. atha somam abravīt tvam anuvṛṇīśve 'ti. 10. so 'bravīd<sup>17</sup> valgu sāmno vṛṇe priyam iti. sa ya etad gāyāt priya eva sa kīrtēh priyaç caksuṣaḥ priyas sarvesām asan mām u sa devānām ṛcchād ya evām vidvāñsam etad gāyantam upavadād iti. 11. atha bṛhaspatim abravīt tvam<sup>18</sup> anuvṛṇīśve<sup>19</sup> 'ti. 12. so 'bravīt krāuñcam sāmno vṛṇe brahmavarcasam iti.

cleansed, the *anūkta* is cleansed, the all is cleansed of him who knows thus. 2. These two having united generated the *sāman*. Because they having united ( $\sqrt{i+sam}$ ) generated the *sāman*, therefore the *sāman* is called so. 3. This same *sāman*, having been created, coming up there stood twinkling. All the gods were desirous of possessing it [saying]: "[It is] mine, [it is] mine." 4. They said: "Let us share it out among ourselves." They did not agree in its division. Prajāpati said to them: "Go away! Verily, this is mine. I will share it out among you." 5. He said to Agni: "Verily, thou art the eldest of my sons; choose thou first." 6. He (A.) said: "I choose the soft (piano) of the *sāman*, i. e. the food-eating. Whosoever shall sing this, may he be a food-eater; and may he encounter me of the gods who speaketh ill of one who knoweth thus, who singeth this." 7. Then he (P.) said to Indra: "Choose thou after [him]." 8. He (I.) said: "I choose the strong of the *sāman*, i. e. fortune. Whosoever shall sing this, may he be fortunate; and may he encounter me of the gods who speaketh ill of one who knoweth thus, who singeth this." 9. Then he said to Soma: "Choose thou after [him]." 10. He (S.) said: "I choose the pleasant of the *sāman*, i. e. the dear. Whosoever shall sing this, may he be dear to fame, dear to sight, dear to all, and may he encounter me of the gods who speaketh ill of one who knoweth thus, who singeth this." 11. Then he (P.) said

51. <sup>3</sup>A.B. prāj-. <sup>4</sup>-at. <sup>5</sup>A. me. <sup>6</sup>C. leaves space for vī 'dam; A.B. vīdāñ. <sup>7</sup>B.C. bhavisy-. <sup>8</sup>B.C. gṛiyam. <sup>9</sup>B.C. gāyatrāc. <sup>10</sup>B.C. chṛīmān. <sup>11</sup>B.C. athā. <sup>12</sup>B.C. somam. <sup>13</sup>B.C. valgu. <sup>14</sup>B.C. priyam. <sup>15</sup>A. om. sa ya . . . . so 'bravīd in 9. <sup>16</sup>B.C. gāyatrāc. <sup>17</sup>A. om. <sup>18</sup>A. nuvṛ-

sa ya etad gāyād brahmavarcasy eva so 'san mām u sa devānām  
rechād ya evam̄ vidvānsam̄ etad gāyantam̄ upavadād iti. 51.  
śodace 'nuvāke dvitīyah̄ khaṇḍah̄.

I. 52. 1. atha viśvān̄ devān̄ abravid yūyam̄ anuvṛṇidhvam̄ iti.  
2. te 'bruvan̄ vīśvadevaṁ sāmno vṛṇīmahe prajananam̄ iti. sa  
ya etad gāyāt̄ prajāvān̄ eva so 'sad' asmān̄ ū devānām̄ rechād  
ya evam̄ vidvānsam̄ etad gāyantam̄ upavadād iti. 3. atha paçūn̄  
abravid yūyam̄ anuvṛṇidhvam̄ iti. 4. te 'brunān̄ vāyur vā asmā-  
kam̄ īce. sa eva no varisyata<sup>3</sup> iti. te vāyu<sup>4</sup> ca paçavāra, cā 'bru-  
van̄ niruktam̄<sup>5</sup> sāmno vṛṇīmuhe paçavayam̄ iti. sa ya etad gāyāt̄  
paçumān̄ eva so 'sud asmān̄ ū ca sa vāyum̄ ca devānām̄ rechād  
ya evam̄ vidvānsam̄ etad gāyantam̄ upavadād iti. 5. atha pra-  
jāpatir abravid aham̄ anuvarisya iti.<sup>6</sup> 6. so 'bravid aniruktam̄  
sāmno vṛne svargyam̄ iti. sa ya etad gāyāt̄ svargaloka eva so  
'san<sup>7</sup> mām ū se devānām̄ rechād ya evam̄ vidvānsam̄ etad gāyant-  
am̄ upavadād iti. 7. atha varuṇam̄ abravīt tvam̄ anuvṛṇisve  
'ti. 8. so 'bravid yad vo na kaç canā 'vṛta tad aham̄ pariha-

to Bṛhaspati : "Choose thou after [him]." He (B.) said : "I choose the plover-like of the sāman, i. e. excellence in sacred lore. Whosoever shall sing this, may he be excellent in sacred lore ; and may he encounter me of the gods who speaketh ill of one who knoweth thus, who singeth this."

I. 52. 1. Then he said to all the gods : "Choose ye after [him]." 2. They said : "We choose that of the sāman which belongs to all the gods, i. e. generation. Whosoever shall sing this, may he be rich in generation, and may he encounter us of the gods who speaketh ill of one who knoweth thus, who singeth this." 3. Then he said to the domestic animals : "Choose ye after [them]." They said : "Vāyu is our lord; he will choose for us." 4. They, Vāyu and the domestic animals, said : "We choose the distinct [part] of the sāman, i. e. that which belongs to the domestic animals. Whosoever shall sing this, may he be rich in domestic animals ; and may he encounter us and Vāyu of the gods who speaketh ill of one who knoweth thus, who singeth this." 5. Then Prajāpati said : "I will choose after [them]." 6. He said : "I choose the indistinct [part] of the sāman, i. e. that which belongs to heaven. Whosoever shall sing this, may he be in possession of the heavenly world, and may he encounter me of the gods who speaketh ill of one who knoweth thus, who singeth this." 7. Then he said to Varuna : "Choose thou after [me]." 8. He said :

52. <sup>1</sup>B. inserts ma. <sup>2</sup>insert from below ca sa vāyum̄. <sup>3</sup>C. varis̄tha.  
<sup>4</sup>anir-. <sup>5</sup>B. -yuç. <sup>6</sup>A.B. omit the rest, to iti. <sup>7</sup>A.B. ti. <sup>8</sup>A.B. svar-  
gam. <sup>9</sup>B. samut.

*risya<sup>10</sup>* iti. *kim iti. apadhvāntam<sup>11</sup>* sāmno vṛne ‘paçavyam iti. sa ya etad gāyād apaçur<sup>12</sup> eva so ‘san mām u sa devānām r̄chād<sup>13</sup> ya etad gāyād iti. 9. tāni vā etāny astāu gitāgītāni sāmnah. imāny u ha vāi supta gitāni. athe<sup>14</sup> ‘yam eva vāruṇyā āgā ‘gitā. 10. sa yām ha kām<sup>15</sup> cāi ‘vām vīlvān etāsām saptānām āgānām gāyatī gitām evā ‘sya bhavaty etān u kāmān<sup>16</sup> rādhnoti<sup>17</sup> ya etāsu kāmāḥ. athe ‘mām eva vāruṇyām āgām na gāyet. 52.

śoḍaṣe ‘nuvāke tr̄tīyaḥ khaṇḍaḥ. ṣoḍaṣo ‘nuvāku samāptaḥ.

I. 53. 1. *dvayam* vāvē ‘dam agra āśit sac cāi ‘vā ‘sac cu. 2. *taylor* *yat sat tat sāma tan manas sa prāṇaḥ*. *atha yad asat* *sa rk’ sū vāk so ‘pīnaḥ*. 3. *tad yan manas ca prāṇaṣ cu tat* *sāmānam*. *atha yā vāk cā ‘pīnaṣ ca tat sumānam*. *idam āyata-* *nām manas ca prāṇaṣ ce ‘dam āyatanām<sup>18</sup> vāk cā ‘pīnaṣ cu.* *tasmāt pumān daksinato yoṣām upaçete.*<sup>19</sup> 4. *se ‘yam ṛg asmin* *sāman<sup>20</sup>* *mithunam āicchata. tām aprcchat kā tvam asī ‘ti. sū ‘ham asmī ‘ty abravīt. atha vā aham amo ‘smī ‘ti.* 5. *tad yat sū*

“What no one of you hath chosen, with that I will gird myself (?).” “What is it?” “I choose the ill-sounding [part] of the *sāman*, i. e. that which does not belong to the domestic animals. Whosoever shall sing this, may he be without domestic animals, and may he encounter me of the gods who singeth this.” 6. These same then are eight [*āgās*] of the *sāman*, sung and unsung; and verily these seven are sung, but this *āgā* belonging to Varuna is not sung. 10. Whichever of these seven *āgās* any one knowing thus sings, of him [the *sāman*?] is sung, and he accomplishes those wishes which are in these [*āgās*]. And this *āgā* belonging to Varuna one should not sing.

I. 53. 1. Verily, this [all] was twofold in the beginning: the existent and the non-existent. 2. Of these two the existent, that is the *sāman*, the mind, breath; and the non-existent, that is the *ṛc*, speech, exhalation. That which is mind and breath, that is the same; and that which is speech and exhalation, that is the same. This resting-place is mind and breath; this resting-place is speech and exhalation. Therefore a man lies by a woman at the right side. 4. This *ṛc* desired intercourse with this *sāman*. He (the *sāman*) asked her (the *ṛc*): “Who art thou?” She answered: “I am she (*sā*).” “Verily, then, I am he (*ama*).” 5. What was she (*sā*) and he (*ama*), that became the *sāman*; that

52. <sup>10</sup> A.B. -hṛṣy-; A.B. -yata. <sup>11</sup> A.B. *apaddhamātām*; C. *apadhmātām*. <sup>12</sup> C. *paç-*. <sup>13</sup> A. prim. m. *rddhād*. <sup>14</sup> B. -tha; C. *katha*. <sup>15</sup> A. -g. <sup>16</sup> A.B. *kāmā*. <sup>17</sup> C. *nirudhn-*; A.B. *nirrdhnoti*.

53. <sup>1</sup> B. *myak*; after this A.B. insert *asmy adadya bhavite ‘ti*; C. *asty* (space) *bhavite ‘ti* (a misplaced gloss?). <sup>2</sup> -nā. <sup>3</sup> C. *upavaçete*. <sup>4</sup> -ma.

cā 'maç ca tat sāmā 'bhavat tat sāmnas sāmatvam. 6. tāu vāi sambhavāve 'ti. ne 'ty abravit svasā vāi mama tvam asy anyatra mithunam icchhasve 'ti. 7. sā 'bravīt na vāi tam vindūmi yena sambhavyeyam.<sup>53</sup> tvayāi 'va sambhavānī 'ti. sā vāi punīṣve 'ty abravit. apūtū vā asī 'ti.<sup>54</sup> 8. sā 'punīta yad idam viprā vadanti tena. sā 'bravīt kve<sup>55</sup> 'dam bhavisyatī 'ti. pratyūhe 'ty<sup>56</sup> abravit. dhīr vā esā. prajānām jīvanam vā etad bhavisyatī 'ti. tathe 'ti. tat pratyūhat. tasmād esā dhīr eva prajānām jīvanam eva. 9. punīṣve 'ty abravit. sū 'punīta gāthayā sū 'punīta kumbyayā<sup>57</sup> sū 'punīta nārāgañsyā sū 'punīta purānetihāsenā sū 'punīta yad idam<sup>58</sup> ādāya nā<sup>59</sup> "gāyanti tena. 10. sā 'bravīt kve<sup>55</sup> 'dam bhavisyatī 'ti. pratyūhe 'ty abravit. dhīr vā esā. prajānām jīvanam vā etad bhavisyatī 'ti. tathe 'ti. tat pratyūhat. tasmād esā dhīr v eva prajānām jīvanam v eva. 11. punīṣvāi 've 'ty abravit. 53. saptadače 'nuvāke prathamaḥ khaṇḍaḥ.

I. 54. 1. sā madhunā 'punīta.<sup>1</sup> tasmād uta brahmocāri madhu nā 'gnīyād vedasya palāvā<sup>2</sup> iti. kāmāṁ ha tv ācāryadattam agnīyāt. 2. atha rk sāmā 'bravīd bahu vāi kiṁ ca kiṁ ca

is the reason why the sāman is called so. 6. "Let us two here have intercourse." "No," he said, "verily thou art my sister; desire intercourse elsewhere." 7. She said: "Verily, I find no one with whom I might have intercourse; let me have intercourse with thee." "Then cleanse thyself," he said; "verily thou art unclean." 8. She cleansed herself with that which the inspired bards say. She said: "What is to become of this?" "Cast it back," he said; "verily this is device; it will become the living of people." "Yes." She cast it back. Therefore is this device the living of people. 9. "Cleanse thyself," he said. She cleansed herself with the gāthā, she cleansed herself with the kumbyā, she cleansed herself with the nārāgañśi, she cleansed herself with the purāṇa and itihāsa, she cleansed herself with that which they do not sing here when starting (?). 10. She said: "What is to become of it?" "Cast it back," he said; "verily this is device. It will become the living of people." "Yes." She cast it back. Therefore this is both device and the living of people. 11. "Cleanse thyself," he said.

I. 54. 1. She cleansed herself with honey. And therefore a Vedic student should not eat honey [saying]: "[It is] the husk of the Veda." But he may eat at pleasure what his teacher gives him. 2. Now the *rk* said to the sāman: "Verily much does a

53. <sup>1</sup> sambhavet. yam. <sup>2</sup> insert vā. <sup>3</sup> A.B. prā; C. riprā. <sup>4</sup> A.B. tve. <sup>5</sup> A.B. tyat. <sup>6</sup> C. -mbh-; B.C. insert vā. <sup>7</sup> C. īmam. <sup>8</sup> A.B. mādāyanā; C. ādāyanā.

54. <sup>1</sup> repeat whole clause. <sup>2</sup> C. leaves space for first two syllables, third syllable sa; for kāmām all MSS. read -mā.

pumāñc carati. tvam anupunīṣve 'ti. sa bharanḍakesṇenā<sup>3</sup> 'pu-  
nīta. pūtāni ha vā asya sāmāni pūtā rcaḥ pūtāni yajūnsi pūtam  
anūktam pūtam sarvam bhavati ya evam̄ veda. 3. tākhyām̄  
sado mithunāya paryāgrayan.<sup>4</sup> tasmād upavasathīyām̄<sup>5</sup> rātrīm̄  
sadasi<sup>6</sup> na çayita.<sup>7</sup> atra hy etāv ṛksāme upavasathīyām̄<sup>8</sup> rātrīm̄  
sadasi sambhavataḥ. sa yathā greyasa upadraṣṭai<sup>9</sup> vām̄ hi çayvad<sup>10</sup>  
īçvara 'nulabdhah parābhavitoḥ. 4. atho ālur udgātūr mukhe  
sambhavataḥ. udgātūr eva mukham̄ ne<sup>11</sup> "kṣete 'ti. 5. tad u vā  
āhuḥ kāmam̄ evo 'dgātūr mukham̄ iksetu. upavasathīyām̄ evāi  
'tām̄ rātrīm̄ sadasi na çayita. atra hy evāi 'tām̄ ṛksāme upavas-  
athīyām̄<sup>12</sup> rātrīm̄ sadasi sambhavata iti. 6. tām̄ sambhavisyan  
āhū<sup>13</sup> 'mo 'ham asmi sā tvam̄ sā tvam̄ usy aino 'ham̄. sā mām̄  
anuvratā<sup>14</sup> bhātvā prajāḥ prajanayāvalūti. chi sumbhavārahā<sup>15</sup>  
iti. 7. tām̄ sambhanam̄ atyuricyata.<sup>16</sup> so 'brām̄ nu nāi tān̄  
'nubhavām̄. virād bhātvā prajanayāre 'ti. tute 'ti. 8. tām̄  
virād bhātvā prajanayatām̄. hiñkāraç cā "hāvaç"<sup>17</sup> ca prastāvaç  
ca prathamā co 'dgīthaç ca madhyamā ca pratihāraç co 'ttamā  
ca nidhanam̄ ca vāṣatkāraç cālī 'vām̄<sup>18</sup> virād bhātvā prajan-

man practice of one sort and another; cleanse thyself also." He cleansed himself with . . . . = I. 51. 1. 3. They enclosed the *sadas* for their intercourse. Therefore in the night of the fast-day one should not lie in the *sadas*; for there, in the *sadas*, these two, *rca* and *sāman*, have intercourse in the night of the fast-day. For, as one who spies upon a superior, even so he, apprehended, is altogether likely to perish. 4. Now they say: "In the mouth of the *udgātar* they have intercourse; one should not look at the mouth of the *udgātar*." 5. But they also say this: "He may look at pleasure at the mouth of the *udgātar*. Only in this night of the fast-day he should not lie in the *sadas*; for there, in the *sadas*, these two, *rca* and *sāman*, have intercourse in the night of the fast-day." 6. When he was about to have intercourse with her, he said: "I am he, thou art she; thou art she, I am he; becoming obedient to me (my wife), let us generate offspring. Come! let us have intercourse." 7. When he had intercourse with her, he exceeded. He said: "Verily, I am not adapted to thee. Having become the *virāj* let us two generate." "Yes." 8. They, having become the *virāj*, generated. [As] *hiñkāra* and *dhāva* and *prastāva* and first [*āgā?*] and *udgītha* and middle [*āgā?*] and *pratihāra* and last [*āgā?*] and *nidhana*

54. <sup>3</sup>A. haruṇḍakesṇenā; B. bharanḍa- (second a corr. from u); C. bharundakokṣenā. <sup>4</sup>A. -van. <sup>5</sup>A. -dhīyām̄; B. -çīyām̄. <sup>6</sup>-i. <sup>7</sup>A. yīta; B.C. yetā. <sup>8</sup>A.B. -dh-. <sup>9</sup>A. çcad. <sup>10</sup>A.B. nunulavaç; C. anu-nuluv-. <sup>11</sup>C. na. <sup>12</sup>A.B. -th-. <sup>13</sup>B.C. insert *raya*. <sup>14</sup>A. -pr-. <sup>15</sup>sām-  
bhavata. <sup>16</sup>ātyaricyate. <sup>17</sup>C. hā.

*yatām.<sup>18</sup> te amum ajanayatām yo 'sāu tapati. te vyadravatūm.<sup>19</sup>* 54.

saptadače 'nuvāke dvitīyāḥ khaṇḍaḥ.

I. 55. 1. *mad adhy abhūṣn mad adhy abhūṣd iti. tasmād āhur madhuputra<sup>1</sup> iti.* 2. *tasmād uta striyo madhu nā 'gnanti putrāṇām idam vratām carāma iti vasantibh.* 2. *tad ayam tṛce 'nūda-grayata. iyam<sup>2</sup> eva gāyatrī antarikṣain<sup>3</sup> tristubh asāu jagatī. tasyāt 'tat tṛcūḥ.* 3. *sa upariṣṭat sāman<sup>4</sup> 'dhyāhitān tapati. so 'dhruva ivā "śūd adevīyad ivā. sa no "rdhvō<sup>5</sup> tapat.* 4. *sa devān abravīd mā gāyate 'ti. kirītātā syād iti. ḡriyān vah prayaccheyam. mām iha dṛñhete<sup>6</sup> 'ti.* 5. *tathe 'ti. tam udagāyan. tam etad atrā 'dṛñhan. tebhyaç ḡriyam prāyacchat. sāi 'ṣā devānām ḡrīḥ.* 6. *tata etad īrdhvās tapati. sa nā 'rvān atapat.* 7. *sa ṛṣīn abravīd anu mā gāyate 'ti. kirītātā syād iti. ḡriyān vah prayaccheyam. mām iha dṛñhete<sup>7</sup> 'ti.* 8. *tathe 'ti. tam anvagāyan. tam etad atrā 'dṛñhan. tebhyaç ḡriyam prāyacchat. sāi 'ṣā ṛṣīnām ḡrīḥ.* 9. *tata etad arvān tapati. sa na tiryāñ<sup>8</sup>*

and vasatkāra—thus having become the *virāj* they brought forth. They generated him who burns yonder. They ran apart—

I. 55. 1.—[saying]: “Hath he originated from me (*mad adhy abhūt*)? Hath he originated from me?” Therefore they say “honey-son” (*madhuputra*). And therefore women do not eat honey, saying: “We perform this vow of sons.” 2. Then this triplet rose up in consequence: this [earth] the *gāyatrī*; the atmosphere the *tristubh*; yonder [sky] the *jagatī*. That is its triplet. 3. He (yonder sun) burns on high, a *sāman* set above. He was unstable, as it were; he twinkled, as it were. He did not burn upward. 4. He said to the gods: “Sing me the *udgītha*.” “What would be the result?” “I would bestow fortune upon you. Make me firm here.” 5. “Very well.” They sang him the *udgītha*. They thus made him firm there. He bestowed fortune upon them. That is that fortune of the gods. 6. Hence he thus burns upwards. He did not burn hitherward. 7. He said to the sages (*rṣi*): “Sing after me.” “What would be the result of it?” “I would bestow fortune upon you. Make me firm here.” 8. “Very well.” They sang after him. They thus made him firm there. He bestowed fortune upon them. That is that fortune of the sages. 9. Hence he thus burns hitherward.

54. <sup>18</sup> ca. evam. <sup>19</sup> prāj-. <sup>20</sup> A. vyadrptām; B. bhyadrvatām; C. vya-dṛpatām (?).

55. <sup>1</sup>A.B. -ā. <sup>2</sup>B.C. idam. <sup>3</sup>C. -īkṣ-. <sup>4</sup>A.B. ddh-; C. dh-. <sup>5</sup>dūñhete. <sup>6</sup>udagāt. <sup>7</sup>B.C. -hat. <sup>8</sup>tap-. <sup>9</sup>B.C. tiyyānd.

atapat. 10. sa gandharvāpsaraso 'bravīd ā mā gāyate 'ti. kim tatas<sup>10</sup> syād iti. gṛiyān vah prayaccheyam. mām iha dṛñhete<sup>11</sup> 'ti. 11. tathe<sup>12</sup> 'ti. tam āgāyan. tam etad atrū 'dṛñhan. tebhyaç gṛiyam prāyacchat. sūi<sup>13</sup> 'sā gandharvāpsarasūnī gṛih. 12. tata etat tiryañ<sup>14</sup> tapati. 13. tāni vā etāni trīṇī sūmnā udgītam anugītam āgītam. tad yathe<sup>15</sup> dām vayam āgāyo<sup>16</sup> 'dgāyāma etad udgītam.<sup>17</sup> atha yad yathāgītam tad anugītam. atha yat kiñ ce 'ti sūmnas tad āgītam. etāni hy eva trīṇī sūmnāḥ. 55.

saptadaçe 'nuvāke trītyaḥ khaṇḍaḥ. saptadaço 'nuvākas samāptaḥ.

I. 56. 1. āpo vā idam agre mahat salilam āśit. sa īrmir īrminim askandat.<sup>1</sup> tato hīraṇmayān kūkṣyān<sup>2</sup> samabhavatām te eva<sup>3</sup> rkṣame.<sup>4</sup> 2. se<sup>5</sup> 'yam rg idānī sāmā 'bhyaplavata.<sup>6</sup> tām aprechhat kā tvam asī 'ti. sā 'ham asmī 'ty abravīt. atha vā aham amo 'smī 'ti. tad yat sā cā 'maç ca tat sāmnas sāmatvam. 3. tāu vāi sambhavāve 'ti. ne 'ty abravīt svāsā vāi mama tvam asi. anyatra mithunam icchāsve 'ti. 4. sā parīplavata<sup>7</sup> mithunam icchāmānā. sā samās sahasram saptatīḥ paryaplavata. 5. tad esa çlokas

He did not burn crosswise. 10. He said to the Gandharvas and Apsarases: "Sing unto me." "What would be the result of it?" "I would bestow fortune upon you. Make me firm here." 11. "Very well." They sang unto him. They thus made him firm there. He bestowed fortune upon them. That is that fortune of the Gandharvas and Apsarases. 12. Hence he thus burns crosswise. 13. Verily these are the three of the sāman [viz.]: what is sung as udgītha, what is sung after (anugīta), what is sung unto (āgīta). As we here having sung unto sing the udgītha, that is what is sung as udgītha; and what is sung like the āgīta, that is that which is sung after; and anything of the sāman [that is sung], that is sung unto. For there are just these three [parts] of the sāman.

I. 56. 1. This all was at first the waters, a great flood. One wave mounted [the other] wave. Thence two golden wombs came into being, these two [viz.]: *rc* and *sāman*. 2. This same *rc* floated unto that same *sāman*. = I. 53. 5. 3. = I. 53. 6. 4. She floated away desiring intercourse. She floated around a thousand seventies of years. 5. Regarding this there is this

55. <sup>10</sup>A.B. *ta*. <sup>11</sup>A.B. *tiryañda*. <sup>12</sup>A.B. *āgāyo*; C. *āgeyo*. <sup>13</sup>-*tham*.

56. <sup>1</sup>-*da*. <sup>2</sup>*kuçyāu*. <sup>3</sup>*yepa*. <sup>4</sup>*rkkasā-*. <sup>5</sup>A. *hyapl-*. <sup>6</sup>A.B. *paparā-*.

strī smāī 'vā 'gre saṁcaratī<sup>7</sup> 'cchāntī<sup>8</sup> salile patim :  
 samāś sahasram saptaś tato jāyata paçyata  
 iti. 6. asāū vā ādityah paçyutah.<sup>9</sup> esa eva tad<sup>10</sup> ajāyatu. etenū  
 hi paçyati. 7. sā 'vittvā<sup>11</sup> nyaplavata. sā<sup>12</sup> 'bravīn na vāi tuñ  
 vīndāmi yena sambhaveyam. tvayāī 'ra sambhavāñ<sup>13</sup> 'ti. 8. sā  
 vāi dvitīyām icchaves 'ty abravīn na vāi māī 'ko 'dyāṁsyāñ<sup>14</sup> 'ti.  
 sā dvitīyām<sup>15</sup> vittvā<sup>11</sup> nyaplavata. 9. [trītyām] icchavesāi 've<sup>16</sup>  
 'ty abravīn no vāva<sup>16</sup> mā<sup>16</sup> dve<sup>17</sup> udyaṁsyatha iti. sā tītīyām<sup>18</sup>  
 vittvā nyaplavata. so 'bravūl<sup>19</sup> atra vāi mo 'dyāṁsyathe<sup>18</sup> 'ti.  
 10. sa yad ekayāī 'gre sañuvuñulata<sup>20</sup> tasmād ekarce sāma. atha  
 yad dve apāsedhat tasmād dvayor na kurvanti. atha yat tiṣ-  
 bhis<sup>21</sup> samapādayat<sup>21</sup> tasmād u trecē sāma. 11. tā abravīt puni-  
 dhvam na pūtā vāi sthe<sup>22</sup> 'ti. 56.

asfādaçe 'nuvāke prathamaḥ khaṇḍaḥ.

I. 57. 1. sā gāyatrī gāthayā 'proniita nārāgañsyā' triṣṭub rāi-  
 bhyū jagatī. bhīmam bata<sup>2</sup> malam apāvadhiṣate<sup>3</sup> 'ti. tasmād  
 bhīmalā dhiyo vā etāḥ. dhiyo vā inū malam apāvadhiṣate<sup>3</sup> 'ti.

glōka: "In the beginning the woman used to go seeking [her] lord  
 in the flood, one thousand seventies of years; thence the beau-  
 teous one was born." 6. Yonder sun is the beauteous one (*paçyata*); he was born then, for by him one sees (*paçyati*). 7. She,  
 not having found [anyone], floated in. She said: "Verily I find no  
 one with whom I might have intercourse. Let me have inter-  
 course with thee." 8. "Then seek a second one," he said; "verily  
 not alone wilt thou sustain me." She, having found a second  
 one, floated in. 9. "Seek a third one," he said; "verily ye two  
 will not sustain me." She, having found a third one, floated in.  
 He said: "Verily now you will sustain me." 10. Because he  
 talked first with one, therefore the *sāman* is in one *rc*. And  
 because he refused two, therefore they do not do (sing) it in  
 two [*rc's*]. And because he agreed with three, therefore the  
*sāman* is in a triplet. 11. He said to them: "Cleanse yourselves,  
 verily you are not clean."

I. 57. 1. That *gāyatrī* cleansed itself with the *gāthā*, the *triṣṭub* with the *nārāgañsi*, the *jagatī* with the *rāibhī*. "Lo, they  
 have struck away fearful (*bhīma*) defilement (*mala*)."  
 Therefore these devices are terrible (? *bhīmala*). "Verily, these de-  
 vices have struck away defilement." And therefore [they are]  
 terrible (? *bhīmala*). And therefore one should not eat [any-]

56. <sup>7</sup>C. samtī. <sup>8</sup>-ti. <sup>9</sup>paçyah. <sup>10</sup>tam. <sup>11</sup>pitvā. <sup>12</sup>A. om. sā . . . .  
 nyaplavata. <sup>13</sup>C. -yām. <sup>14</sup>A.B. vāi. <sup>15</sup>C. vā. <sup>16</sup>C. leaves space; A.B.  
 dve. <sup>17</sup>C. abr-. <sup>18</sup>B.C. -syasi. <sup>19</sup>C. -pad-. <sup>20</sup>A.B. tisra-. <sup>21</sup>samp-

57. <sup>1</sup>A.B. -syot. <sup>2</sup>A. ba. <sup>3</sup>C. -the.

tasmād u bhīmalāḥ. tasmād u gāyatām<sup>4</sup> nā 'gnīyāt.<sup>5</sup> malena hy ete jīvanti. 2. atha rk<sup>6</sup> sāmā 'bravīd bahu vāi kīn ca kīn ca pumāṅg carati. tvam anupunīṣe 'ti. sa īrdhvaganenā 'punīta. 3. pūtāni ha vā asya sāmāni pūtā<sup>7</sup> ṛcaḥ pūtāni yajñāṇsi pūtam<sup>8</sup> unūktam<sup>9</sup> pūtam sarvam bhavati ya evam veda. 4. tābhyaṁ dīgo mithmāṇya paryāuhan. tām sambhavisyann<sup>10</sup> ahvayata<sup>11</sup> 'mo 'ham asmi sā tvān sā<sup>12</sup> tvam asy amo 'ham iti. 5. tām etad ubhayato vācā<sup>13</sup> 'tyaricyata<sup>14</sup> hiñkāreṇa purustāt stobhena madhyato nīdhāneno 'parīṣṭāt. ati tisro brāhmaṇāyanīs sadṛgi ricyate ya evam veda. 6. taylor yus sumbhavarator īrdhvraç cūṣo<sup>15</sup> 'dravat [prāṇas] te. te prāṇa evo "rdhvā adravan.<sup>16</sup> 7. so 'sāv ādityas sa esa eva ud agnir era gī candramā eva tham. sāmāny eva ud ṛca eva gī yajñāṇsy eva tham ity adhīdevatam. 8. athā 'dhyātmam.<sup>17</sup> prāṇa eva ud vāg eva gī mana eva tham. sa eṣo 'dhīdevatam cā 'dhyātmam co 'dgīthaḥ.<sup>18</sup> 9. sa ya evam etad adhīdevatam cā 'dhyātmam co 'dgītham vedāi 'tena hā 'syā surveno 'dgītham<sup>19</sup> bhavaty<sup>20</sup> etasmād u eva sarvasmād āvṛgeyate ya evam vidvāṇsum iṣṭavādati. 57.

aṣṭādaṣe 'nuvāke dvīṣīyaḥ khayḍaḥ.

thing] of those singing; for they live on defilement (*mala*). 2. Then the *ṛc* said to the *sāman*: “Verily, much does a man practice of this sort and of that. Cleanse thyself also.” He cleansed himself with the upper series (?). 3. = I. 51. 1. 4. They enclosed the quarters for their intercourse. When he was about to have intercourse with her, he called out: “I am he, thou art she; thou art she, I am he.” 5. With speech he thus exceeded her on both sides, with the *hiñkāra* in front, with the *stobha* in the middle, with the *nīdhāna* in the rear. Three similar women of the Brahman caste exceeds he who knows thus. 6. The vital blast which when they had intercourse ran upward, that is the breaths. These breaths ran upward. 7. Yonder sun, that same is *ud*, Agni is *gī*, the moon is *tham*. The *sāmans* are *ud*, the *ṛc*'s are *gī*, the *yajñuses* are *tham*. So with regard to the divinities. 8. Now with regard to the self. Breath is *ud*, speech is *gī*, mind is *tham*. That is this *udgītha* with regard both to the divinities and to the self. 9. He who thus knows the *udgītha* with regard both to the divinities and to the self, verily his *udgītha* is sung by this all; and he is cut off from this all who speaks ill of one who knows thus.

57. <sup>4</sup>-tā. <sup>5</sup>A. 'gnī-. <sup>6</sup>A.B. rkka. <sup>7</sup>-tānī. <sup>8</sup>A. -tā. <sup>9</sup>A. nūk-  
<sup>10</sup>-syany. <sup>11</sup>A. avacayata; B.C. ahvayanta. <sup>12</sup>A.B. sāma. <sup>13</sup>C. -cā.  
<sup>14</sup>A.B. tyarūcyate. <sup>15</sup>A.B. cū-. <sup>16</sup>A.B. dra-. <sup>17</sup>A. 'ddhā-. <sup>18</sup>C. gīth-.  
<sup>19</sup>C. -gīth-. <sup>20</sup>A. bhavaty 'ti; B. bhavanti.

I. 58. 1. *tad yad idam āhuh ka udagāśir iti ka etam ādityam agāśir<sup>1</sup> iti ha vā etat pr̄chanti.<sup>2</sup>* 2. *etam̄ hu vā etam̄ trayyā<sup>3</sup> vidyayā gāyanti. yathā viñāgāthino<sup>4</sup> gāpayeyur evam.* 3. *sa esa hradah<sup>5</sup> kāmūnām pūrṇo yan manah. tasyāi 'sā kulyā<sup>6</sup> yad<sup>7</sup> vāk.<sup>8</sup>* 4. *tad yathā<sup>9</sup> vā apo<sup>10</sup> hradāt kulyayo 'parām upanayanty<sup>11</sup> evam evāi 'tan manaso 'dhi vāco 'dgātā yajamānam<sup>12</sup> yasya kāmān prayacchatī.* 5. *sa ya udgātarām̄ dakṣinābhīr<sup>13</sup> ārādhayati<sup>14</sup> tam̄ sā kulyo<sup>9</sup> 'padhāvati. ya u enām nā "rādhayati sa u tām apihanti.* 6. *atha vā atah<sup>15</sup> prattiç<sup>16</sup> cāi 'va pratigrahaç cu. tad dhānam<sup>17</sup> iti vāi prādyate. tad vācā yajumānāya pradeyam manasā "tmane.<sup>18</sup> tathā ha survaiñ na prayacchatī.* 7. *tad yad idam sambhavato reto 'sicyata<sup>19</sup> tad açayat.<sup>20</sup> yathā hiranyam avikṛtam<sup>21</sup> lelāyad evam.* 8. *tasya sarve devā mama-tivina āsan mama mame<sup>22</sup> ti. te 'bruvan vī 'darī karavāmāhā iti. te 'bruvañ chreyo<sup>23</sup> vā idam asmat. ātmabhir evāi 'nad vikaravāmāhā iti.* 9. *tad ātmabhir eva vyakurvata. teṣām vāyur eva hiñkāra āsū 'gnīh prastāvā indra ādi somābṛhaspati<sup>24</sup> udgītho 'gvīnāu pratihāro vīge devā upadravāḥ prajāpatir eva nidha-*

I. 58. 1. When they say here: “As who hast thou sung the *udgītha*?” they ask this: “As who hast thou sung this sun?” 2. Verily they sing it with the threefold knowledge, just as lute-players might play. 3. Mind is this pool full of desires. Speech is the stream of it. 4. As they lead the water from a lake nearer by means of a stream, just so the *udgātar* [leads] that from the mind by means of speech unto the sacrificer whose wishes he fulfils. 5. Whoso by sacrificial gifts conciliates the *udgātar*, unto him this stream runs; and whoso does not conciliate him, he drives this [stream] away. 6. Now henceforth [about] giving and receiving. [A gift] is given [with the words]: “This is smoke.” Thus it should be given to the sacrificer with speech, with the mind to one’s self. Thus one does not bestow all. 7. That seed which was shed when they had intercourse, that lay there, just like undefiled sparkling gold. 8. Of it all the gods were desirous to be possessors [saying]: “It is mine, it is mine.” They said: “Let us divide it among ourselves.” They said: “Verily, it is superior to us. Let us divide it by our selves.” 9. They divided it by their selves. Of them Vāyu was the *hiñkāra*, Agni the *prastāvā*, Indra the *ādi*, Soma and Bṛhaspati the *udgītha*, the two Aṅgins the *pratihāra*, all the

58. <sup>1</sup>A.B. -sī. <sup>2</sup>A.B. *pracchañny*. <sup>3</sup>A.B. *nryyā*. <sup>4</sup>C. -gāyino; all *gāyay-*. <sup>5</sup>C. *hṛd-*. <sup>6</sup>A.B. *kūl-*. <sup>7</sup>C. *yat-*. <sup>8</sup>vāt. <sup>9</sup>-tra. <sup>10</sup>ado. <sup>11</sup>A. -yāñny; B. -yante; C. -yanty. <sup>12</sup>-nā. <sup>13</sup>*dakṣinobhi*. <sup>14</sup>*rādh-*. <sup>15</sup>B.C. *adhab*. <sup>16</sup>*pratiç*. <sup>17</sup>A.B. *dhū-*. <sup>18</sup>āt. <sup>19</sup>C. *siñhy-*. <sup>20</sup>C. *daç-*. <sup>21</sup>api-; A. *apitṛtam*. <sup>22</sup>yā. <sup>23</sup>A.B. *somābṛ-ī*.

nam. 10. etā vāi sarvā devatā etā hiranyam.<sup>54</sup> asya sarvābhīr devatābhīs stutam bhavati ya evān veda. etābhya u eva sa sarvābhyo devatābhya āṣṭṛṣcyate ya evān vidvānsam upavaduti. 58. aştādače 'nuvāke tṛtīyāḥ khaṇḍaḥ.

I. 59. 1. atha ha brahmadattaś cākitāneyaḥ kurum<sup>1</sup> jagāmā 'bhipratārinam<sup>2</sup> kākṣasenim. sa hā 'smāi madhuparkam yayāca. 2. atha hā 'syā vāi prapadya<sup>3</sup> purohito 'nte niṣasāda ḡāunakāḥ. tam hā 'nāmantrya<sup>4</sup> madhuparkam pāpiū. 3. tam ho 'vāca kiṁ vidvān no dālbhyū 'nāmantrya madhuparkam pibasi 'ti. sāmavāiryam<sup>5</sup> prapadye 'ti ho 'vāca. 4. tam ha tatrītī 'va papravcha yad vāyān tad vettihās iti. hiñkāro vā asya sa iti. 5. yad agnāu tud vettihās iti. prastāvo vā asya sa iti. 6. yad indre tad vettihās iti. udgītho vā asya sa iti. 8. yad aṣvīnos tad vettihās iti. pratihāro vā asya sa iti. 9. yad viṣveṣu devesu<sup>6</sup> tad vettihās<sup>7</sup> iti. upadravo vā asya sa iti. 10. yat prajāpatāu tad vettihās iti. nidhanam<sup>8</sup> vā asya tad iti ho 'vāca. ārṣeyān vā asya tad

gods the *upadrava*, Prajāpati the *nidhana*. 10. Verily these are all the divinities; these are gold. Praised by all divinities it is of him who knows thus; and from all divinities he is cut off who speaks ill of one who knows thus.

I. 59. 1. Now Brahmadatta Cākitāneya went to the Kuru Abhipratārin Kākṣaseni. He (A.) offered him a honey-potion (*madhuparka*). 2. Now his *purohita* ḡāunaka, stepping forth, sat down near by. He (B.) drank the honey-potion without addressing him (C.). 3. He (C.) said to him (B.): "As knowing what, O Dālbhya, dost thou drink the honey-potion without addressing [me]?" "Having recourse to that which belongs to the strength of the *sāman* (?)," he (B.) said. 4. He (C.) asked him (B.) just there: "Dost thou know that which is in Vāyu?" "Verily, the *hiñkāra* of it." 5. "Dost thou know that which is in Agni?" "Verily, the *prastāva* of it." 6. "Dost thou know that which is in Indra?" "Verily, the *ādi* of it." 7. "Dost thou know that which is in Soma and Br̄haspati?" "Verily, the *udgītha* of it." 8. "Dost thou know that which is in the two Aṣvīns?" "Verily, the *pratihāra* of it." 9. Dost thou know that which is in all the gods?" "Verily, the *upadrava* of it." 10. "Dost thou know that which is in Prajāpati?" "Verily, the

58. <sup>54</sup> hirany.

59. <sup>1</sup>B. kū-; A. ārain. <sup>2</sup>C. ends here. <sup>3</sup>-yaφ. <sup>4</sup>A. -mantrāḥ. <sup>5</sup>sāmavāiryyā, the r cancelled. <sup>6</sup>A. tata. <sup>7</sup>A.B somāb-. <sup>8</sup>B. repeats d-. <sup>9</sup>A. om.

bandhutū vā asya<sup>10</sup> se 'ti. 11. sa ho 'vāca namas te 'stu bhagavo  
vidvān apā madhuparkam iti. 12. atha he 'tarah papraccha  
kimdevatyam<sup>11</sup> sāmavāiryam<sup>12</sup> prapadye 'ti. yaddevatyāsu stu-  
vata iti ho 'vāca taddevatyam iti. 13. tad etat sādhu eva pra-  
tyuktam.<sup>13</sup> vyāptir vā asyāi 'se 'ti ho 'vāca brūhy eve 'ti. me  
'dām te numo 'karme 'ti ho 'vāca māi 'va no 'tiprāksēr iti.  
14. sa ho 'vācā 'prakṣyām vāva tvā devatām aprakṣyām vāva  
tvā devatāyāi devatāḥ. vāgdevatyāi sūma vāco mano devatā  
manosah paçavah paçānām osadhaya osadhinām āpah. tad etat  
adbhyo<sup>14</sup> jātām sāmā 'psu pratiṣṭhitam iti. 59.

asṭādače 'nuvāke caturthaḥ khaṇḍaḥ.

I. 60. 1. devāsurā aspardhanta. te devā manaso, 'dagāyan.<sup>1</sup>  
tad esām asurā abhidrutyu<sup>2</sup> pāpmānā samasṛjan.<sup>3</sup> tasmād bahu  
kiṁ ca kiṁ ca manasā dhyāyati. puṇyām cāi 'nena dhyāyati  
pāpmān ca. 2. te vāco 'dagāyan. tūm tathāi 'vā' 'kurvan.<sup>4</sup> ta-  
smād bahu kiṁ ca kiṁ ca vācā vadati. satyām<sup>5</sup> cāi<sup>6</sup> 'nayā

*nidhana of it,*" he said ; "that of it belongs to the sages (*rṣi*) ;  
that is its connection." 11. He (C.) said : "Homage be to thee,  
reverend sir; with knowledge hast thou drunk the honey-potion."  
12. Then the other one (A.) asked : "What divinities has that  
which belongs to the strength of the *sāman* (?) to which thou  
hast recourse ?" "What divinities the [verses] have with which  
the praise (*stotra*) is sung," he (B.) said, "those it has as divinities."  
13. "That was well answered ; that is its accomplishment (?)," he said ; "just talk." "Don't ! We have done thee this honor," he said ; "do not ask us too much." 14. He said : "I should  
have asked thee about the divinity, I should have asked  
thee about the divinities of the divinity. The *sāman* has speech  
as its divinity ; mind is the divinity of speech, the domestic  
animals [are the divinity] of mind, the herbs [are the divinity]  
of the domestic animals, the waters [are the divinity] of the  
herbs. That same is the *sāman* born from the waters, standing  
firm in the waters."

I. 60. 1. The gods and the Asuras contended. The gods sang  
the *udgītha* with the mind. The Asuras, running against this  
[mind] of them, mixed it with evil. Therefore with the mind  
one thinks many a thing of one kind and another ; both [what is]  
good one thinks with it and [what is] evil. 2. They sang the  
*udgītha* with speech. That [speech] they treated in just the

59. <sup>10</sup>A. avya. <sup>11</sup>A. -vatyā. <sup>12</sup>sāmavāiryā. <sup>13</sup>-uttam. <sup>14</sup>bhyo.

60. <sup>1</sup>'gāy-. <sup>2</sup>-drakṣya or -dratya. <sup>3</sup>-sraj-. <sup>4</sup>va. <sup>5</sup>kūr-. <sup>6</sup>-tya.

vāi.

vadaty anṛtam ca. ३. te cakṣuṣo 'dagāyan. tat tathāi 'vā 'kurvan. tasmād bahu kiṁ ca kiṁ ca cakṣuṣā paçyati. darcanīyam cāi 'nena paçyaty adarcanīyam ca. ४. te ḡrotreno 'dagāyan. tat tathāi 'vā 'kurvan. tasmād bahu kiṁ ca kiṁ<sup>८</sup> ca<sup>९</sup> ḡrotrena ḡrnoti. ḡravaṇīyam cāi 'nena ḡrnoty agravaṇīyam ca. ५. te 'pāneno 'dagāyan. tām tathāi 'vā 'kurvan. tasmād bahu kiṁ ca kiṁ cū 'pānena jighrati. surabhi cāi 'nena jighrati durgandhi ca. ६. te prāneno 'dagāyan.<sup>१०</sup> athā 'surā ādravañs tathā karis yāma iti manyamānāḥ. ७. sa yathā 'gmānam ḡtñā loṣṭho<sup>११</sup> vi dhvañsetāi 'vam evā 'surā vyadhvañsanta.<sup>१२</sup> sa eṣo 'gmā "khanām<sup>१३</sup> yat prāṇāḥ. ८. sa yathā 'gmānam ākhanām<sup>१४</sup> ḡtvā loṣṭho<sup>१५</sup> vi dhvañsata evam eva sa vi dhvañsate ya evam vi dhvañsam upavaduti. ६०.

asṭādaça 'nuvāke pañcamāḥ khaṇḍāḥ. asṭādaço 'nuvākas samāptāḥ.

II. 1. १. devānām vāi ṣad udgātāra āsan vāk ca manas ca cakṣuṣ ca ḡrotraiḥ cā 'pānag ca prāṇag ca. २. te 'dhriyanta teno 'dgātrā dīkṣāmahāi yenā 'puhatya mṛtyum apahatya pāpmānam

same way. Therefore with speech one speaks many a thing of this kind and of that; both [what is] true one speaks with it and [what is] untrue. ३. They sang the *udgitha* with sight. That [sight] they treated in just the same manner. Therefore with sight one sees many a thing of this kind and of that; both [what is] seemly one sees with it and [what is] unseemly. ४. They sang the *udgitha* with hearing. That [hearing] they treated in just the same manner. Therefore with hearing one hears many a thing of this kind and of that; both [what is] worth hearing one hears with it and [what is] not worth hearing. ५. They sang the *udgitha* with exhalation. That [exhalation] they treated in just the same manner. Therefore with exhalation one smells many a thing of this kind and of that; both what is fragrant one smells with it and what is of bad odor. ६. They sang the *udgitha* with breath. Then the Asuras ran up, thinking: "We will treat it in the same manner." ७. As a clod of earth colliding with a stone would break to pieces, even so the Asuras broke to pieces. Breath is this stone as a target. ८. As a clod of earth, colliding with a stone as a target, breaks to pieces, even so he breaks to pieces who speaks ill of one who knows thus.

II. 1. १. Of the gods there were six *udgātaras*: viz., speech and mind and sight and hearing and exhalation and breath. २. They resolved: "Let us consecrate ourselves with that *udgātar* by

60. <sup>८</sup>A. om. <sup>९</sup>B. -gāt. <sup>१०</sup>-ṣṭo. <sup>११</sup>A. sate; B. -ṣantā. <sup>१२</sup>-nōm. <sup>१३</sup>B. ḡnem.

*svargam̄ lokam̄ iyāme’ti.* 3. *te ‘bruvan vāco’ dgātrā dīkṣāmahā iti.* te vāco’ dgātrā dīkṣanta. sa yad eva vācā vadati tad ātmāna āgāyad atha ya itare kāmās tān devebhyaḥ. 4. *tām̄ pāpmā’ nvasrjyata.* sa<sup>2</sup> yad eva vācā pāpmā vadati sa eva sa pāpmā. 5. *te ‘bruvan na vāi no ‘yam mṛtyum̄’ na pāpmānam̄ atyavākṣit.* manaso’ dgātrā dīkṣāmahā iti. 6. *te manaso’ dgātrā’ dīkṣanta.* sa yad eva manasā dhyāyati tad ātmāna āgāyad atha ya itare kāmās tān devebhyaḥ. 7. *tat pāpmā’ nvasrjyata.* su yad eva manasā pāpmā dhyāyati sa eva sa pāpmā. 8. *te ‘bruvan<sup>4</sup>’ no nvāva<sup>5</sup>’ no ‘yam mṛtyum̄’ na pāpmānam̄ atyavākṣit.* cakṣuṣo’ dgātrā dīkṣānahā iti. 9. *te cakṣuṣo’ dgātrā’ dīkṣanta.* sa yad eva cakṣuṣā paçyati tul ātmāna’ āgāyad atha ya itare kāmās tān devebhyaḥ. 10. *tat pāpmā’ nvasrjyata.* sa yad eva cakṣuṣā pāpmam paçyati [sa eva sa pāpmā]. 11. *te ‘bruvan no nvāva no ‘yam mṛtyum̄’ na pāpmānam̄ atyavākṣit.* grotreno’ dgātrā dīkṣāmahā iti. 12. *te grotreno’ dgātrā’ dīkṣanta.* sa yad eva grotrena çṛnoti tad ātmāna āgāyad atha ya itare kāmās tān devebhyaḥ. 13. *tat*

whom, having smitten away death, having smitten away evil, we may go to the heavenly world.” 3. They said : “Let us consecrate ourselves with speech as *udgātar*.” They consecrated themselves with speech as *udgātar*. What one speaks with speech, that it sang to itself; and what the other desires are, those [it sang] to the gods. 4. Evil was created after it. What evil thing one speaks with speech, that is that evil. 5. They said : “Verily, this one hath not carried us beyond death, nor beyond evil. Let us consecrate ourselves with the mind as *udgātar*.” 6. They consecrated themselves with the mind as *udgātar*. What one thinks with the mind, that it sang to itself; and what the other desires are, those [it sang] to the gods. 7. Evil was created after it. What evil thing one thinks with the mind, that is that evil. 8. They said : “Verily, this one hath not carried us beyond death, nor beyond evil. Let us consecrate ourselves with sight as *udgātar*.” 9. They consecrated themselves with sight as *udgātar*. What one sees with sight, that it sang to itself; and what the other desires are, those [it sang] to the gods. 10. Evil was created after it. What evil thing one sees with sight [that is that evil]. 11. They said : “Verily, this one hath not carried us beyond death, nor beyond evil. Let us consecrate ourselves with hearing as *udgātar*.” 12. They consecrated themselves with hearing as *udgātar*. What one hears with hearing, that it sang to itself; and what the other desires are, those [it sang] to the gods. 13. Evil was created after it. What evil thing one hears

1. <sup>1</sup>-ma. 2 insert ya. 3-lyu. 4 A. bravīn. 5 nva. 6 avatyav-. 7 B.-mān-.

pāpmā 'nvasrjyata. sa yad eva crotreṇa pāpaṁ ḡ̄noti sa eva sa pāpmā. 14. te 'bruvan no nvāva no 'yam mṛtyum na pāpmānam atyavākṣit. apānenō 'dgātrā dīkṣāmahā iti. 15. te 'pānenō 'dgātrā 'dīkṣanta. sa yad evā 'pānenā 'pāniti tad ātmāna āgāyad atha ya itare kāmās tān devebhyaḥ. 16. tam pāpmā 'nvasrjyata. sa yad evā 'pānenā pāpaṁ gandham apāniti sa eva sa pāpmā. 17. te 'bruvan no nvāva no 'yam mṛtyum na pāpmānam atyavākṣit. prānenō 'dgātrā dīkṣāmahā iti. 18. te prānenō 'dgātrā 'dīkṣanta. sa yad eva prānenā prāniti tad ātmāna āgāyud atha ya itare kāmās tān devebhyaḥ. 19. tam pāpmā nā 'nvasrjyata. na hy etena prānenā pāpaṁ vadati na pāpaṁ dhyāyati na pāpaṁ pacayati nū pāpaṁ ḡ̄noti na pāpaṁ gandham apāniti.<sup>1</sup> 20. tenā 'pahatya mṛtyum apahatya pāpmānam svargam lokam āyan. apahatya hū 'va mṛtyum apahatya pāpmānam svargam lokam eti ya evam veda. 61.

prathame 'nuvāke prathamaḥ khaṇḍaḥ.

II. 2. 1. sā yā sā vāg āśit so 'gnir abhavat. 2. atha yat tan manā āśit sa candramā abhavat. 3. atha yat tac cakṣur āśit sa ādityo 'bhavat. 4. atha yat tac chrotram āśit tā imā digo 'bha-

with hearing, that is that evil. 14. They said : " Verily, this one hath not carried us beyond death, nor beyond evil. Let us consecrate ourselves with exhalation as *udgātar*." 15. They consecrated themselves with exhalation as *udgātar*. What one exhales with exhalation, that it sang to itself; and what the other desires are, those [it sang] to the gods. 16. Evil was created after it. What evil odor one exhales with exhalation, that is that evil. 17. They said : " Verily, this one hath not carried us beyond death, nor beyond evil. Let us consecrate ourselves with breath as *udgātar*." 18. They consecrated themselves with breath as *udgātar*. What one breathes with breath, that it sang to itself; and what the other desires are, those [it sang] to the gods. 19. No evil was created after that. For with this breath one speaks no evil thing, thinks no evil thing, sees no evil thing, hears no evil thing, exhales no evil odor. 20. By it having smitten away death, having smitten away evil, they went to the heavenly world. Having smitten away death, having smitten away evil, he who knows thus goes to the heavenly world.

II. 2. 1. What this speech was, that became Agni. 2. And what this mind was, that became the moon. 3. And what this sight was, that became the sun. 4. And what this hearing was, that

1. <sup>1</sup>*apariti*.

van. tā u eva viçve devāḥ. 5. atha yas so ‘pāna āśit sa br̥haspatiḥ abhavat. yad asyāi vāco bṛhatyāi patis tasmād bṛhaspatiḥ. 6. atha yas sa prāṇa āśit sa prajāpatiḥ abhavat. sa esa putriḥ prajāvān udgītho yaḥ<sup>1</sup> prāṇaḥ. tasya svara eva prajāḥ. prajāvān bhavati ya evān veda. 7. tam hāi tam eke pratyakṣam eva gāyanti prāṇāś prāṇāś prāṇāś hum bhā ovā iti. 8. tad u ho ‘vāca gātyāyanis tata etam arhuti pratyakṣam gātum. yad vāva vācā karoti tad etad evā ‘sya kṛtam bhavati’ti. 9. atha vā atā<sup>2</sup> rksāmnor eva prajātiḥ. sa yud dhiñkaroty abhy eva tena krandati.<sup>3</sup> atha yat prastāuty āi<sup>4</sup> ‘vu tenu plavate. atha yad ādim ādatte reta eva tena siñcati. atha yad udgāyati reta eva tena siktash sambhāvayati.<sup>5</sup> atha yat pratiharati reta eva tena sambhūtam pravardhayati. atha yad upadravati reta eva tena pravṛddham vikaroti. atha yan nidhanam upāiti reta eva tena vikṛtam prajanayati. sāi ‘sa rksāmnoḥ<sup>6</sup> prajātiḥ. 10. sa ya evam etām rksāmnoḥ prajātiṁ veda pra hāi ‘nam rksāmanī janayataḥ. 62.

prathame ‘nuvāke dvitīyaḥ khaṇḍaḥ. prathamo ‘nuvākas samāptaḥ.

became these quarters ; and these are all the gods. 5. And what this exhalation was, that became Br̥haspati. Because he is the husband (lord, *pati*) of this great (*br̥hati*) speech, therefore he is [called] Br̥haspati. 6. And what this breath was, that became Prajāpati. That same, viz. breath, is rich in sons, rich in offspring, the *udgītha*. Of it tone is the offspring. Rich in offspring becomes he who knows thus. 7. Some sing that [breath] openly : “Breath, breath, breath, *hum*, *bhā*, *ovā*.” 8. And Gātyāyani said regarding this : “Therefore it is possible to sing it directly. Verily, what he performs with speech, that same is performed of him.” 9. Now [about] the generation of the *ṛc* and the *sāman*. In that he utters the *hiñkāra*, thereby he cries to [her]. In that he utters the *prastāva*, thereby he mounts. In that he utters the *ādi*, thereby he emits seed. In that he utters the *udgītha*, thereby he causes the emitted seed to come to life. In that he utters the *pratihāra*, thereby he causes the seed, come to life, to grow forth. In that he utters the *upadrava*, he develops the seed, having grown forth. In that he enters upon the *nidhana*, thereby he causes the seed, being unfolded, to be born forth. That is the generation of the *ṛc* and of the *sāman*. 10. He who thus knows this generation of the *ṛc* and of the *sāman*, him the *ṛc* and the *sāman* propagate.

2. <sup>1</sup>A. *yat*. <sup>2</sup>A. *atam*; B. *atha*. <sup>3</sup>B. *kurvati*. <sup>4</sup>e. <sup>5</sup>-bhāv-; A. om. *yati*. *atha* *yat* *pratiharati*. <sup>6</sup>A. *sāmnoḥ*; B. *ksāmnoḥ*.

II. 3. 1. *eṣa eve' dam agra āśid ya' eṣa tapati. sa eṣa sarvesām'*  
*bhūtānāṁ tejo hara indriyām vīryām ādāyo "rdhvā udakrāmat.*  
 2. *so 'kāmayatāi 'kam evā 'kṣaram svādu mṛdu" devānāṁ va-*  
*nāme<sup>3</sup> 'ti.<sup>4</sup>* 3. *sa tapo 'tapyata. sa tapas taptvāi 'kam evā'*  
*'kṣaram abhavat.* 4. *tām devāc ca rṣayaç co 'pasamāipsan.*  
*athāi 'śo 'surān bhūtahano 'srjatāi 'tasya pāpmāno 'nanvāga-*  
*māya.* 5. *tām vūco 'pasamāipsan. te vācam samārohan. teṣāṁ*  
*vācam paryādatta. tasmāt paryādattā vāk. satyām ca hy*  
*enayā vadaty ar̥taṁ ca.* 6. *tām manaso 'pasamāipsan. te ma-*  
*nas samārohan. teṣāṁ manah paryādatta. tasmāt paryādattam*  
*manas. puṇyām ca hy enena dhyāyatā pāpam ca.* 7. *tām*  
*cakṣuso 'pasamāipsan. te cakṣus samārohan. tesāṁ cakṣuh par-*  
*yādatta. tasmāt paryāttām<sup>5</sup> cakṣuh. dar̥ganīyām cu hy enena*  
*pacyatā adar̥ganīyām ca.* 8. *tām grotreno 'pasamāipsan. te*  
*grotram samārohan. teṣāṁ grotram paryādatta. tasmāt paryāt-*  
*tām<sup>6</sup> grotram. gravaṇīyām cāi 'nena gṛṇoty agravaṇīyām ca.*  
 9. *tām apāneno 'pasamāipsan. te 'pānam samārohan. teṣāṁ*  
*apānam paryādatta. tasmāt paryātto 'pānah. surabhi ca hy*

II. 3. 1. This [universe] in the beginning was he who burns here. This same, taking the splendor, the grasp, the vitality, the virility of all beings, went upward. 2. He desired : "May we win the one sweet soft syllable of the gods." 3. He performed penance. He having performed penance became the one syllable. 4. That gods and sages desired together to obtain. Then he created creature-slaying Asuras, in order to prevent evil from going after. 5. That they desired together to obtain by speech. They ascended speech together. He took possession of their speech. Therefore speech is taken possession of ; for [what is] true one speaks with it and [what is] untrue. 6. That they desired together to obtain by mind. They ascended mind together. He took possession of their mind. Therefore mind is taken possession of ; for [what is] good one thinks with it and [what is] evil. 7. That they desired together to obtain by sight. They ascended sight together. He took possession of their sight. Therefore sight is taken possession of ; for [what is] seemly one sees with it and [what is] unseemly. 8. That they desired together to obtain by hearing. They ascended hearing together. He took possession of their hearing. Therefore hearing is taken possession of. For [what is] worth hearing one hears with it and [what is] not worth hearing. 9. That they desired together to obtain by exhalation. They ascended exhalation together. He took possession of their exhalation. There-

3. <sup>1</sup>B. sa. <sup>2</sup>-śā. <sup>3</sup>madu. <sup>4</sup>om. <sup>5</sup>eti. <sup>6</sup>ādvā. <sup>7</sup>repeat from above  
*udevānām.* <sup>8</sup>paryāttām. <sup>9</sup>A. paryātta; B. paryāptām.

enena jighrati durgandhi ca. 10. tam prāñeno 'pasamāipsan. tam prāñeno 'pasamāpnuvan. 11. athā 'surā bhūtuhana ādra-van mohayisyāma iti manyamānāḥ. 12. sa yathā 'gmānam ṛtvā loṣṭho<sup>10</sup> vidhvāisetāi 'vam evā 'surā vyadhvānsanta. sa eso 'gmā' khaṇo yat prāṇah. 13. sa yathā 'gmānam ākharām ṛtvā loṣṭho<sup>10</sup> vidhvānsata evam eva sa vidhvānsate ya evam vidhvānsam upavudati. 63.

dvitiye 'nuvāke prathamāḥ khaṇḍaḥ.

II. 4. 1. su esu vuçī diptāgra udgītho yut prāṇah.<sup>1</sup> esu hū 'dam sarvam vace kurute. 2. vaçī bhavati vace<sup>2</sup> svāṁ kurute ya evam veda. asya hy asin agre dīpyate<sup>3</sup> amusya<sup>4</sup> vā sah.<sup>5</sup> 3. tam hāi 'tam udgīthāṁ cātyāyanir ācaste vaçī diptāgra iti. diptāgrā ha vā asya kūtir bhavati ya evam veda. 4. ābhūtir iti kārirāda-yaḥ. prāṇam vā anu prajāḥ paçava ābhavanti. sa ya evam etam ābhūtir<sup>6</sup> ity upāsta āi 'va prāñena prajayā paçubhir bhavati. 5. sambhūtir<sup>7</sup> iti sātyayajñayaḥ. prāṇam vā anu prajāḥ paçavas sambhavanti. sa ya evam etam sambhūtir ity upāste sam e[va] prāñena prajayā paçubhir bhavati. 6. prabhūtir iti cāilanāḥ.<sup>8</sup> prāṇam vā anu prajāḥ paçavāḥ prabhavanti. sa

fore exhalation is taken possession of ; for fragrance one smells with it and bad odor. 10. That they desired together to obtain by breath. That they obtained together by breath. 11. Then the creature-slaying Asuras ran unto [them], thinking : " We will confound [them]." 12. = I. 60. s., 13. = I. 60. s.

II. 4. 1. That same, viz. breath, is the controlling flame-pointed *udgītha*. For it gets this all into control. 2. He becomes controlling, he gets his people into control who knows thus ; for does yonder one flame at this one's point or this one at yonder one's ? 3. That same *udgītha* Cātyāyani calls 'the controlling one, the flame-pointed one.' Verily flame-pointed becomes his fame who knows thus. 4. The Kārirādis [call it] 'existence' (*ābhūti*). Verily, along with breath offspring and domestic animals exist. Whoso thus worships it as existence, with breath, with offspring, with domestic animals he exists. 5. The Sātyaya-jñis [call it] 'origination' (*sambhūti*). Verily, along with breath offspring and domestic animals originate. Whoso thus worships it as origination, with breath, with offspring, with domestic animals he originates. 6. The Cāilanās [call it] 'prevalence' (*pra-bhūti*). Verily, along with breath offspring and domestic ani-

3. <sup>10</sup> loṣṭo.

4. <sup>1</sup> insert esañ ta hū 'dam sarvam vace kurute. <sup>1</sup>-go. <sup>3</sup> muṣ-. <sup>4</sup> atah. <sup>5</sup>-bhūr. <sup>6</sup> cāuhi.

*ya evam etam prabhūtir ity upāste prūi 'va prāñena' prajayā paçubhir bhavati. 7. bhūtir<sup>3</sup> iti bhāllabīnah.<sup>12</sup> prāñam vā anu prajāḥ paçavo bhavanti. sa ya evam etam bhūtir ity upāste bhavaty eva prāñena prajayā paçubhiḥ. 8. aparodho<sup>4</sup> 'nāparuddha iti pārṣṇaç cāilanaḥ. esa hy anyam apārunuddhi<sup>5</sup> nāi 'tam anyaḥ. esa ha<sup>6</sup> vā 'sya dvīṣantam<sup>13</sup> bhrātṛvyanām apārunuddhi ya evam̄ veda. 64.*

*dvītiye 'nuvāke dvītiyāḥ khaṇḍaḥ.*

II. 5. 1. *ekavīra'* ity<sup>7</sup> āruneyah.<sup>8</sup> eko hy evāi 'sa vīro yat prāñah. 2. *ekaputra* iti cāikitāneyah. *eko*<sup>9</sup> hy evāi 'sa pñtro yat prāñah. 3. *sa u eva dviputra* iti. dvāu hi prāñapānāu. 4. *sa u eva triputra*<sup>10</sup> iti. trayo hi prāño 'pāno vyāñah. 5. *sa u eva catuṣputra* iti. catvāro hi prāño 'pāno vyāñas samāñah. 6. *sa u eva pañcaputra* iti. pañca hi prāño<sup>11</sup> 'pāno vyāñas samāñō 'vāñah. 7. *sa u eva satputra* iti. sad dhi<sup>12</sup> prāño 'pāno vyāñas samāñō 'vāñā udāñah. 8. *sa u eva saptaputra* iti. *sapta* hī 'me gīrsanyāḥ prāñah. 9. *sa*

mals prevail. Whoso thus worships it as prevalence, with breath, with offspring, with domestic animals he prevails. 7. The Bhāllabins [call it] 'coming into being' (*bhāti*). Verily, along with breath offspring and domestic animals come into being. Whoso thus worships it as coming into being, with breath, with offspring, with domestic animals he comes into being. 8. Pārṣṇa Cāilana [calls it] 'the unexcluded exclusion.' For it excludes another, [but] another [does] not [exclude] it. Verily, it excludes the hateful rival of him who knows thus.

II. 5. 1. Āruneya [calls it] 'sole hero.' For that, viz. breath, is sole hero. Of him a sole hero, rich in heroism, is born who knows thus. 2. Cāikitāneya [calls it] 'having one son.' For that, viz. breath, is the only son. 3. It is also having two sons. For breath and exhalation are two. 4. It is also having three sons. For breath, exhalation, and *vyāna* are three. 5. It is also having four sons. For breath, exhalation, *vyāna*, [and] *samāna* are four. 6. It is also having five sons. For breath, exhalation, *vyāna*, *samāna*, [and] *avāna* are five. 7. It is also having six sons. For breath, exhalation, *vyāna*, *samāna*, *avāna*, [and] *udāna* are six. 8. It is also having seven sons. For these breaths in the head are seven. 9. It is also having nine sons.

4. <sup>7</sup> B. inserts *pajayā*. <sup>8</sup> A. *bhūr*. <sup>9</sup> *avaroddhā*. <sup>10</sup> A. -*nadvī*. <sup>11</sup> A. *se*. <sup>12</sup> -*ta*. <sup>13</sup> -*bin*.

5. <sup>1</sup>-*ru*. <sup>2</sup> *ty*. <sup>3</sup> -*naya*; for *eko* all MSS. *ekā*. <sup>4</sup> A. -*e*. <sup>5</sup> A. *dvip*.

<sup>6</sup> B. -*nā*. <sup>7</sup> *abhi*.

u eva navaputra iti. sapta hi cīrṣanyāḥ<sup>8</sup> prāṇā dvāv avāñcāu.  
 10. sa u eva daçaputra iti. sapta cīrṣanyāḥ prāṇā dvāv avāñcāu  
 nābhyaṁ daçamah. 11. sa u eva bahuputra<sup>9</sup> iti. etasya hi 'yam<sup>10</sup>  
 sarvāḥ prajāḥ. 12. etam ha sma vāi tad udgītham vidvāñsaḥ  
 pūrve brāhmaṇāḥ kāmāgāyina<sup>11</sup> āhuḥ kati te putrān āgāsyāma  
 iti. 65.

dvitiye 'nuvāke trītiyāḥ khaṇḍāḥ.

II. 6. 1. sa yadi brūyād ekam<sup>1</sup> ma āgāye 'ti prāṇa udgītha iti  
 vidvān ekam manasā dhyāyet. eko hi prāṇāḥ. eko hā 'syā "jā-  
 yate. 2. sa yadi brūyād dvāu ma āgāye 'ti prāṇa udgītha ity  
 eva vidvān dvāu manasā dhyāyet. dvāu<sup>2</sup> hi prāṇāpānāu<sup>3</sup> dvāu<sup>2</sup>  
 hāi 'vā 'syā "jāyete.<sup>4</sup> 3. su yadi brūyāt trīn ma<sup>5</sup> āgāye 'ti prāṇa  
 udgītha ity eva vidvāñc trīn manasā dhyāyet. trayo hi prāṇo  
 'pāno vyānaḥ. trayo hāi 'vā 'syā "jāyante. 4. sa<sup>6</sup> yadi brūyāc  
 caturo ma āgāye 'ti prāṇa udgītha ity eva vidvāñc caturo ma-  
 nasā dhyāyet. catvāro hi prāṇo 'pāno vyānas<sup>7</sup> samānah. catvāro  
 hāi 'vā 'syā "jāyante. 5. sa yadi brūyāt pañca ma āgāye 'ti  
 prāṇa udgītha ity eva vidvāñc pañca manasā dhyāyet. pañca hi

For there are seven breaths in the head [and] two downward ones.  
 10. It is also having ten sons. For there are seven breaths in the  
 head, two downward ones, [and] the tenth in the navel. 11. It is  
 also having many sons. For this [earth] is all its offspring.  
 12. Verily, knowing thus this *udgītha*, the Brāhmans of old when  
 they sang a wish [to any one] used to say : "How many sons  
 shall we sing unto thee ?"

II. 6. 1. If he should say : "Sing one unto me," knowing that  
 breath is the *udgītha*, he should think one with his mind. For  
 breath is one. Truly, one is born unto him. 2. If he should  
 say : "Sing two unto me," knowing that breath is the *udgītha*, he  
 should think two with his mind. For breath and exhalation  
 are two. Truly, two are born unto him. 3. If he should say :  
 "Sing three unto me," knowing that breath is the *udgītha*, he  
 should think three with his mind. For breath, exhalation, [and]  
*vyāna* are three. Truly, three are born unto him. 4. If he  
 should say : "Sing four unto me," knowing that breath is the  
*udgītha*, he should think four with his mind. For breath, exhalation,  
*vyāna*, [and] *samāna* are four. Truly, four are born unto him.  
 5. If he should say : "Sing five unto me," knowing that breath  
 is the *udgītha*, he should think five with his mind. For breath,

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5. <sup>8</sup>A.-ām. <sup>9</sup>B. *vasuputra*. <sup>10</sup>A. *yam*; B. *dayam*. <sup>11</sup>-gāina.  
 6. <sup>1</sup>A. aik-. <sup>2</sup>B. *trayo*. <sup>3</sup>B. inserts *vyānaḥ*. <sup>4</sup>B. inserts *sa hāi 'vā*  
*'syā "jāyante*. <sup>5</sup>*mana*. <sup>6</sup>A. om. *sa yadi . . . . . vyānas*.

prāṇo 'pāṇo vyānas samāno 'vānah. pañca hāi 'vā 'syā "jāyante.  
 6. sa yadi brūyat ṣaṇ ma āgāye 'ti prāṇa udgītha ity eva vidvān  
 ṣaṇ manasā dhyāyet. ṣad dhī 'ti prāṇo 'pāṇo vyānas samāno 'vāna  
 udānah. ṣad dhī 'vā 'syā "jāyante. 7. sa yadi brūyat sapta  
 ma āgāye 'ti prāṇa udgītha ity eva vidvān sapta manasā dhyā-  
 yet. sapta hāi 'me cīrṣaṇyāḥ prāṇāḥ. sapta hāi 'vā 'syā "jāyante.  
 8. sa yadi brūyān nava ma āgāye 'ti prāṇa udgītha ity eva  
 vidvān nava manasā dhyāyet. sapta cīrṣaṇyāḥ prāṇā dvāv  
 avāñcāu. nava hāi 'vā 'syā "jāyante. 9. sa yadi brūyād daça  
 ma āgāye 'ti prāṇa udgītha ity eva vidvān daça<sup>9</sup> manasā dhyā-  
 yet. sapta cīrṣaṇyāḥ prāṇā dvāv avāñcāu nābhyaṁ daçamāḥ.  
 daça hāi 'vā 'syā "jāyante. 10. sa yadi brūyat sahasram ma  
 āgāye 'ti prāṇa udgītha ity eva vidvān sahasram manasā dhyā-  
 yet. sahasram hāi 'ta adityaraçmayāḥ. te<sup>10</sup> 'syā putrāḥ. saha-  
 sram hāi 'vā 'syā "jāyante. 11. evāṁ hāi<sup>11</sup> 'vāi 'tam udgītham  
 para Ātmārah kakṣīvāns trasadasyur iti pūrve mahārājāc<sup>12</sup> gro-  
 triyās sahasraputram upaniṣeduh. te ha sarva eva sahasraputrā  
 īsuḥ. 12. sa ya<sup>13</sup> evāi 'vām veda sahasram hāi 'vā 'syā putrā  
 bhavanti. 66.

dvitiye 'nuvāke caturthalā khaṇḍalā. dvitiyo 'nuvākas samāptalā.

exhalation, *vyāna*, *samāna*, [and] *avāna* are five. Truly five are born unto him. 6. If he should say : "Sing six unto me," knowing that breath is the *udgītha*, he should think six with his mind. For breath, exhalation, *vyāna*, *samāna*, *avāna*, *udāna* are six. Truly, six are born unto him. 7. If he should say : "Sing seven unto me," knowing that breath is the *udgītha*, he should think seven with his mind. For these breaths in the head are seven. Truly, seven are born unto him. 8. If he should say : "Sing nine unto me," knowing that breath is the *udgītha*, he should think nine with his mind. There are seven breaths in the head [and] two downward ones. Truly, nine are born unto him. 9. If he should say : "Sing ten unto me," knowing that breath is the *udgītha*, he should think ten with his mind. There are seven breaths in the head, two downward ones, [and] the tenth in the navel. Truly, ten are born unto him. 10. If he should say : "Sing a thousand for me," knowing that breath is the *udgītha*, he should think a thousand with his mind. Truly, a thousand are the rays of the sun. They are its sons. Truly, a thousand are born unto him. 11. Para Ātmāra, Kakṣīvant, Trasadasyu, great kings of old, scholars in sacred lore, thus studied this same *udgītha* of a thousand sons. All of them had a thousand sons. He who knows thus, of him there come to be a thousand sons.

6. <sup>1</sup>bhi. <sup>2</sup>dhe. <sup>3</sup>B. dvā. <sup>10</sup>B. ta. <sup>11</sup>ha. <sup>12</sup>jāg. <sup>13</sup>yad.

II. 7. 1. ḡaryāto<sup>1</sup> vāi mānavaḥ prācyām<sup>2</sup> sthalyām<sup>3</sup> ayajata.<sup>4</sup>  
 tasmin ha bhūtāny udgīthe ‘pitvam<sup>5</sup> eṣire.<sup>6</sup> 2. tāṁ devā bṛhas-  
 patino ‘dgātā dīksāmahā iti purastād āgacchann ayām ta  
 udgāyatv iti. bambenā<sup>7</sup> ‘jadviseṇa pitaro dakṣinato<sup>8</sup> ‘yām ta  
 udgāyatv ity uçanasā kāvyenā<sup>9</sup> ‘surāḥ<sup>10</sup> paçcād<sup>11</sup> ayām ta udgā-  
 yatv ity ayāsyenā<sup>12</sup> ‘ñgirasena manusyā uttarato ‘yām ta udgā-  
 yatv iti. 3. sa he<sup>13</sup> ‘ksām cakre hantāi ‘nān pccchāni kiyato<sup>14</sup>  
 vā eka iṣe kiyata ekah kiyata eka iti. 4. sa ho ‘vāca bṛhaspatim<sup>15</sup>  
 yan me tvam udgāyeh kim tatas syād iti.<sup>16</sup> 5. sa<sup>17</sup> ho ‘vāca  
 devesu eva ḡris syād devesu iṣā svargam u tvām lokān gamaye-  
 yam iti. 6. atha ho ‘vāca bambam ājadviṣam yan me tvam  
 udgāyeh kim tatas syād iti. 7. sa ho ‘vāca pitṛṣv eva ḡris syāt  
 pitṛṣv iṣā svargam u tvām lokān gamayeyam iti. 8. atha ho  
 ‘vāco ‘uçanasām kāvyām yan<sup>18</sup> me<sup>19</sup> tvam udgāyeh kim tatas syād  
 iti. 9. sa ho ‘vācā ‘sureṣv eva ḡris syād usureṣv iṣā<sup>20</sup> svargam u  
 tvām lokān gamayeyam iti. 10. atha ho ‘vācā ‘yāsyam āngira-

II. 7. 1. ḡaryāta Mānava made a sacrifice on the eastern site.  
 With him created beings sought a share in the *udgītha*. 2. Unto  
 him the gods came from the east (front) [saying]: “Let us con-  
 secrate ourselves with Bṛhaspati as *udgātar*. Let this one sing  
 the *udgītha* for thee.” With Bamba Ājadvīṣa the Fathers [came]  
 from the south (right) [saying]: “Let this one sing the *udgītha*  
 for thee.” With Uçanas Kāvya the Asuras [came] from the  
 west (rear) [saying]: “Let this one sing the *udgītha* for thee.”  
 With Ayāsyā Āṅgirasa men [came] from the north (left) [say-  
 ing]: “Let this one sing the *udgītha* for thee.” 3. He considered:  
 “Come now, I will ask them how great the power of the one is,  
 how great the power of the other is, how great the power of the  
 other (third) is.” 4. He said to Bṛhaspati: “If thou shouldst  
 sing the *udgītha* for me, what would be the result of it?” 5. He  
 said: “Among the gods there would be fortune, among the gods  
 dominion, and I should cause thee to go to the heavenly world.”  
 6. Then he said to Bamba Ājadvīṣa: “If thou shouldst sing the  
*udgītha* for me, what would be the result of it?” 7. He said:  
 “Among the Fathers there would be fortune, among the Fathers  
 dominion, and I should cause thee to go to the heavenly world.”  
 8. Then he said to Uçanas Kāvya: “If thou shouldst sing the  
*udgītha* for me, what would be the result of it?” 9. He said:  
 “Among the Asuras there would be fortune, among the Asuras  
 dominion, and I should cause thee to go to the heavenly world.”  
 10. Then he said to Ayāsyā Āṅgirasa: “If thou shouldst sing

7. 1. ḡāyyā-. 2. sthālyām. 3. ajāyata. 4. B. ‘pisaam. 5. aīcire. 6. bimb-  
 dakṣinato. 7. B. kāhṣyenā. 8. -rām. 9. -rām. 10. ācātāl. 11. A. ayāthīyasyena;  
 B. ayām hi syenā. 12. kiyo. 13. -tih. 14. B. inserts ḡriyam. 15. A. om. sa  
 ho ‘vāca . . . . tatas syād iti in 6. 16. ya. 17. je. 18. -cāl. 19. hāi.

*sam yan me tvam<sup>19</sup> udgāyeh kim tatas syād iti.* 11. *sa ho 'vāca devān eva devaloke dadhyām<sup>20</sup> manusyān manusyaloke pitṛn<sup>21</sup> pitṛloke nudeyā 'smāl lokād asurān<sup>22</sup> svargam u tvām lokām gamayeyam iti.* 67.

*trtīye 'nuvāke prathamaḥ khaṇḍaḥ.*

II. 8. 1. *sa ho 'vāca tvam me bhagava ulgāya ya etasya sarva-sya yaço<sup>1</sup> [śī] 'ti.* 2. *tasya hā 'yāsyā evo ḍījagām. tasmād udgātā vṛta uttarato niveṣanām lipseta.* etad dha nū "ruddham niveṣanām yad uttaratah. 3. *uttarata āgato 'yāsyā Āṅgirasaś caryātasyā<sup>4</sup> mānavasyo ḍījagām.* sa prāñena devān devaloke "da-dhād apāñena manusyān manusyaloke nyāñena pitṛn<sup>2</sup> pitṛ-loke hiñkārena vajrenā 'smāl lokād asurān anudatu. 4. *tām ho 'vāca dūram gacchate 'ti.* su dūro ha nāma lokāḥ. tam ha jagmuḥ. ta ete 'surā asambhāvyam<sup>3</sup> parābhūtāḥ. 5. *chūulobhir eva vācā caryātam<sup>4</sup> mānavām svargam lokām gamayām cakāra.* 6. *te ho "cur asurā etu tam vedāma yo no 'yam ittham adhatte 'ti.* tata<sup>5</sup> āgacchan.<sup>6</sup> tam etyā 'paçyan. 7. *te 'bruvann ayam vā āsyā iti.* yad abruvann ayam vā āsyā iti tasmād ayamāsyāḥ.

the *udgītha* for me, what would be the result of it?" 11. He said : "I should place the gods in the world of the gods, men in the world of men, the Fathers in the world of the Fathers ; I should push the Asuras away from this world; and I should cause thee to go to the heavenly world."

II. 8. 1. He (C.) said : "Sing thou, reverend sir, the *udgītha* for me, who art the glory of this all." 2. Of him Ayāsyā sang the *udgītha*. Therefore an *udgītar*, when chosen, should desire to take his resting-place in the north (left). For that resting-place which is in the north is not obstructed. 3. Having come from the north, Ayāsyā Āṅgirasa sang the *udgītha* of Cāryāta Mānava. By breath he placed the gods in the world of the gods, by exhalation men in the world of men, by the *vyāna* the Fathers in the world of the Fathers, by the *hiñkāra* [as] thunderbolt he pushed the Asuras away from this world. 4. He said to them : "Go ye afar." That is a world named 'afar.' They went to it. These same Asuras were irretrievably defeated. 5. By the metres, by speech, he caused Cāryāta Mānava to go to the heavenly world. 6. These Asuras said : "Come, let us know him who placed us thus." Thereupon they came. Having come, they saw him. 7. They said : "Verily he (ayam) is in the mouth (āsyā)." Because they said : "Verily he is in the mouth," there-

7. <sup>19</sup> A. *nvām.* <sup>20</sup> -*dhyāt.* <sup>21</sup> -*tīn.* <sup>22</sup> insert *u.*

8. <sup>1</sup>-*casa.* <sup>2</sup>-*trn.* <sup>3</sup>-*asārathyeyam-* <sup>4</sup>-*cāyyā-* <sup>5</sup> A. *ta.* <sup>6</sup>-*chas.*

ayamāsyo<sup>7</sup> ha vāi nāmāi 'śah. tam ayāsyā iti parokṣam ūca-  
ksate. 8. sa prāṇo vā ayāsyah. prāṇo ha vā enān sa nunude.  
9. sa ya evam̄ vidvān udgāyati prāṇenāi 'va devān devaloke  
dadhiṭy apānena<sup>8</sup> manusyān<sup>9</sup> manusyaloke vyānena pitṛn<sup>10</sup> pitṛ-  
loke hiñkāreṇāi 'va vajrenā 'smāl lokād dvिषantam bhrātrvyan-  
nudate. 68.

trtiye 'nuvāke dvitīyah khaṇḍah.

II. 9. 1. tam̄ ha brāyād dūram̄ gucchē 'ti. sa yam̄ evu lokan̄  
asurā agucchaṇs tam̄ hāi 'va<sup>11</sup> gacchati. 2. chandobhir eva vācā  
yajñapāṇām̄ svaryam̄ lokam̄ gamayati. 3. tū etā vyāhṛtayuḥ<sup>12</sup>  
pre<sup>13</sup>ty e 'ti vāg [iti] bhūr bhuvas svar ity [ud iti]. 4. tad yat  
pre<sup>13</sup>ti tat<sup>14</sup> prāṇas tad ayam̄ lokas tad imām̄ lokam̄ asmin̄ loka  
ābhajati. 5. e 'ty apāṇas tad asāu lokas tad amūn̄ lokam̄ amus-  
min̄ loka ābhajati. 6. vāg iti tad brahma tad idam antarikṣam.  
7. bhūr bhuvas svar iti sā trayī vidyā. 8. ud iti so 'sāvādityyah.  
tad yad ud ity ud iva glesayati.<sup>15</sup> 9. tad yad ekam eva 'bhīṣam-  
padyate tasmād ekavīraḥ. eko ha tu san vīro vīryavān bhavati.  
ā hā 'syāi 'ko<sup>16</sup> vīro vīryavān<sup>17</sup> jāyate ya evam̄ veda. 10. tad u ho  
'vāca cātyāyanir bahuputra esa udgītha<sup>18</sup> ity evo 'pāsitavyam.

fore he is [called] Ayamāsyā. Ayamāsyā, verily, is his name. Him they call Ayāsyā in an occult way. 8. This breath is Ayāsyā. Verily as breath he pushed them away. 9. He who knowing thus sings the *udgītha* places with breath the gods in the world of the gods, with exhalation men in the world of men, with the *vyāna* the Fathers in the world of the Fathers, with the *hiñkāra* [as] thunderbolt he pushes his hateful rival away from this world.

II. 9. 1. He should say to him : "Go afar." What world the Asuras went unto, unto that same one he goes. 2. With the metres, with speech, he causes the sacrificer to go to the heavenly world. 3. These are the sacred utterances : *pra*, ā, *vāc*, *bhūs* *bhuvas* *svar*, [ud]. 4. What *pra* is, that is breath, that is this world, that gives a share of this world in this world. 5. Ā, that is exhalation, that is yonder world, that gives a share of yonder world in yonder world. 6. *Vāc*, that is the *brahman*, that is this atmosphere. 7. *Bhūs* *bhuvas* *svar*, that is the threefold knowledge. 8. *Ud*, that is yonder sun. Inasmuch as it is *ud*, it causes to cling up (? $\sqrt{cīś}$ +*ud*), as it were. 9. Inasmuch as it forms a unit, therefore it is sole hero. But being one it becomes a hero possessing heroism. To him a sole hero possessing heroism is born who knows thus. 10. And Cātyāyani said this : "One should worship

8. <sup>7</sup>-aso. <sup>8</sup>A. pān-. <sup>9</sup>ehīhk-. <sup>10</sup>-śān.

9. <sup>1</sup>B. -ā. <sup>2</sup>syā-. <sup>3</sup>sat. <sup>4</sup>A. gyes-. <sup>5</sup>A. -e. <sup>6</sup>-yāvān. <sup>7</sup>-e(ity).

*bañavo hy eta ādityasya<sup>9</sup> raçmuyas te<sup>10</sup> 'sya prutrāḥ. tasmād  
bañuputra esa udgītha ity evo 'pāśitavyam iti.* 69.

*trīye 'nuvāke trīyaḥ khañdaḥ. trīyo 'nuvākas samāptaḥ.*

II. 10. 1. *devāsurāḥ samayatante 'ty āhuḥ. na ha vāi tuḥ devā-  
surāḥ samyetiare. prajāpatiḥ ca ha vāi tan mṛtyuḥ ca samyetātē.*  
2. *tasya ha prajāpater devāḥ priyāḥ<sup>1</sup> prutrā anta āsuḥ. te 'dhri-  
yanta teno 'dgātrā dīkṣāmahāḥ yenā 'pahatyā mṛtyum apahatyā  
pāpmānāḥ svargān lokām iyāme 'ti.* 3. *te 'bruvan vāco 'dgātrā  
dīkṣāmahāḥ iti.* 4. *te vāco 'dgātrā 'dīkṣantu. tebhya<sup>2</sup> idam vāg  
āgāyad yad idam vācā vadati yad idam vācā bhuñjate.* 5. *tāṁ  
pāpmā 'nvasījyata. sa yad eva vācā pāpaṁ vadati sa eva sa  
pāpmā.* 6. *te 'bruvan na vāi no 'yam mṛtyum na pāpmānam  
atyavākṣit.<sup>3</sup> manaso 'dgātrā dīkṣāmahāḥ iti.* 7. *te manaso 'dgā-  
trā 'dīkṣanta. tebhya idam mana āgāyad yad idam manusā  
dhyāyati yad idam manusā bhuñjate.* 8. *tat pāpmā 'nvasījyata.  
sa yad eva manusā pāpaṁ dhyāyati sa eva sa pāpmā.* 9. *te  
'bruvan no nvāva no 'yam mṛtyum na pāpmānam atyavākṣit.*

[saying] : ‘ Possessing many sons is this *udgītha*. ’ For many are these rays of the sun. They are its sons. Therefore one should worship [saying] : ‘ Possessing many sons is this *udgītha*. ’ ”

II. 10. 1. They say the gods and the Asuras strove together. Truly, the gods and the Asuras did not then strive together. Both Prajāpati and Death then strove together. 2. Now the gods were near to this Prajāpati, [being his] dear sons. They resolved : “ Let us consecrate ourselves with that *udgātar* by whom, having smitten away death, having smitten away evil, we may go to the heavenly world.” 3. They said : “ Let us consecrate ourselves with speech as *udgātar*. ” 4. They consecrated themselves with speech as *udgātar*. Speech sang to them that which one speaks here with speech, which one enjoys here with speech. 5. Evil was created after it. Just what evil thing one speaks with speech, that is that evil. 6. They said : “ Verily, this one hath not carried us beyond death nor beyond evil. Let us consecrate ourselves with mind as *udgātar*. ” 7. They consecrated themselves with mind as *udgātar*. Mind sang to them that which one thinks here with the mind, which one enjoys here with the mind. 8. Evil was created after it. Just what evil thing one thinks with the mind, that is that evil. 9. They said : “ Verily, this one, too, hath not carried us beyond death, nor beyond evil.

9. <sup>8</sup> ādityaḥsya. <sup>9</sup> ta.

10. <sup>1</sup> B. -yāyaḥ. <sup>2</sup> A. inserts *no 'dgātrā dīkṣāmahāḥ iti*, which is cancelled in red, between *te* and *bhya*. <sup>3</sup> avaty-.

cakṣuṣo 'dgātrā dīksāmahā iti. 10. te cakṣuṣo 'dgātrā dīksānta. tebhya idam cakṣur āgāyad yad idam cakṣuṣā paցyati yad idam cakṣuṣā bhuñjate. 11. tat pāpmā 'nvasrjyata. sa yad eva cakṣuṣā pāpam paցyati sa eva sa pāpmā. 12. te 'bruvan no nvāva no 'yam mṛtyum na pāpmānam atyavākṣit. ցrotreno 'dgātrā dīksāmahā iti. 13. te ցrotreno 'dgātrā dīksānta. tebhya idam ցrotram āgāyad yad idam ցrotrena ցրnoti yad idam ցrotrena bhuñjate. 14. tat pāpmā 'nvasrjyata. sa yad eva ցrotrena pāpam ցրnoti sa eva sa pāpmā. 15. te 'bruvan no nvāva no 'yam mṛtyum<sup>4</sup> na pāpmānam atyavākṣit.<sup>5</sup> prāṇeno 'dgātrā dīksāmahā iti. 16. te prāṇeno 'dgātrā dīksānta. tebhya idam prāṇa āgāyad yad idam prāṇena prāṇiti yad idam prāṇena bhuñjate. 17. tam pāpmāt 'nvasrjyata. sa yad eva prāṇena [pāpam] prāṇiti sa eva sa pāpmā. 18. te 'bruvan no nvāva no<sup>6</sup> 'yam mṛtyum na pāpmānum atyavākṣit. anena mukhyena prāṇeno 'dgātrā dīksāmahā iti. 19. te 'nena mukhyena prāṇeno 'dgātrā dīksānta. 20. so 'bravīn mṛtyur esa eṣāṁ sa udgātā yena mṛtyum<sup>7</sup> atyesyanti 'ti. 21. na hy etena prāṇena pāpam vadati na pāpam dhyāyati na pāpam paցyati na pāpam ցրnoti na pāpam

Let us consecrate ourselves with sight as *udgātar*.” 10. They consecrated themselves with sight as *udgātar*. Sight sang to them that which one sees here with sight, which one enjoys here with sight. 11. Evil was created after it. Just what evil thing one sees with sight, that is that evil. 12. They said: “Verily, this one, too, hath not carried us beyond death nor beyond evil. Let us consecrate ourselves with hearing as *udgātar*.” 13. They consecrated themselves with hearing as *udgātar*. Hearing sang to them that which one hears here with hearing, which one enjoys here with hearing. 14. Evil was created after it. Just what evil thing one hears with hearing, that is that evil. 15. They said: “Verily, this one, too, hath not carried us beyond death nor beyond evil. Let us consecrate ourselves with breath as *udgātar*.” 16. They consecrated themselves with breath as *udgātar*. Breath sang to them that which one breathes here with breath, which one enjoys here with breath. 17. Evil was created after it. Just what evil thing one breathes with breath, that is that evil. 18. They said: “Verily, this one, too, hath not carried us beyond death nor beyond evil. Let us consecrate ourselves with this breath of the mouth as *udgātar*.” 19. They consecrated themselves with this breath of the mouth as *udgātar*. 20. Death said: “This is that *udgātar* by whom they will go beyond death.” 21. For with this breath one speaks no evil thing, thinks no evil thing, sees no evil thing, hears no

10. <sup>4</sup>-tyu. <sup>5</sup> B. inserts sa. <sup>6</sup> ne. <sup>7</sup>-yam.

*gandham apāniti.* 22. *tenā pahatya mṛtyum apahatya pāpmānam svargam lokam āyan.*<sup>8</sup> *apahatya hāī'va mṛtyum apahatya pāpmānam svargam lokan eti ya evam veda.* 70.

*caturthe 'nuvāke prathamaḥ khaṇḍaḥ.*

II. 11. 1. *sa yathā hatvā pramṛdyā 'tīyād'* evam evāi 'tam mṛtyum atyāyām. 2. *sa vacan prathumām atyavahit.* tām parena mṛtyum<sup>9</sup> nyadadhāt. so 'gnir abhavat. 3. *atha mano 'tyavahat.*<sup>10</sup> *tat parena mṛtyum<sup>11</sup> nyadadhāt.* sa candraṁ abhavat. 4. *athu caksur atyavahat.* *tat parena mṛtyum<sup>12</sup> nyadadhāt.* sa īdityo 'bhavat. 5. *atha protrām atyavahat.* *tat parena mṛtyum<sup>13</sup> nyadadhāt.* tā imā diço 'bharan. tā u eva viśve devāḥ. 6. *atha prāṇam atyavahat.* tam parena mṛtyum<sup>14</sup> nyadadhāt. sa vāyur abhavat. 7. *athā*<sup>15</sup> "tmāne kevalam evā 'nnādyam āgāyata. 8. *sa eṣa evā 'yāsyāḥ.* āsyē<sup>16</sup> dhyate. tasmād ayāsyāḥ. yad v evā<sup>17</sup> [yam] āsyē<sup>18</sup> ramate tasmād v evā 'yāsyāḥ." 9. *sa eṣa evā 'ñgirasaḥ.* ato hi 'māny aṅgāni rasam labhante. tasmād aṅgirasaḥ.<sup>19</sup> yad v evāi 'śām aṅgānām rasas tasmād v evā 'ñgirasaḥ. 10. *tām devā abruvan kevalam vā ātmāne 'nnādyam āgāśih.* anu na etasminn annādyā abhaja.<sup>20</sup> etad asyā 'nāmayatvam<sup>21</sup>

evil thing, exhales no evil odor. 22. By him having smitten away death, having smitten away evil, they went to the heavenly world. Having smitten away death, having smitten away evil, he goes to the heavenly world who knows thus.

II. 11. 1. As one would pass beyond [another], having smitten him, having crushed him, even so they passed beyond that death. 2. Speech he carried beyond it first. He deposited it beyond death. It became fire. 3. Then he carried mind beyond it. He deposited it beyond death. It became the moon. 4. Then he carried sight beyond it. He deposited it beyond death. It became the sun. 5. Then he carried hearing beyond it. He deposited it beyond death. It became these quarters; they are also all the gods. 6. Then he carried breath beyond it. He deposited it beyond death. It became wind. 7. Then he sang food-eating for himself only. 8. That same is Ayāsyā. He (ayam) is placed in the mouth (āsyā); therefore he is [called] Ayāsyā. And as he rests in the mouth, therefore also he is [called] Ayāsyā. 9. That same is Āngirasa. For from him these limbs (aṅga) take their sap (rasa); therefore he is [called] Āngirasa. And because he is the sap of these limbs, therefore also he is Āngirasa. 10. The gods said to him : "Only for thyself hast thou sung food-eating. Let us also have a share in this food-eating. That is his

10. <sup>8</sup>gamayan.

11. <sup>1</sup>B. inserts *sa*; for *atyāyan* all -yat. <sup>2</sup>-yu. <sup>3</sup>-n. <sup>4</sup>dathā. <sup>5</sup>āse. <sup>6</sup>dhyati. <sup>7</sup>B. egā. <sup>8</sup>sye. <sup>9</sup>'yāsyāḥ. <sup>10</sup>āñ-. <sup>11</sup>ah. <sup>12</sup>āmayatvam.

asti<sup>11</sup> 'ti. 11. tam vā praviçate 'ti. sa vā ākāçān<sup>14</sup> kuruṣve 'ti. sa imān prāñān ākāçān<sup>15</sup> akuruta.<sup>16</sup> 12. tam vāg eva bhūtvā 'gnih prāviçan<sup>16</sup> mano bhūtvā candramūç cakṣur bhūtvā "dityaç çrotoram bhūtvā dīçah prāno bhūtvā vāyuh. 13. esā vā dāivī parisad dāivī sabhā dāivī saṁsat. 14. gacchati ha vā etām<sup>17</sup> dāivīm parisadarām dāivīm sabhām dāivīm<sup>17</sup> saṁsadām ya evam̄ veda. 71.

caturthe 'nuvāke dvitīyah khayādah.

II. 12. 1. yatro ha vā kva cāi<sup>1</sup> 'tā devatā nisprāçanti na hāi 'va tatra kaç cana pāpmā nyāñgah pariçisyate. 2. sa vidyān ne 'ha kaç cana pāpmā nyāñgah pariçekṣyate<sup>2</sup> sarvum evāi<sup>3</sup> 'tā devatāh pāpmānam<sup>4</sup> nidhaksyanī 'ti. tathā hāi 'va bhavati. 3. ya u ha vā evāñvidam<sup>5</sup> rechati<sup>6</sup> yathāi 'tā devatā rtvā nāyād evāi nyeti. etāsu hy evāi 'nam devatāsu prapannam etāsu vasantam upavadati. 4. tasya hāi 'tasya nāi 'va kā canā "rtir<sup>7</sup> asti ya evam̄ veda. ya evāi 'nam upavadati sa ārtim ārcchati.<sup>8</sup> 5. sa ya enam<sup>10</sup> rechād eva tā devatā upasṛtya brāyād ayam mā "rat<sup>11</sup> sa imām ārtim<sup>12</sup> nyetv iti. tām hāi 'vā "rtim nyeti. 6. yāvadālivāsū<sup>13</sup> u hāi 'sye 'me prāñā asmiñ loka etāvadālivāsū<sup>13</sup> u

immunity from illness (?)." 11. "Verily enter that." "Then make spaces." He made these breaths spaces [for them]. 12. Fire, having become speech, entered that; [so did] the moon, having become mind; the sun, having become light; the quarters, having become hearing; the wind, having become breath. 13. Verily, this is the divine assembly, the divine congregation, the divine conference. 14. He goes to that divine assembly, divine congregation, divine conference, who knows thus.

II. 12. 1. Verily, wheresoever these divinities touch, there no evil whatever, [not a] trace, is left. 2. He should know: "No evil whatever, [not a] trace, will be left here; these divinities will burn down all evil." Truly it happens thus. 3. And whoso encounters one knowing thus, as one having encountered these divinities would perish, even so he perishes. For he speaks ill of him who has resorted to these divinities, who dwells in them. 4. Verily, of one who knows thus there is no misfortune whatever; he who speaks ill of one knowing thus, he meets with misfortune. 5. If one should harm him, he should say, approaching these divinities: "This one hath harmed me. Let him go down unto this misfortune." He goes down unto that misfortune. 6. And as many

11. <sup>12</sup> ast. <sup>14</sup> ākāçāt. <sup>15</sup> āçāsanam. <sup>16</sup> kūruta. <sup>17</sup> om. the -m. <sup>18</sup> prāvi-

12. <sup>1</sup> ce. <sup>2</sup> kṣate. <sup>3</sup> evam. <sup>4</sup> etā. <sup>5</sup> -vid or -vida. <sup>6</sup> ducchati. <sup>7</sup> nelī. <sup>8</sup> -tir. <sup>9</sup> ārcchati. <sup>10</sup> em. <sup>11</sup> rāt. <sup>12</sup> atti. <sup>13</sup> -dālivāsā.

hā 'syāi 'tā devatā amuṣmīn loke bhavanti. 7. tasmād u hāi 'vām vidvān nāi 'vā 'grhatāyāl<sup>12</sup> bibhīyān nā 'lokatāyāi. etā me devatā asmiṇ loke grhān karisyanti. etā amuṣmīn<sup>13</sup> loke bhavanti. tasmād u lokam pradāsyanti<sup>14</sup> ti. 8. tasmād u hāi 'vām vidvān nāi 'vā 'grhatāyāi bibhīyān nā 'lokatāyāi. etā me devatā asmiṇ loke grhebhīyo grhān karisyanti svēbhya<sup>15</sup> āyatanebhya iti hāi 'va vidyād [etā] devatā<sup>16</sup> amuṣmīn loke lokam prudāsyanti<sup>17</sup> ti. 9. tasmād u hāi 'vām vidvān nāi 'vā 'grhatāyāi bibhīyān nā 'lokatāyāi. etā ma etā ubhayām saṁnuñsyanti<sup>18</sup> ti hāi 'na vidyāt. tathā hāi 'va bhavuti. 72.

caturthe 'nuvāke trīyaḥ khaṇḍaḥ. caturtho 'nuvākaś samāptah.

II. 13. 1. denā vāi brahmaṇo vatsena<sup>1</sup> vācam aduhran. agnir ha vāi brahmaṇo vatsaḥ. 2. sū yā sū vāg brahmāl 'ra tat. atha yo 'gnir mṛtyus saḥ. 3. tām etām vācam yathā dhenuṁ vatseno<sup>2</sup> 'pasṛjya prattām duhitāi 'vām eva devā vācam sarvān kāmān aduhran.<sup>3</sup> 4. duhe<sup>4</sup> ha vāi vācam sarvān kāmān ya evām veda. sa hāi 'so 'nānṛto vācam devīm udindhe<sup>5</sup> vada vada vade<sup>6</sup> ti. 5. tad yad iha<sup>6</sup> puruṣasya pāpam kṛtam bhavati tad avīṣkaroti.

abodes as these breaths of him have in this world, so many abodes these divinities of him come to have in yonder world. 7. Therefore one knowing thus should not be in fear of houselessness, nor of worldlessness [thinking]: "These divinities will make houses for me in this world. They come to be in yonder world; and therefore they will give me the world." 8. And therefore one knowing thus should not be in fear of houselessness, nor of worldlessness. "These divinities will make in this world houses for me from [their] houses, from abodes of their own," he should know; "these divinities will give a world in yonder world." 9. And therefore one knowing thus should not be in fear of houselessness, nor of worldlessness. Let him know: "They will bring about both for me." Verily so it comes to pass.

II. 13. 1. Verily, the gods milked speech by means of the calf of the *brahman*. Verily, fire is the calf of the *brahman*. 2. This speech, that is the *brahman*; and fire, that is death. From this same speech—as one would milk a given cow by means of a calf, admitting [it to her]—even so the gods milked from speech all desires. 4. Verily, he milks from speech all desires who knows thus. He, not being untruthful, kindles (?) divine speech [saying]: "Speak, speak, speak." 5. What evil is done here by man,

<sup>12.</sup> <sup>14</sup>grah-. <sup>15</sup>B. asmil. <sup>16</sup>pravaddā-. <sup>17</sup>B. inserts āyatanebhya.  
<sup>18</sup>eva tā.  
<sup>18.</sup> A. pastena; B. patsena. <sup>2</sup>vakṣ-. <sup>3</sup>-ra. <sup>4</sup>jahe. <sup>5</sup>A. udigdhe.  
<sup>6</sup>amīha.

yad iha 'nad api rahasi 'va kurvan manyate' 'tha' hāi 'nad āvir eva karoti. tasmād vāva pīpaṁ na kuryāt.' 73.

pañcame 'nuvāke prathamaḥ khaṇḍaḥ.

II. 14. 1. esa u ha vāva devānām nedistham upacaryo yad agnih. 2. tam sādhū 'pacaret. ya enam asmiñ loke sādhū 'pacarati' tam eso 'muṣmīñ loke sādhū 'pacarati. atha ya enam asmiñ loke nā "driyate tam eso 'muṣmīñ loke nā "driyate. tasmād vā agnīñ sādhū 'pacaret. 3. tam nāi 'va hastābhyañ spr̄gen na pādābhyañ na dāñdena.' 4. hastābhyañ spr̄cati yad asyā 'ntikam avanenikte. atha yad abhiprasārayati tat pādābhyañ. 6. sa enam āspr̄ṣṭa īcvara dūrdhūyām dhūtoḥ. tasmād vā agnīñ sādhū 'pacarati. sudhāyām hāi 'vāi 'nam dadhūti. 74.

pañcame 'nuvāke dvitīyaḥ khaṇḍaḥ.

II. 15. 1. esa u ha vāva devānām mahāçanatamo yad agnih. 2. tan na vratyam<sup>1</sup> adudūno<sup>2</sup> 'gnīyāt. yo vāi mahāçane 'naçnaty aagnātī "gvāro hāi 'nam abhiṣaṅktōḥ.<sup>3</sup> pūtim<sup>4</sup> iva<sup>5</sup> hā 'gnīyāt.<sup>6</sup> 3. atho ha prokte 'çane brāyāt samintsvā 'gnim iti. sa yathā

that it makes manifest. Although he thinks that he does it secretly, as it were, still it makes it manifest. Verily, therefore he should not do evil.

II. 14. 1. Verily, he of the gods is to be next served, viz. Agni. 2. Him one should serve well. Whoso serves him well in this world, him he (A.) serves well in yonder world. And who does not care for him in this world, him he (A.) does not care for in yonder world. Verily, therefore one should serve Agni well. 3. Him one should not touch with the hands, nor with the feet, nor with a stick. 4. He touches him with the hands, when he washes himself in his neighborhood; and when he stretches himself out towards [him], then [he touches him] with the feet. 5. He, being touched, is liable to place him in discomfort. Therefore one serves Agni well. Truly, he places such a one in comfort.

II. 15. 1. And verily he of the gods is the most voracious one, viz. Agni. 2. Therefore he should not eat what belongs to a vow without having given [him]. Verily, if one eats while the voracious one does not eat, he is likely to fasten on him. Truly he would eat what is putrid, as it were. 3. So then, when the meal is announced, he should say : "Kindle the fire." As,

13. <sup>7</sup>-ta. <sup>8</sup>ath-. <sup>9</sup>B. adds esa u ha vā of the next chap.

14. <sup>1</sup>carati. <sup>2</sup>A. tāndēnam; B. tāndhāinam.

15. <sup>1</sup>pra-. <sup>2</sup>dadāśino. <sup>3</sup>abhis(a)ñettāḥ. <sup>4</sup>-ir. <sup>5</sup>ivamiva. <sup>6</sup>'gnī.

*prokte 'çane greyānsam parivesṭavāi brūyāt tādrk tat.'* 4. etad u ha vāva sāma yad vāk. yo vāi cakṣus sāma ḡrotram sāme 'ty upāste na<sup>8</sup> ha tena karoti. 5. atha ya<sup>9</sup> ādityas sāma candramās sāme 'ty upāste na<sup>8</sup> hāi 'vā tena karoti. 6. atha yo vāk sāme 'ty upāste sa evā 'nusṭhyā sāma veda. vācā hi sāmnā "rtvijyām kriyate. 7. sa yo vācas svaro jāyate so 'gnir vāg v eva vāk. tad atrāi<sup>10</sup> 'kadhbā sāma bhavati. 8. sa ya evam etad ekadhbā sāma bhavad vedāi 'vān hāi 'tad ekadhbā sāma bhavatī 'ty ekadhe 'vā gṛeṣṭhas snānām bharati. 9. tasmād u hāi 'vāmnīdam eva sāmnā "rtrijyām kīrayeta. sa ha vāva sāmnā neda ya evam veda. 75.

pañcamē 'nuvāke trtīyaḥ khaṇḍaḥ. pañcamo 'nuvākas samāptaḥ.

III. 1. 1. eka ha vāva kṛtsnā devatā 'rdhadevatā evā 'nyūḥ. ayam eva yo 'yam pavate. 2. esa eva sarveśāṁ devānāṁ grahāḥ. 3. sa hāi 'ṣo 'stum nāma. astam iti he 'ha paṭcād' grahān ācakṣate. 4. sa yad ādityo 'stam agād iti grahān agād iti hāi 'tat. tena so 'sarvāḥ. sa etam evā 'pyeti. 5. astam candramā eti. tena so 'sarvāḥ. sa etam evā 'pyeti. 6. astam nakṣatrāṇi

when the meal is announced, one would direct that one's superior be served [first], even so is that. 4. And that is also the *sāman*, viz. speech. Verily, he who worships [saying]: "Sight is the *sāman*; hearing is the *sāman*," he does not thereby perform it. 5. And he who worships [saying]: "The sun is the *sāman*; the moon is the *sāman*," he does not thereby perform it. 6. Now he who worships [saying]: "Speech is the *sāman*," he at once knows the *sāman*. For with speech as the *sāman* the priestly office is performed. 7. The tone which is born from speech, that is Agni, and speech is just speech. That becomes here one, the *sāman*. 8. He who thus knows that which becomes one, the *sāman* [saying]: "Verily that becomes one, the *sāman*," he becomes one, as it were, the best of his [people]. 9. And therefore one should cause one knowing thus to perform the priestly office with the *sāman*. Verily he knows the *sāman* who knows thus.

III. 1. 1. One entire deity there is ; the others are half-deities. [It is] this one namely who cleanses here (the wind). 2. He [represents] the seizers of all the gods. 3. He, indeed, is 'setting', by name. 'Setting' they call here the seizers in the west. 4. In that the sun has gone to setting, it has gone to the seizers. Therefore it is not whole. It goes unto that [god]. 5. The moon sets. Therefore it is not whole. It goes unto that [god]. 6. The asterisms set. Therefore they are not whole. They go

15. <sup>1</sup>B. tam. <sup>8</sup>nā. <sup>9</sup>yad. <sup>10</sup>etr-.

1. <sup>1</sup>B. pañca.

yanti. tena tāny asarvāni. tāny etam evā 'piyanti. 7. anv agnir gacchati. tena so 'sarvah. sa etam evā 'pyeti. 8. ety ahah. eti rātriḥ.<sup>2</sup> tena te asarve. te etam evā 'pītah.<sup>3</sup> 9. muhyanti dīgo na vāi tā<sup>4</sup> rātrim prajñāyante. tena tā asarvāh. tā etam evā 'piyanti. 10. varṣati ca parjanya uc ca gr̄hnāti. tena so 'sarvah.<sup>5</sup> sa etam evā 'pyeti. 11. kṣiyanta āpa evam osadhaya<sup>6</sup> evam vanaspatayah. tena tāny asarvāni. tāny etam evā 'piyanti. 12. tad yad etat sarvam vāyum evā 'pyeti tusmād vāyur eva sāma. 13. sa ha vāi sāmavit sa [krtsnam] sāma veda ya evam vedu. 14. athā 'dhyātmam. na vāi svapna vācā vadati. se 'yam' eva prāṇam apyeti. 15. na manasū dhyāyati. tud idam eva prāṇam apyeti." 16. na cakṣusū pacyati. tad idam eva prāṇam apyeti. 17. na crotrena ḡnoti tad idam eva prāṇam apyeti. 18. tad yad etat sarvam prāṇam evā 'bhisa meti tasmāt prāṇa evu sāma. 19. sa ha vāi sāmavit sa krtsnam sāma veda ya evam veda. 20. tad yad idam āhur na batā 'dya vāti 'ti [sa] hāi 'tat puruse 'ntar niramate<sup>7</sup> sa pūrṇas<sup>8</sup> svedamāna ūste. 21. tad dha ḡunakam<sup>9</sup> ca kāpeyam abhipratārinām ca [kāksasenim] brāhmaṇah parive visyamānā<sup>10</sup> upāvavrāja.<sup>11</sup> 76.

*prathame 'nuvāke prathamah khaṇḍah.*

unto that [god]. 7. The fire goes out. Therefore it is not whole. It goes unto that [god]. 8. Day goes ; night goes. Therefore they are not whole. They go unto that [god]. 9. The quarters are confounded ; they are not known by night. Therefore they are not whole. They go unto that [god]. 10. Parjanya rains and holds up. Therefore he is not whole. He goes unto that [god]. 11. The waters are exhausted, even so the herbs, even so the forest-trees. Therefore they are not whole. They go unto that [god]. 12. So, as this all goes unto wind, therefore is wind the sāman. 13. He is sāman-knowing, he knows the [entire] sāman, who knows thus. 14. Now with regard to the self. One who sleeps speaks not with the voice. That same [voice] goes unto breath. 15. He thinks not with the mind. That same [mind] goes unto breath. 16. He sees not with sight. That same [sight] goes unto breath. 17. He hears not with hearing. That same [hearing] goes unto breath. 18. So, as this all goes together unto breath, therefore is breath the sāman. 19. He is sāman-knowing, he knows the entire sāman, who knows thus. 20. Now when they say: "Lo ! it doth not blow to-day," it is then resting within man ; he sits full, sweating. 21. Now unto Ḡāunaka Kāpeya and Abhipratārin [Kāksaseni], while they were being waited upon, a Brāhmaṇa came.

1. <sup>2</sup>A. -rah. <sup>3</sup>-tāh. <sup>4</sup>tām. <sup>5</sup>B. inserts sa sāma veda. <sup>6</sup>B. es- ; A. oṣd-. <sup>7</sup>mam. <sup>8</sup>-yati. <sup>9</sup>-mite. <sup>10</sup>-ṇa. <sup>11</sup>A. -kāç. <sup>12</sup>-visyā-. <sup>13</sup>-prājā.

III. 2. 1. *tāu ha bibhikṣe<sup>1</sup>* *taṁ ha nā "dadrāte<sup>2</sup>* *ko vā ko ve*  
*'ti manyamānāu.* 2. *tāu ho 'pajagāu*  
*mahātmanāc caturo deva ekaḥ*  
*kas sa<sup>3</sup> jagāra bhuvanasya gopāḥ:*  
*taṁ kāpeya<sup>4</sup> na vijñānunty eke*  
*'bhipratārin bahudhā niviṣṭam<sup>5</sup>*  
*iti. 3. sa ho 'vācū 'bhipratāri 'māni<sup>6</sup> vāvā<sup>7</sup> prapadyu pratibrūhi*  
*'ti. tvayā<sup>8</sup> vā<sup>9</sup> ayam pratyucyuta<sup>10</sup> iti.<sup>11</sup> 4. tuṁ ha pratyuvācā<sup>12</sup>*  
*"tmā devānām uta martyānām<sup>13</sup>*  
*hiranyadanto rapaso<sup>14</sup> nu<sup>15</sup> sānuḥ:*  
*muhāntum asya mahimānam<sup>16</sup> āhur*  
*anadyamāno yad<sup>17</sup> adantam<sup>18</sup> utti<sup>19</sup>*  
*'ti. 5. muhātmanāc caturo [deva] eka iti. vāg<sup>20</sup> vā<sup>21</sup> agnih. sa*  
*mahātmā devaḥ. sa yatra svapiti<sup>22</sup> tad vācam prāṇo girati.*  
*6. manāc candramāś sa mahātmā devaḥ. sa yatra svapiti tan*  
*manāḥ<sup>23</sup> prāṇo girati. 7. cakṣur<sup>24</sup> ādityas sa mahātmā devaḥ.*  
*sa yatra svapiti tac cakṣuh prāṇo girati. 8. crotoram dīgas tā<sup>25</sup>*  
*mahātmāno devaḥ. sa yatra svapiti tac chrotram prāṇo girati.*  
*9. tad yan mahātmanāc caturo deva eka ity etad dha tat.*  
*10. kas<sup>26</sup> sa<sup>27</sup> jagāre<sup>28</sup> 'ti. prajāpatir vāi kaḥ. sa hāi 'taj jagāra.*

III. 2. 1. He begged [food] of them. They paid no attention to him, thinking: "Who or who is he?" 2. He sang unto them: "One [god]—who is he?—swallowed up four magnanimous ones, being a keeper of creation; him, O Kāpeya, some do not know; him, O Abhipratārin, settled down in many places." 3. Said Abhipratārin: "Stepping forward, answer this man; by thee must this man be answered." 4. Him he answered: "The self of the gods and of mortals, with golden teeth, defective (?), not a son. Great they call his greatness, in that he, not being eaten, eats him who eats." 5. 'One [god] four magnanimous ones:' speech verily is fire; that is a magnanimous god. When one sleeps, then breath swallows up speech. 6. Mind [is] the moon; that is a magnanimous god. When one sleeps, then breath swallows up mind. 7. Sight [is] the sun; that is a magnanimous god. When one sleeps, then breath swallows up sight. 8. Hearing [is] the quarters; those are magnanimous gods. When one sleeps, then breath swallows up hearing. 9. So, when [it is said]: 'One god four magnanimous ones,' this is what that means. 10. 'Who (ka) is he who swallowed up?' *Ka* is Prajāpati. He swallowed this

2. <sup>1</sup> A. *dvibh-*. <sup>2</sup> *drāte.* <sup>3</sup> *so.* <sup>4</sup> B. *kālapeya.* <sup>5</sup> A. *nivindam.* <sup>6</sup> A. *m(a)ma;* B. *mā.* <sup>7</sup> A. *vayyā;* B. *yayyā.* <sup>8</sup> B. *ayā.* <sup>9</sup> B. *vāva.* <sup>10</sup> -*yuccē.*  
<sup>11</sup> 'ti. <sup>12</sup> -*yāca.* <sup>13</sup> *maty-*. <sup>14</sup> B. *paraso.* <sup>15</sup> *nu.* <sup>16</sup> *mabhi-*. <sup>17</sup> B. *yadi.*  
<sup>18</sup> A. *datam;* B. *dāntam.* <sup>19</sup> A. *ānti.* <sup>20</sup> A. *pāc;* B. *vā.* <sup>21</sup> B. *yā.* <sup>22</sup> A. *svatipiti.* <sup>23</sup> A. *-na;* after this inserts *prāś.* <sup>24</sup> -*ar.* <sup>25</sup> insert *mahātmā.*  
<sup>26</sup> A. *ka.* <sup>27</sup> *so.* <sup>28</sup> *jagār-*.

11. *bhuwanasya gopā iti. sa u vāva bhuwanasya gopāḥ.* 12. *tāṁ kāpeya<sup>29</sup> na vijānānty eka iti. na hy etam eke vijānānti.* 13. *abhipratārin bahudhū nivistum iti. bahudhā hy enāi 'sa nivisṭo yat prāṇah.* 14. *ātmā devānām uta<sup>30</sup> martyānām iti. ātmā hy esa devānām uta martyānām.* 15. *hiranyadanto rapaso<sup>31</sup> na<sup>32</sup> sūnūḥ sūnur iti. na hy esa sūnūḥ. sūnurūpo<sup>33</sup> hy esa san na<sup>34</sup> sūnūḥ.* 16. *mahāntum asya mahimānam āhur iti. mahāntam hy<sup>35</sup> etasya mahimānam āhuh.<sup>36</sup>* 17. *anadyamāno yad adantam<sup>37</sup> uttī 'ti. anadyamāno hy eso 'dantam atti.* 77.

*prathame 'nūvāke dvitīyāḥ khaṇḍaḥ.*

III. 3. 1. *tasyāi 'sa cīrūtāmā samudrādho<sup>1</sup> yad asūv adityaḥ.* tasmād gāyatrasya stotre nū 'vānyān nec chriyā avachidyā<sup>2</sup> iti. 2. *sa esa evo 'ktham. yat purastād evānīti<sup>3</sup> tad etad ukthasya giro yad daksinatas<sup>4</sup> sa daksināḥ pakṣo yad uttaratas sa<sup>5</sup> uttarāḥ pakṣo yat paçcāt [tat] puccham.* 3. *ayam eva prāṇa ukthasyā "tmā. sa ya evam etam<sup>6</sup> ukthasyā "tmānam ātman pratisthitam veda sa hā 'muṣmīn loke sūnigas<sup>10</sup> satanus [sarvas] sambhavati.* 4. *paçvad dha vā amuṣmīn loke yad idam puruṣasyā "ndūu çīgnāni*

up. 11. ‘A keeper of creation:’ he, indeed, is a keeper of creation. 12. ‘Him, O Kāpeya, some do not know:’ for some do not know him. 13. ‘Him, O Abhipratārin, settled down in many places:’ for this breath has settled down in many places. 14. ‘The self of the gods and of mortals:’ for he is the self of the gods and of mortals. 15. ‘With golden teeth, defective, not a son:’ for he is not a son; for he, having the form of a son, is not a son. 16. ‘Great they call his greatness:’ for they call his greatness great. 17. ‘In that he, not being eaten, eats him who eats:’ for he, not being eaten, eats him who eats.

III. 3. 1. Of it he is the fortune, the self completely risen (?), viz. yonder sun. Therefore one should not take breath in (during) the *stotra* of the *gāyatra* [-sāman] [saying]: “May I not be cut off from fortune.” 2. That same is the *uktha*. When one takes breath eastward, that is the head of the *uktha*; when southward, that is the right side (wing); when westward, that is the left side (wing); when northward, that is the tail. 3. This breath is the self of the *uktha*. Who thus knows this self of the *uktha* firmly established in the self, truly he comes into being in yonder world with limbs, with a body, [whole]. 4. Verily, that is certainly in yonder world, viz. a man’s two testicles, the penis,

2. <sup>29</sup>-edha. <sup>30</sup>-o. <sup>31</sup> A. -se. <sup>32</sup> nas. <sup>33</sup> A. s. <sup>34</sup> B. āhur; and inserts iti mahānta hy etasya mahim āhuh. <sup>35</sup> antam. <sup>36</sup> sūnūr-.  
3. B. samādr-. <sup>4</sup> vache-. <sup>5</sup> vā iti. <sup>6</sup> A. -ināḥ. <sup>7</sup> sad. <sup>8</sup> tad. <sup>10</sup> sāṅgatas.

karnāu nāsike yat kiṁ cū 'nasthikam na sambhavati. 5. atha  
 ya evam etam<sup>7</sup> ukthasyād<sup>8</sup> "tmānam ātman pratishthitam veda sa  
 hāi 'vā 'muṣmīn loka sāṅgas satanis sarvas sambhavati. 6. tad  
 etad vāgvāmitram uktham. tad annam vāi viçvam prāṇo  
 mitram. 7. tad dha viçvāmitraç grameṇa tapasā vrataucaryeṇe<sup>9</sup>  
 'ndrusya priyam dhāmo 'pajagāma. 8. tasmā u hāi 'tat provīca  
 yad<sup>10</sup> idam manusjān āgatam. 9. tad dha sa upaniṣasāda  
 jyotir etad uktham<sup>11</sup> iti. 10. jyotir iti dve akṣare prāṇa iti dve  
 annam iti dve. tad etad anna eva pratishthitam. 11. atha hāi  
 'nam jamadagnir upaniṣasāda "yur<sup>12</sup> etad uktham iti. 12. āyur  
 iti dve akṣare prāṇa iti dve annam iti dve. tad etad anna ena  
 pratishthitam. 13. atha hāi 'nam<sup>13</sup> vasistha upaniṣasāda gāur  
 etad uktham iti. tad etad<sup>14</sup> annam eva annam hi gāuḥ. 14. tad  
 āhur yad asyu prāṇasya purusūç y virūpum athu kenl 'nye<sup>15</sup> prā-  
 nāç garīravanto bhavantī 'ti. 15. sa brāyād yad vācā vadati  
 tad vācāç garīram yan manasā dhyāyati tan manasūç garīram  
 yac cakṣusā pagyati tac cakṣusūç garīram yac chroṭreṇa ḡṛṇoti  
 tac chroṭrusya garīram. evam u hā 'nye prāṇāç garīravanto  
 bhavantī 'ti. 78.

prathame 'nuvāke tṛtīyāḥ khayḍal.

the two ears, the two nostrils: whatever does not come into being boneless. 5. Now whoso thus knows this self of the *uktha* firmly established in the self, truly he comes into being in yonder world with limbs, with a body, whole. 6. That same is the *uktha* belonging to *Vigvāmitra*. Verily, food is all (*viçva*), breath is a friend (*mitra*). 7. Now *Vigvāmitra* through exertion, through penance, through the performance of vows, went unto the dear abode of Indra. 8. And he proclaimed to him that which has come to men here. 9. Now he went for instruction [to him] [saying]: "Light is this *uktha*." 10. 'Light' has two syllables, 'breath' has two, 'food' has two. That same is firmly established in food. 11. Then Jamadagni went for instruction to him [saying]: "Life is this *uktha*." 12. 'Life' has two syllables, 'breath' two, 'food' two. That same is firmly established in food. 13. Then Vasistha went for instruction to him [saying]: "The cow is this *uktha*." That same is just food. For the cow is food. 14. This they say: "If man be the body of this breath, how then do the other breaths (senses) come to have bodies?" 15. Let him say: "What he speaks with speech, that is the body of speech. What he thinks with the mind, that is the body of the mind. What he sees with sight, that is the body of sight. What he hears with hearing, that is the body of hearing. Thus the other breaths (senses) also come to have bodies."

8. <sup>7</sup>A. -tad. <sup>8</sup>A. akth-. <sup>9</sup>pr-. <sup>10</sup>tad. <sup>11</sup>utth-. <sup>12</sup>A. (-sāda) gāur; B.  
 āyugāur. <sup>13</sup>-d. <sup>14</sup>uted. <sup>15</sup>B. 'nyena.

III. 4. 1. *tad etad uktham saptavidham. gasyate stotriyo<sup>1</sup>*  
*'nurūpo dhāyyā pragāthas sūktum nivit paridhānīyā.<sup>2</sup>* 2. *iyam<sup>3</sup>*  
*eva stotriyo gnir anurūpo vāyur dhāyyā<sup>4</sup>* *'ntarikṣam pragātho<sup>5</sup>*  
*dyāus sūktam ādityo nivit. tasmād bahvṛcā udite nividam adhi-*  
*yante. ādityo hi nivit. dīcāḥ paridhānīye 'ty adhidevatam.*  
*3. iṭhā 'dhāyātman. ātmā 'va stotriyāḥ prajā 'nurūpāḥ prāṇo*  
*dhāyyā<sup>6</sup> manāḥ pragāthaḥ giras sūktāṁ cakṣur nivic chrotram*  
*paridhānīyā.<sup>7</sup>* 4. *tad dhāi 'tad eke trisṭubhā paridudhaty annu-*  
*stubhā 'ke. trisṭubhā tv eva paridudhyāt.* 5. *tad dhāi 'tad eku*  
*etū vyāhṛtī abhivyāhṛtya gaṇsanti<sup>8</sup> mahān māhyā<sup>9</sup> samadhatta*  
*devo devyā samadhatta brahma brāhmaṇyā<sup>10</sup> samadhatta. tad*  
*yat sumadhatta sumadhatte 'ti.* 6. *tasmād idānīm<sup>11</sup> puruṣasya*  
*garvāṇī pratisainhītāni puruṣo hy etad uktham.* 7. *mahān*  
*māhyā sunadhatte 'ti. agnir vāi mahān iyam eva mahī.* 8. *devo*  
*devyā sunadhatte 'ti. vāyur vāi devo 'ntarikṣam devī.<sup>12</sup>* 9. *brah-*  
*ma brāhmaṇyā sunadhatte 'ti. ādityo vāi brahma dyāur<sup>13</sup> brāhmaṇī.* 10. *tāsām vā etāsām devatānām dvayor<sup>14</sup>-dvayor deva-*

III. 4. 1. That same *uktha* is sevenfold. Chanted is the *stotriya* (strophe), the *anurūpa* (antistrophe), the *dhāyyā* (kindling verse), the *pragātha* (tristich), the *sūkta* (hymn), the *nivid* (notification), [and] the *paridhānīyā* (closing verse). 2. This [earth] is the *stotriya*; Agni the *anurūpa*; Vāyu the *dhāyyā*; the atmosphere the *pragātha*; the sky the *sūkta*; the sun the *nivid*—therefore the Rig-veda scholars study the *nivid* when [the sun] has risen; for the sun is the *nivid*—the quarters the *paridhānīyā*. Thus with regard to the divinities. 3. Now with regard to the self. The self itself is the *stotriya*; offspring the *anurūpa*; breath the *dhāyyā*; mind the *pragātha*; the head the *sūkta*; sight the *nivid*; hearing the *paridhānīyā*. 4. Now some recite its *paridhānīyā* with a *trisṭubh*, others with an *anustubh*. But let him recite the *paridhānīyā* with a *trisṭubh*. 5. 'That same some chant having uttered these sacred utterances: "He, the great one, united with her, the great one; the god united with the goddess; the *brahman* united with the *brāhmaṇī*. In that he united, he united." 6. Therefore the bodies of men are now united respectively. For man is this *uktha*. 7. 'He, the great one, united with her, the great one.' Verily Agni is he, the great one, this [earth] is she, the great one. 8. 'The god united with the goddess.' Verily Vāyu is the god, the atmosphere is the goddess. 9. 'The *brahman* united with the *brāhmaṇī*.' Verily the sun is the *brahman*, the sky is the *brāhmaṇī*. 10. Of these divinities each two divinities make up nine syllables respec-

4. <sup>1</sup>insert 'gnir. <sup>2</sup>-nīyam. <sup>3</sup>om. <sup>4</sup>A. *ddhāsyā*; B. *ddhāryā*.  
<sup>5</sup>prāg-. <sup>6</sup>dhāyyā. <sup>7</sup>B. -dhātnī-. <sup>8</sup>insert *tad uktham*, a gloss. <sup>9</sup>-yā.  
<sup>10</sup>A. -māhyā. <sup>11</sup>A. *idānī*. <sup>12</sup>B. -vā. <sup>13</sup>-du. <sup>14</sup>-yo.

taylor nava-navā 'ksarāni sampadyante. etad ime<sup>15</sup> lokās<sup>16</sup> tri-navā bhavanti. 11. tad brahma vāi trivrt. tad brahmā 'bhivyā-hṛtya caṇsanti. esa u eva stomas so<sup>17</sup> 'nucarah. 12. yad imam āhur ekastoma ity ayam eva yo 'yam pavute. eso 'dhidevatam. prāno 'dhyātmam. tasya ḡarīram anucarah.<sup>18</sup> 13. tad yathā ha vāi manū manisūtram samprotam syād— 79.

prathame 'nuvāke caturthaḥ khaṇḍaḥ.

III. 5. 1. —<sup>1</sup> evām hāi 'tasmin survum idam samprotam gandharvāpsarasah paṇavo manusyāḥ. 2. tad dha muñjas<sup>2</sup> sāma-gravasah<sup>3</sup> prayayāu. tamāi<sup>4</sup> ha ṣvājanir vāiṣyāḥ preyāya.<sup>5</sup> 3. tasya hā 'ntarikṣat patitvā navanītapiṇḍa urasi nippapāta. tam hā "dāyā 'nudadhāu. 4. tato<sup>6</sup> hāi 'va stomaṁ<sup>7</sup> dudarçū 'ntarikṣe vitatum buhu gobhamānum. tasyo hāi yuktini<sup>8</sup> dadarça. 5. bahispavamānam ūsadya titra<sup>9</sup> viyi prānya iti kāryāt titra<sup>10</sup> gr̄hitra<sup>11</sup> apānya iti vācā. didṛkṣetāi 'vā 'kṣibhyām pūrṇāsetāi 'va karṇābhāyām. svayam idam manoyuktam. 6. tad yatra vā iṣur atyagro bhavati na vāi sa tato hinasti<sup>12</sup> tad<sup>13</sup> u vā etam no

tively. Thus these worlds come to be thrice nine. 11. Verily that *brahman* is threefold. Having uttered the sacred utterances they chant unto this *brahman*. And this is also the *stoma*, this the *anucara* (sequel). 12. When they call him ‘possessing one *stoma*,’ that is he who cleanses here. That [he is] with regard to the divinities; breath [he is] with regard to the self. The *anucara* is its body. 13. As the thread of a jewel would be twined in with the jewel,—

III. 5. 1. — Even so this all is twined in with it, viz. Gandharvas, Apsarases, domestic animals, [and] men. 2. Now Muñja Sūmaçravasa went forth. Ṣvājani, a Vāigya, went before him. 3. Falling from the atmosphere, a lump of fresh butter fell down on his breast. He, taking it, put it in addition [in the fire (?)]. 4. Thereupon he saw the *stoma* spread out in the atmosphere, greatly shining; he also saw its application (?). 5. Having set himself about the *bahispavamāna*, he should say *titra viyi prānya*; *titra gr̄hitra apānya*, with speech. He should wish to see with the eyes, he should wish to hear with the ears. This is of itself yoked to mind. Now when an arrow is too pointed, verily it then does not hurt. Verily thus he would not attain it.

4. <sup>15</sup> B. -āu. <sup>16</sup> B. -kāu. <sup>17</sup> sā. <sup>18</sup> sā. <sup>19</sup> -raṇtam.

5. <sup>1</sup> A gloss, the second quotation in 5, is inserted at the beginning before evām (B. evā). <sup>2</sup> māuñj-. <sup>3</sup> sāhaç-. <sup>4</sup> A. sec. m.; B. tamasmāt. <sup>5</sup> pr̄oyāya. <sup>6</sup> teto. <sup>7</sup> A. -a. <sup>8</sup> A. -i. <sup>9</sup> titra, the first letter may be an ꝑ. <sup>10</sup> gr̄hitra. <sup>11</sup> A. asti; B. hanasti. <sup>12</sup> yad.

*pāpnuyāt. pa ity evā 'pānyāt. tad yathā bimbenā mrgam ānayed evam evāi 'nam etayā devatayā "nayati. sa yuktah karoti. eṣā<sup>12</sup> evā 'pi yuktah."<sup>13</sup> 80.*

*prathame 'nuvāke pañcamah khaṇḍalah. prathamo 'nuvākas sumāptah.*

III. 6. 1. yo 'sāu sāmnah prattīm<sup>1</sup> veda pra hā 'smāi dīyate.  
 2. dadā<sup>2</sup> iti ha vā ayam agnir dīpyate tathe 'ti vāyuh pavate  
 hante 'ti candramū om ity ādityah. 3. esā ha vāi sāmnah prattīh.<sup>3</sup> etām ha vāi sāmnah prattīm<sup>4</sup> sudakṣināh kṣāimīr vidām  
 cakāra. 4. tām hai 'tām hotur vā "jye gāyen māitrāvaruṇasya  
 vā tām<sup>5</sup> dadā<sup>6</sup> tathā<sup>7</sup> hantā<sup>8</sup> him bhā ovā iti. pra ha vā  
 asmāi dīyate. 5. [so] 'py<sup>9</sup> anyān bāhūn<sup>10</sup> uṣaryupari<sup>11</sup> ya evam  
 etām sāmnah prattīm veda. 6. ya u ha vā abandhur<sup>12</sup> bandhu-  
 mat sāma veda yatra hā 'py enām na vidur yatra roṣanti yatra  
 parī 'va caksate tad dhā 'pi grāiṣhyam ādhīpatyam annādyam  
 purodhām<sup>13</sup> paryeti. 7. agnir ha vā abandhur<sup>14</sup> bandhumat  
 sāma. kasmād vā hy enām dārvoḥ kasmād vā paryāvṛtya man-  
 thanti sa grāiṣhyāyā<sup>15</sup> "dhīpatyāyā 'nnādyāya purodhāyāi<sup>16</sup>  
 jāyate. 8. sa yatra ha vā apy evāñvidām na vidur yatra ro-

Let him breathe out [saying] simply *pha*. As one would attract a deer by means of a mirror, even thus he attracts it (?) by means of this divinity. He (?) performs yoked, and he is yoked also.

III. 6. 1. That one yonder who knows the delivery of the *sāman*, verily unto him it is delivered. 2. [Uttering] *dadā*, this fire here shines; [uttering] *tathā*, the wind cleanses (blows); *hanta* the moon [utters], *om* the sun. 3. Verily this is the delivery of the *sāman*. Verily this delivery of the *sāman* Sudakṣinā Kṣāimi knew. 4. One should sing that same in the *ājya*-chant of either the *hotar* or the *māitrāvaruna*-priest: *dadā*, *tathā*, *hantā*, *him bhā ovā*. Verily it is delivered unto him. 5. He is much superior to even many others who thus knows this delivery of the *sāman*. 6. And whoso being without relatives knows the *sāman* rich in relatives, even where they do not know him, where they are angry at him, where they overlook him, as it were, he thus compasses excellence, supremacy, food-eating, [and] the office of a *purohita*. 7. Verily Agni, being without relatives, is the *sāman* rich in relatives. For in whatever way they churn him, from the wood, or by turning, he is born for excellence, for supremacy, for food-eating, [and] for the office of a *purohita*. 8. Verily even

5. <sup>12</sup>-so. <sup>14</sup>-tilh.

6. <sup>1</sup>prattīm. <sup>2</sup>A. *tadān*; B. *dadān*. <sup>3</sup>A. *praktih*; B. *pravrktih*.  
<sup>5</sup>tāvūn. <sup>6</sup>B. inserts *hantās*. <sup>7</sup>A. *om*. <sup>8</sup>apy. <sup>9</sup>-hūny. <sup>10</sup>A. -upa.  
<sup>11</sup>-dhu. <sup>12</sup>-dhā. <sup>13</sup>grējh-. <sup>14</sup>A. -āye.

santi yatra pari<sup>15</sup> 'vā caksate tud dhu 'pi ḡrīśṭhyam<sup>16</sup> ādhipat-  
yam annādyam purodhām paryeti. 81.

dvitīye 'nūvāke prathamaḥ khaṇḍaḥ.

III. 7. 1. svayam u tatra yatrāi 'num viduḥ. 2. sudakṣiṇo ha  
vā kṣāimih prācīnaçālīr' jābālāu te ha subrahmacārīna āsuḥ.  
3. te he<sup>2</sup> 'me bahu japyasya cā 'nyasya cā 'nūcire<sup>3</sup> prācīnaçālīg'  
ca jābālāu ca. 3. atha ha sma sudakṣiṇah kṣāimir yad eva  
yajñasyā 'njo yat suviditum tud dhu smāi 'na pṛecharati. 5. ta u  
hi vā apoditā vyākroṣamānāg<sup>4</sup> ceruç<sup>5</sup> cūdro dūravācānu iti ha  
sma<sup>6</sup> sudakṣiṇam kṣāimim ākroṣanti<sup>7</sup> prācīnaçālīg<sup>8</sup> cu jābālāu  
ca. 6. sa ha smāi "ha sudakṣiṇah kṣāimir yatra bhūyisṭhāḥ kuru-  
puñicālās sumāgatā bhavītāras tan na esa sainvādo nā 'nuquidyste  
çūdrā iva sainvadisyāmahu<sup>9</sup> iti. 7. tā u ha vāi jābālāu didik-  
ṣāte<sup>10</sup> çukraç cu goçruç<sup>11</sup> ca. tayor ha prācīnaçālīr vṛta<sup>12</sup>  
udgātā. 8. sa tad dha sudakṣiṇo 'nububudhe jābālāu hā 'dīkṣi-  
ṣātām<sup>13</sup> iti. sa ha saingrahītāram<sup>14</sup> uvācā "nayascā<sup>15</sup> re jābālāu  
hā 'dīkṣiṣātām<sup>16</sup> tad gamisyāva iti. 82.

dvitīye 'nūvāke dvitīyah khaṇḍaḥ.

where they do not know one knowing thus, where they are angry  
at him, where they so to speak overlook him, he thus compasses  
excellence, supremacy, food-eating, [and] the office of a purohita.

III. 7. 1. And [that happens] of itself where they know him.  
2. Sudakṣiṇa Kṣāimi, Prācīnaçāli, the two Jābālas—they were  
fellow-students. 3. These, viz. Prācīnaçāli and the two Jābālas,  
recited much of what is to be muttered and of other [prayers].  
4. Then Sudakṣiṇa Kṣāimi used to ask [them] concerning that  
which is easy of the sacrifice, concerning that which is well  
known. 5. And they, being distracted, kept crying out: "Çūdra,  
ignoramus!" Thus they, viz. Prācīnaçāli and the two Jābālas,  
used to cry out against Sudakṣiṇa Kṣāimi. 6. Then Sudakṣiṇa  
Kṣāimi used to say: "Where most of the Kurupañicālas shall be  
assembled together, there shall be this disputation of ours; we  
will not dispute without witnesses, like Çūdras." 7. Now the  
two Jābālas, Çukra and Goçru, consecrated themselves. Of them  
Prācīnaçāli [was] chosen udgātar. 8. Then Sudakṣiṇa became  
aware: "The two Jābālas have consecrated themselves." He  
said to his driver: "Sirrah, conduct [me thither]. The two Jābā-  
las have consecrated themselves. Thither we will go."

6. <sup>15</sup>parl.

7. <sup>1</sup>-çāhlīr. <sup>2</sup>B. hāi. <sup>3</sup>'rūc-. <sup>4</sup>-çālāç. <sup>5</sup>-nam. <sup>6</sup>py-; A. -ā. <sup>7</sup>A.  
coruç. <sup>8</sup>-ā. <sup>9</sup>akoç-. <sup>10</sup>-patisy-. <sup>11</sup>dadi-. <sup>12</sup>-rūç. <sup>13</sup>pr-. <sup>14</sup>samsam-.  
<sup>15</sup>-llç. <sup>16</sup>didikṣ-. <sup>17</sup>-yāsvā.

III. 8. 1. *tasya ha jñātikā agrumukhā ivā "sur anyatarāṁ vā ayam upāgād' iti.* 2. *atha ha sma vāi yah prurā brahmavādyam vadaty anyatarāṁ upāgād iti ha smāi 'nam manyante.* atho ha smāi 'nam mṛtum ivāi 'vo 'pāsate. 3. *tam ha saṅgrahito 'vācā 'tha yad bhagavas te tābhyaṁ na kuçalum kathē 'ttham ātthe 'ti.* 4. *om iti ho 'vāca guntavyam ma ācāryas' suyamān' amanyate 'ti.* 5. *sa ha ratham āsthāya pradhāvayām cakūra.* tam ha sma pratiksante. 6. *kam jānīte 'ti.* sudakṣīna iti. na'vāi nūnam sa idam abhyaveyād iti. sa eve 'ti. 7. *sa ha sopānād evā 'ntarvedy arasthāyo 'vācā 'nūga nu ittham grhapatū3 iti.* tam ha nū 'nūdatiṣṭhūsat. sa ho 'vācā 'nūtthātā' ma edhi. kṛṣṇajino 'si [ 'ti]. tad ime kurupañcālā avidur<sup>8</sup> anūtthātāi 'va ta iti ho "cub. 8. *tam ha kaneyān bhrāto<sup>9</sup> 'vācā<sup>10</sup> 'nūtiṣṭha<sup>11</sup> bhagava udgātarum iti.* tam hū 'nūttasthāu. 9. *sa ho 'vāca trir vāi grhapate puruso jāyate.* pitur evā 'gre 'dhi jāyate 'tha mātut<sup>12</sup> atha yajñāt. 10. *trir<sup>13</sup> v<sup>14</sup> evā<sup>15</sup> mriyata<sup>16</sup> iti.* sa yad dha vā enam etat pitū yonyām reto bhūtāni siñcati— 83.

*dviliye 'nuvāke trtiyah khāṇḍah.*

III. 8. 1. Now his relatives were tear-faced, as it were [saying]: “This one hath gone unto one or the other.” 2. Now whenever one formerly engaged in a theological disputation, they used to think of him: “He hath gone unto one or the other;” and they used to wait on him as on one dead. 3. The driver said to him: “Since, sir, thou art not on good terms with these two, why dost thou speak thus?” 4. “Yes,” he said, “I must go; the teacher thought [them] easily governed.” 5. He, mounting the chariot, drove off. They catch sight of him. 6. “Do you know who this is?” “Sudakṣīna.” “May he not come down hither now.” “[It is] just he.” 7. He, descending from the steps within the sacred enclosure, said: “Verily now is it thus, O householder?” He did not wish to attend upon him. He said: “Be thou attending upon me; thou art [dressed] in the skin of a black antelope.” These Kurupañcālas knew this. “He is thy attendant,” they said. 8. His younger brother said to him: “Sir, attend upon the *udgātar*.” He attended upon him. 9. He said: “Verily thrice, O householder, man is born. From his father he is born first, then from his mother, then from the sacrifice. 10. And thrice he likewise dieth. When his father emitteth him as seed thus into the womb,—

8. <sup>1</sup>B. -m. <sup>2</sup>B. t-. <sup>3</sup>ācār-. <sup>4</sup>sūy-. <sup>5</sup>-sphās-. <sup>7</sup>-uddhā-. <sup>7</sup>m. <sup>8</sup>in-  
sert 'ti. <sup>9</sup>A. grāto. <sup>10</sup>A. vā. <sup>11</sup>anūtiṣṭha. <sup>12</sup>A. triv. <sup>13</sup>A. a; B. ū.  
<sup>14</sup>A. om. <sup>15</sup>B. triyata.

III. 9. 1. — *tat prathamam mriyate.* 2. *andham<sup>1</sup> iva vāi tamo yonih.* *lohitastoko vā<sup>2</sup> vāi su tad ābhavaty apām vā stokah.* *kiṁ hi sa<sup>3</sup> tud ābhavati.* 3. *su yas tām devatām vedu yām ca sa<sup>4</sup> tato 'nusambhuवati yā cū<sup>5</sup> 'nam tam mṛtyum ativahati sa udgātā mṛtyum ativahati 'ti.* 4. *atha ya enam etad dīkṣayanti<sup>6</sup> tad dvitīyam mriyate.* *vapanti kecaçmagrāṇi.* *nirkrntanti nakhnā.* *pratyarjanty<sup>7</sup> aṅgāni.* *pratyacaty<sup>8</sup> aṅgūlī.* *apavrto<sup>9</sup> 'pavestita<sup>10</sup> āste.* *na juhoti.* *na yajate.* *na yositām<sup>11</sup> carati.* *amānuśīm vācum vudati.* *mṛtasya vāvāi<sup>12</sup> 'sa<sup>13</sup> tudā rūpam bhuvati.* 5. *su yas tām devatām vedu yām ca<sup>14</sup> su tato 'nusambhuवati yā cū<sup>5</sup> 'nam tam mṛtyum ativahati sa udgātā mṛtyum ativahati 'ti.* 6. *atha ya enam etad asmāl lokāt pretūm cityām adadhati tad trīyam mriyate.* 7. *sa yas<sup>15</sup> tām devatām vedu yām ca sa tato 'nusambhuवati yā cū<sup>5</sup> 'nam tam mṛtyum ativahati<sup>16</sup> sa udgātā mṛtyum ativahati 'ti.* 8. *etāvad dhāi 'vo<sup>17</sup> 'ktvā ratham āsthāya pradhāvayām cakāra.* 9. *tām ha jābālum pratyetām kanīyān bhrātō 'vāca kām<sup>18</sup> bhavañā<sup>19</sup> chūdrako vācam avādī 'ti.* *hastinā gūdham āisir iti.* 10. *pra hāi 'vāi 'nam tac chaçañsa yah katham avocad bhagava iti.* *yas trayānām mṛtyūnām sāmnā tivāham veda sa udgātā mṛtyum ativahati 'ti.* 84. *dvitiye 'nuvāke caturthaḥ khaṇḍah.*

III. 9. 1. “— Then he dies for the first time. 2. Blind darkness, as it were, is the womb. He thus becomes either a drop of blood or a drop of water. What, pray, does he thus become? 3. He who knows that divinity after which he thence comes into being and which carries him beyond this death—he as *udgātar* carries beyond death. 4. And when they thus consecrate him, then he dies for the second time. They cut [his] hair and [his] beard. They trim [his] nails. They anoint his several limbs. He bends his fingers. He sits uncovered, stripped off (?). He does not offer oblations, he does not sacrifice, he does not approach a woman, he speaks non-human speech. Verily he then has the form of one dead. 5. = 2. 6. And when they lay him, having departed from this world, upon the funeral-pyre, then he dies for the third time. 7. = 3.” 8. Having said this much, mounting the chariot, he drove off. 9. To this Jābāla, having come back, [his] younger brother said: “Sir, what words hath the Cūdra spoken? Thou hast sought a shallow with an elephant.” He (the older Jābāla) set that forth to him who [had said]: “How hath he spoken, sir?”: “He who knows the carrying-over of the three deaths by means of the *sāman*, he as *udgātar* carries beyond death.”

9. <sup>1</sup>*anth-*. <sup>2</sup>*vo-*. <sup>3</sup>*B. s.* <sup>4</sup>*ce-*. <sup>5</sup>*A. dī-*. <sup>6</sup>*-ajaty.* <sup>7</sup>*ava-*. <sup>8</sup>*yāus-*. <sup>9</sup>*sa-*  
<sup>10</sup>*B. inserts kā.* <sup>11</sup>*yañtas.* <sup>12</sup>*-ti 'ti.* <sup>13</sup>*vā.* <sup>14</sup>*insert vahati 'ti, cancelled in B.* <sup>15</sup>*yaj-*. <sup>16</sup>*vac-*

III. 10. 1. tam vāva bhagavas te pito<sup>1</sup> ḍgātāram amanyate  
 'ti ho 'vāca. tad u ha prācīnaçālā vidur<sup>2</sup> ya esām ayam vṛta  
 udgātā "sa.<sup>3</sup> tasmin ha nā 'nuviduh. 2. te ho "our anudhāvata  
 kāndviyam<sup>4</sup> iti. tam hā 'nusasruh.<sup>5</sup> te ha kāndviyam udgātāram  
 cakrire brahmāṇam<sup>6</sup> prācīnaçālim. 3. tam hā 'bhya ve kṣyo<sup>7</sup> 'vācāi  
 'vam esa brāhmaṇo moghāya vādāya nā 'glāyat. sa nā 'nu sāmno  
 'nvicchat<sup>8</sup> 'ti. ati hāi 'vāi 'nam tac cakre. 4. sa yad dha vā  
 enam<sup>9</sup> etat pitā yonyām reto bhūtum siñcaty ādityo hāi 'nam  
 tad yonyām reto bhūtam<sup>10</sup> siñcati. sa hā 'sya tatra mṛtyor īce.<sup>11</sup>  
 5. atho yad evāi 'nam etat pitā yonyām reto bhūtam siñcati<sup>12</sup> tad  
 dha vāva sa tato 'nusambhavati prāṇam ca. yadā hy eva retas  
 siktam prāṇa īviçaty atha tat sambhavati.<sup>13</sup> 6. atho yad evāi  
 'nam etad dīksayanty agnir hāi 'vāi 'nam tad yonyām reto bhū  
 tam siñcati. sa hāi 'vā 'sya tatra mṛtyor īce.<sup>14</sup> 7. atho yām evāi  
 'tām vāisarjanāyām īhutim adhvaryur juhoti tām eva sa tato  
 'nusambhavati chandānsi<sup>15</sup> cāi 'va. 8. atha ya enam etad asmāl  
 lokāt<sup>16</sup> pretam cityām īdadhati candramā hāi 'vāi 'nam tad  
 yonyām reto bhūtam siñcati. sa u hāi 'vā 'sya tatra mṛtyor īce.  
 9. atho yad evāi 'nam etad asmāl<sup>17</sup> lokāt<sup>18</sup> pretam cityām īda-

III. 10. 1. He said : "Sir, verily, thy father thought him an udgātar; and the Prācīnaçālas know it, who of them was the chosen udgātar here." To him they did not assent (?). 2. They said : "Run after Kāndviya." They ran after him. They made Kāndviya the udgātar, [and] Prācīnaçāli the brāhmaṇ-priest. 3. He looking down at him said : "Thus this Brāhmaṇ was not averse to idle talk. He doth not strive after the subtle of the sāman." He did this beyond him (?). 4. When the father thus emits him as seed into the womb, then the sun thus emits him as seed in the womb. He there lords over this death. 5. And when the father thus emits him as seed into the womb, verily he thence comes into existence after that [seed] and after breath. For when breath enters the emitted seed, then it comes into being. 6. And when they thus consecrate him, it is Agni who thus emits him as seed into the womb. He there lords over this death. 7. Now what vāisarjana-offering the adhvaryu offers, after that he thence comes into existence and after the metres. 8. And when they thus lay him, having departed from this world, on the funeral pyre, it is the moon who thus emits him as seed into the womb. He there lords over this death. 9. Now when they put him, having departed from this world,

10. <sup>1</sup> A. -e. <sup>2</sup> visur. <sup>3</sup> sah. <sup>4</sup> B. kāntyāvayam. <sup>5</sup> -srah. <sup>6</sup> B. brāhmaṇam. <sup>7</sup> -peksyā. <sup>8</sup> A. nvi-. <sup>9</sup> B. rāṇam. <sup>10</sup> B. om. <sup>11</sup> A. rat-. <sup>12</sup> B. -o. <sup>13</sup> insert atho vāca. <sup>14</sup> insert atho ya enam etad dīksayanty . . . tatra mṛtyor īce. <sup>15</sup> insert atho yad evāi 'nam etad dīksayanti. <sup>16</sup> A. āsi. <sup>17</sup> -ān. <sup>18</sup> B. -vanti 'ti.

*dhaty atho yā evāi 'tā avokṣanīyā āpas tā eva sa tato 'nusambhavati<sup>19</sup> prāṇam v eva. prāṇo hy āpah.* 10. *tām ha vā evamvid udgātā yajamānam om ity etenā 'kṣarenā "dityam mṛtyum ativahati vāg ity agniñ hum iti vāyum bhā iti candramasam.* 11. *tān<sup>20</sup> vā etān mṛtyūn sāmno 'dgātā "tmānam ca yajamānam cā 'tivahaty om ity etenā 'kṣarena prānenā 'nunā "dityena.* 12. *tasyāi 'sa cloka*

*utāi 'śām jyestha<sup>21</sup> uta vā kaniṣṭha*

*utāi 'śām putra uta vā pitāi 'śām:*

*eko ha devo manasi pravistūḥ*

*pūrvo ha jajñe sa u garbhe 'ntar*

*iti. 13. tad yad eṣo 'bhṛuktu<sup>22</sup> imam eva purusam yo 'yam āchanno<sup>23</sup> 'ntar om ity etenāi 'vā 'kṣarena prānenāi 'vā 'mūnāi 'vā "dityena [ . . . . . ] 85.*

*dvitīye 'nuvāke pañcamāḥ khaṇḍaḥ. dvitīyo 'nuvākas samāptāḥ.*

III. 11. 1. *trir ha<sup>1</sup> vāi puruso mriyate trir jāyate.<sup>2</sup> 2. sa hāi 'tad eva prathamam mriyate yad retas siktam sambhūtam<sup>3</sup> bhabati. sa prāṇam evā 'bhisambhavati. ācām abhijāyate. 3. athāi 'tad dvitīyam mriyate yad dīksate. sa chandānsy evā<sup>4</sup> 'bhisam-*

on the funeral pyre, now what the waters for sprinkling are, after those he thence comes into existence and after breath also. For breath is the waters. 10. Him sacrificing an *udgātar* who knows thus carries beyond the sun, [i. e. beyond] death, by means of this syllable, viz. *om*; [saying] *vāc* [he carries him] beyond Agni; [saying] *hum*, beyond Vāyu; [saying] *bhā*, beyond the moon. 11. Verily beyond these same deaths an *udgātar* carries himself and the sacrificer, by means of this syllable, viz. *om*, by means of breath, by means of yonder sun. 12. About this there is this *cloka*: “Is he the oldest of them or the youngest? Is he their son, or their father? Truly one god is entered in the mind; he was born of old and he is within the womb.” 13. In that he is spoken of, this same man who is concealed within, by just that syllable *om*, by breath, by yonder sun [ . . . . . ].

III. 11. 1. Verily, thrice man dies, thrice he is born. 2. Then he dies for the first time, when the seed, emitted, comes into being. He is converted into breath; he is born into space. 3. Then he dies for the second time, when he consecrates himself. He is converted into the metres; he is born unto the sacrificial

10. <sup>19</sup>A. *tā*. <sup>20</sup>*jāiṣṭha*. <sup>21</sup>B. *hyu-*. <sup>22</sup>*achāṇī*.

11. <sup>1</sup>A. *he*. <sup>2</sup>insert *sa hāi 'tad eva prathamam mriyate. trir jāyate, sabh-*. <sup>4</sup>A. *ova*.

*bhavati. dakṣinām abhijāyate. 4. athā 'tat trīyam mriyate yan<sup>5</sup> mriyate. sa graddhām evā 'bhīsambarati. lokam abhijāyate. 5. tad etat tryāvṛd<sup>6</sup> gāyatrān gāyati.<sup>7</sup> tasya prathamayā "vr̥te 'mam<sup>8</sup> eva lokam jayati yad u cā 'smīn loke. tad etena cā 'nam prānena samardhayati<sup>9</sup> yam abhisambhavaty etān cū 'smā ācām<sup>10</sup> prayacchati yām abhijāyate. 6. atha dvitiyayā "vr̥te 'dam evā 'ntarikṣam jayati yad u cā 'ntarikṣe. tad etāī cāi<sup>11</sup> 'nam chandobhis samardhayati<sup>12</sup> yāny abhisambhavati. etān cā 'smāi dākṣinām prayacchati yām abhijāyate. 7. atha tṛtiyayā "vr̥tā 'mum eva lokam jayati yad u cā 'muṣmīn loke. tad etayā cāi 'nam graddhayā samardhayati<sup>13</sup> yayāi 'vāi 'nam etac chraddhayā 'gnāv<sup>14</sup> abhyādadhati sam ayam ito bhavisyatī 'ti. etān cā 'smāi lokam<sup>15</sup> prayacchati yam abhijāyate. 86.*

*trīye 'nurāke prathamaḥ khaṇḍaḥ.*

III. 12. 1. *etad vāi tisṛbhīr āvṛdbhir imāñ ca lokān<sup>1</sup> jayaty etāī cāi 'nam bhūtāis samardhayati<sup>2</sup> yāny abhisambhavati. 2. atha vā ato hiṅkārasyāi 'va. tar̥ ha<sup>3</sup> svarge loke santam<sup>4</sup> mr̥tyur anvety<sup>5</sup> aśanayā. 3. ḡrīr<sup>6</sup> vā esū praṭāpatis sāmno yad dhiṅkāraḥ. tam id<sup>7</sup> udgātā ḡriyā praṭāpatinā hiṅkāreṇa mr-*

gift. 4. Then he dies for the third time, when he dies. He is converted into faith ; he is born into [his] world. 5. Therefore he sings the *gāyatra* [-chant] in three turns (*āvṛt*). By its first turn he conquers this world, and what there is in this world. Thus he causes him to thrive with that breath into which he is converted, and he gives him that space unto which he is born. 6. And by its second turn he conquers this atmosphere, and what there is in the atmosphere. Thus he causes him to thrive with those metres into which he is converted, and he gives him that sacrificial gift unto which he is born. 7. And with the third turn he conquers yonder world, and what there is in yonder world. Thus he causes him to thrive with that faith with which faith they lay him into the fire [saying]: "This one, from here, will come to life ;" and he gives him that world unto which he is born.

III. 12. 1. Verily, thus with three turns he conquers these worlds, and he causes him to thrive with those things into which he is converted. 2. Now from here concerning the *hiṅkāra*. After him, being in the heavenly world, death goes, hunger. 3. The *hiṅkāra* is the fortune, Prajāpati of the *sāman*. That death the *udgātar* drives away by means of for-

11. <sup>5</sup>-m. <sup>6</sup>triy-. <sup>7</sup>B. -anti. <sup>8</sup>im-(!). <sup>9</sup>-mr̥dh-. <sup>10</sup>insert nyabhisambhavati, cancelled in red. <sup>11</sup>ca. <sup>12</sup>'gnāv. <sup>13</sup>-ā.  
12. <sup>3</sup>vok-. <sup>4</sup>-mr̥dh. <sup>5</sup>A. om. <sup>6</sup>B. sitam. <sup>7</sup>B. aneti. <sup>8</sup>ḡrī. <sup>9</sup>ed.

tyum apasedhati. 4. hum me 'ty āha mā 'tra nu<sup>8</sup> gā yatrāi 'tad yajamāna iti hāi 'tat. 5. sa yathā ḡreyasā siddhah pāpīyān prativijata<sup>9</sup> evam<sup>10</sup> hāi 'vā 'smān mrtyuḥ pāpmā prativijate.<sup>9</sup> 6. yan me 'ty āha candramā vāi mā māsaḥ. tasmān me 'ty āha. bhā<sup>11</sup> iti hāi 'tat parokṣene 'va. yasmād v ena me 'ty āha yad v eva<sup>12</sup> me 'ty āhāi 'tāni trīṇi. tasmān me 'ti brāyāt. 87.

trīye 'nuvāke dvitiyāḥ khaṇḍaḥ.

III. 13. 1. hum bhā iti brahmavarcasakāmasya. bhāti 'va hi brahmavarcasam. 2. hum bo' iti paṇḍukāmasya. bo iti ha paṇḍavo vācyante. 3. hum bag iti grīkāmasya.<sup>2</sup> bag iti ha grīyam paṇāyanti. 4. hum bhā ovā ity etad evo 'pagitam. 5. mahad ivā 'bhīparivartayan gāyed iti ha smā "ha nāko mahāgrāmo mahānivego bhavatē 'ti. sa yathā sthānum arpayitve<sup>3</sup> 'tareṇa<sup>4</sup> ve 'tareṇa vā puriyāyāt<sup>5</sup> tādr̄k tat. 6. tad u ho 'vācu pātyāyanīḥ kasmāi kāmāya sthānum arpayet. atho 'pagitam evāi 'tat. nāi 'vāi 'tad<sup>6</sup> ādriyete<sup>7</sup> 'ti. 7. [iti] nu hiñkārāṇām.<sup>8</sup> atha vā ato nidhanam eva. ovā iti dve akṣare. anto vāi sāmno nidhanam

tune, of Prajāpati, of the hiñkāra. 4. He says hum mā: that is, "Do not now go thither, where the sacrificer now is." As, driven by a better one, a worse one trembles before him, even so death, evil, trembles before him. 5. As for his saying mā, mā is the moon, the month. Verily, this month is mā. Therefore he says mā; that is bhā, in an occult way, as it were. As to why he says mā—in that he says mā, there are these three [meanings]. Therefore he should say mā.

III. 13. 1. *Hum bhā* are [the utterances] of him who desires lustre in sacred lore. For lustre in sacred lore shines ( $\sqrt{bhā}$ ), as it were. 2. *Hum bo* are [the utterances] of him who desires cattle. For cattle low *bo*. 3. *Hum bag* are [the utterances] of him who desires fortune. For saying *bag* they extol fortune. 4. *Hum bhā ovā*, that is sung in response. "Let him sing turning about unto something great, as it were," Nāka used to say; "he becomes the owner of a great village, the owner of a great resting place." That is as if, having caused to run against a post, with another or another one should go about [it]. 5. [But] Qātyāyani said regarding this: "For what purpose should he cause to run against a post? Now that is sung in response. Let him pay no attention to that." 7. So much about the hiñkāras. Henceforth regarding the *nidhana*. *Ovā* is two syllables. Verily the *ni-*

12. <sup>8</sup>insert *iti*. <sup>9</sup>-vica-. <sup>10</sup>eevam. <sup>11</sup>bhāga. <sup>12</sup>āiva.

13. <sup>1</sup>vo. <sup>2</sup>grīk-; A. -su. <sup>3</sup>-vā; A. ayitvā. <sup>4</sup>B. -ree. <sup>5</sup>paryyā-, <sup>6</sup>A. 'tānd. <sup>7</sup>āndr-. <sup>8</sup>hiñkāk-.

*antas svargo lokānām anto bradhṇasya viṣṭapam.* 8. tam etad udgātā yajamānam om ity etenā 'kṣareṇā 'nte svarge loke dadhāti. 9. ya u ha vā apakṣo vṛkṣāgrum gacchaty ava vāi sa tataḥ padyate. atha yad vāi pakṣi vṛkṣāgre yad asidhārāyām yat kṣuradhārāyām āste na vāi sa lato 'vapadyate. pakṣābhyaṁ hi saṁyata<sup>9</sup> āste. 10. tam etad udgātā yajamānam om ity etenā 'kṣareṇā svarapakṣam kṛtvā 'nte svarge loke dadhāti. sa yathā pakṣy abibhyad āśitālī 'vam eva svarge loke 'bibhyad āste 'thā<sup>10</sup> "carati. 11. te ha vā ete akṣare devalokaç cāi 'vā manusyalokaç ca. ādityaç ou ha vā ete akṣare candraṁāç ca. 12. āditya eva devalokaç candraṁā manusyalokaḥ. om ity ādityo<sup>11</sup> vāg iti candraṁāḥ. 13. tam etad udgātā yajamānam om ity etenā 'kṣareṇā "dityām devalokām gamayati. 88.

trīye 'nuvāke trīyaḥ khaṇḍaḥ.

III. 14. 1. tam hā "gatam prechati kus tvam asī 'ti. sa yo ha nāmnā vā gotreṇā vā prabhrūte tam hā "ha yas te 'yam mayy' ātmā 'bhūd esa te sa iti. 2. tasmin hā "tman pratipat. tam<sup>9</sup> ṛtavas sampadāryapad gṛhitam apakarṣanti. tasya hā 'horātre

*dhana* is the end of the *sūman*, heaven is the end of the worlds, the summit is the end of the ruddy one. 8. Thus the *udgātar* places the sacrificer by means of this syllable *om* in the end in the heavenly world. 9. Verily he who without wings goes up to the top of a tree, he falls down from it. But if one having wings sits on the top of a tree, or on the edge of a sword, or on the edge of a razor, verily he does not fall down from it. For he sits supported by his wings. 10. Thus the *udgātar*, making him, the sacrificer, by means of that syllable *om* possess sound as wings, puts him in the end in the heavenly world. As one with wings would sit without fear, even so he sits without fear in the heavenly world, [and] likewise moves about. 11. These same two syllables are the world of the gods and the world of man. The sun these two syllables are, and the moon. 12. The sun is the world of the gods, [and] the moon is the world of man. The sun is *om*, the moon is *vāc*. 13. Thus the *udgātar* causes him, the sacrificer, to go to the heavenly world by means of this syllable *om*.

III. 14. 1. Him, having come, he asks: "Who art thou?" When he announces himself, either by his [personal] name or by his family [name], he says to him: "This self of thee that hath been in me, that same is thine." 2. In this self is the beginning (<sup>9</sup>pratipat). Him seized . . . . the seasons drag away; of him day and night

18. <sup>9</sup>himṣayata. 10 A. -o. 11-e. 14. 1 B. -dhy. <sup>2</sup>ta.

lokam āpnutah. 3. tasmā u hāi 'tena<sup>3</sup> prabruvīta<sup>4</sup> ko 'ham asmi suvas tvam. sa tvām svargyai<sup>5</sup> svar agūm iti. 4. ko ha vāi prajāpatir atha hāi 'vāivid eva suvargah.<sup>6</sup> sa hi suvar gacchati. 5. tam hā "ha yas tvam asi so 'ham asmi yo 'ham asmi sa tvam asy ehi<sup>7</sup> ti. 6. sa etam eva sukṛtarasam pravīçati. yad u ha vā asmin loke manusyā yajante<sup>8</sup> yat sādhu<sup>9</sup> kurvanti tud esām ūrdhvam annādyam utsidati. tad amūm candramasam manusya-lokam pravīçati. 7. tasye<sup>10</sup> 'dam mānuṣanikūçanam<sup>11</sup> andam udare<sup>12</sup> 'ntas sambhavati. tasyo "rdhvam<sup>13</sup> annādyam utsidati stanāv<sup>14</sup> abhi. sa yad ājīyate 'thū 'smāi mātā stanam annādyam prayacchati. 8. ajāto ha vāi tāvat puruṣo yāran na yajate.<sup>15</sup> sa yajñenāi 'na jāyate. sa yuthā 'ṇdam prathamanirbhīṇpam evam eva. 9. tadā tuṁ ha vāi evāivid udgātā yajamānam om ity etenā 'ksareṇa "dityām devalokān gamayati. vāg ity asmā uttarenā 'ksareṇa candramasam<sup>16</sup> annādyam aksitīm prayacchati.<sup>17</sup> 10. atha yasyāi 'tad avidvān udgāyati na<sup>18</sup> hāi 'vāi 'nam devalokān gamayati no enam annādyena samardhayati.<sup>19</sup> 11. sa yathā 'ṇdam vidigdham<sup>20</sup> çayitā 'nnādyam alabhamānam evam eva vidigdhaç çete 'nnādyam alabhamānah.<sup>21</sup> 12. tasmād

obtain the world. 3. To him he should answer thus: "Who (*ka*) am I, heaven [art] thou. As such I have gone to thee, the heavenly heaven." 4. Verily Prajāpati is who (*ka*), and he who knows thus is heaven-going; for he goes to heaven. 5. He says to him: "Who thou art, that one am I; who I am, that one art thou; come!" 6. He enters this sap of good deeds. And what men in this world sacrifice, what good [deeds] they do, that of them rises upward [as] food-eating; it enters yonder moon, the world of men. 7. This human-like egg of him comes into being within the belly. Of it the food-eating rises upward toward the two breasts. When he is born, then the mother offers her breast to him for food-eating. 8. Verily unborn is the man in so far as he does not sacrifice. It is through the sacrifice that he is born; just as an egg first burst. 9. Then the *udgātar* knowing thus causes him, the sacrificer, through this syllable, viz. *om*, to enter the sun, the world of the gods. By means of the next syllable, viz. *vāc*, he gives him the moon, food-eating, imperishableness. 10. But whose *udgītha* one not knowing thus sings, verily he does not cause him to enter the world of the gods, nor to thrive through food-eating. 11. As an egg would lie besmeared (?), not receiving any food, so he lies besmeared (?), not receiving

14. <sup>3</sup>tāina. <sup>4</sup>-brav-; A. -vīt. <sup>5</sup>A. -gam. <sup>6</sup>susvar-; B. -ñ. <sup>7</sup>B. jāyante. <sup>8</sup>A. sā-. <sup>9</sup>A. -āi. <sup>10</sup>-ṣāñ nik-; after it insert idam. <sup>11</sup>B. adere, <sup>12</sup>ddhv-. <sup>13</sup>-nāc. <sup>14</sup>B. jāyate. <sup>15</sup>A. -sa. <sup>16</sup>-yakṣiti. <sup>17</sup>nā. <sup>18</sup>-mr̥dh-. <sup>19</sup>-ā. <sup>20</sup>-āh.

u hāi' vāmvidam evo' dgāpayeta. evamvid ihāi' vo' dgātar iti  
hūtah pratigṛṇuyat.<sup>21</sup> 89.

tṛtīye 'nuvāke pañcamaḥ khayḍaḥ. tṛtīyo 'nuvākas samāptaḥ.

III. 15. 1. vāg iti he<sup>1</sup> 'ndro viçvāmitrāyo 'ktham<sup>2</sup> uvācu. tad  
etad viçvāmitrā upāsate vācam eva. 2. manur ha vasisthāya  
brahmavam uvāca. tasmād āhur vāsiṣṭham eva brahme 'ti.  
3. tad u vā āhur evamvid eva brahmā. ka u evamvidam vāsiṣṭham  
arhati 'ti. 4. prajāpatih prajijaniṣata. sa tapo 'tapyata.  
sa āikṣata hanta nu pratiṣṭhām janayā<sup>3</sup> tato yāḥ prajās srak-  
ṣye<sup>4</sup> tā<sup>5</sup> etad ena pratiṣṭhāsyanti nā 'pratiṣṭhāc carantih prada-  
ghisyanta iti. 6. sa imān lokam ajanayad antarikṣalokam  
amum<sup>6</sup> lokam iti. tān imān trīṁ lokān janayitvā 'bhyaçrāmyat.  
7. tān samatapat.<sup>7</sup> tebhyas saṁtaptebhyas trīṇi gukrāny udāyann  
agnih prthivyā vāyur antarikṣād ādityo divaḥ. 8. sa<sup>8</sup> etāni  
gukrāṇi punar abhy evā 'tapat.<sup>9</sup> tebhyas saṁtaptebhyas trīṇy  
eva gukrāny udāyann ḗveda evā 'gner yajurvedo vāyos sāma-  
veda ādityāt. 10. sa etāni gukrāṇi punar abhy evā 'tapat. tebhyas

any food. 11. Therefore he should cause only one knowing thus  
to sing the *udgītha*. Only one knowing thus here being ad-  
dressed with "O *udgātar*" should answer.

III. 15. 1. Indra said the *uktha* for Viçvāmitra [with] *vāc*. That same the descendants of Viçvāmitra worship, just speech.  
2. Manu declared to Vasiṣṭha *brahman*-hood. Therefore they say: "The *brahman* belongs to Vasiṣṭha." 3. This they also say:  
"One knowing thus is the *brahman*-priest; and who is equal to a Vasiṣṭha knowing thus?" 4. Prajāpati was desirous to have progeny. He performed penance. He considered: "Come now,  
I will generate a firm footing. What offspring I shall generate thereafter, that will thus stand firm; it will not, moving about without firm foundation, fall (?)." He generated this world, [also]  
the world of atmosphere [and] yonder world. Having generated these three worlds, he toiled upon [them]. 5. He heated them together. From them being heated together three bright [bodies] went up: Agni from the earth, Vāyu from the atmosphere, the sun from the sky. 6. He again heated these bright [bodies]. From them being heated together three bright [bodies] went up: the Rigveda from Agni, the Yajurveda from Vāyu, the Sāmaveda from the sun. 7. He again heated these bright [bodies]. From

14. <sup>21</sup> -grunu-.

15. <sup>1</sup> hāi. <sup>2</sup> utth-. <sup>3</sup> A. jāye; B. janaye. <sup>4</sup> rk-. <sup>5</sup> tām. <sup>6</sup> -mu. <sup>7</sup> sam-  
abhan. <sup>8</sup> ssa. <sup>9</sup> -n.

*sam̄taptebhyaś trīṇy eva gukrēṇy udāyan bhūr ity eva ryvedād  
bhuva iti yajurvedāt svar iti sāmavedāt tad<sup>10</sup> eva. १. tad dha  
vāi trayyāi vidyāyāi gukram. etāvad idām sarvam. sa yo vāi  
trayīn vidyām vidoṣo lokas so 'sya loko bhavati ya evam veda.*  
90.

*caturthe 'nuvāke prathamaḥ khaṇḍaḥ.*

III. 16. १. *ayaṁ vāva yujño yo 'yam puvate. tasya vāk ca  
manas ca vartanyāu. vācā ca hy eṣa etan manasā ca vartate.*  
२. *tasya hotā 'dhvaryur udgātē 'ty anyatarām vācā vartanīm  
saṁskurvanti. tasmāt te vācā kurvanti. brahmāi 'va manasā  
'nyatarām. ३. tasmāt sa tūṣṇīm āste. ४. sa yaś dha so 'pi stūya-  
māne vā ḡasyamāne vā vāvadyamāna āśitā 'nyatarām evā 'syā  
'pi tarhi sa vācā vartanīm saṁskuryāt. ५. sa yudhā puruṣa  
ekapād yan bhreṣann<sup>2</sup> eti ratho vāi 'kacakro vartamāna<sup>3</sup> evam  
eva tarhi yajño bhreṣann eti. ६. etad dha tad<sup>4</sup> vidvān brāhmaṇa  
uvāca brahmāṇam prātaranuvāka upākṛte<sup>5</sup> vāvadyamānam  
āśinam<sup>6</sup> ardham<sup>7</sup> vā ime tarhi yajñasyā 'ntaragur<sup>8</sup> iti. ardham  
hi te tarhi yajñasyā 'ntaryuḥ.<sup>9</sup> ७. tasmād brahmā prātaranu-  
vāka upākṛte vācāmyama āśitā "paridhāniyāyā ā vasaṭkārād*

them being heated together three bright [bodies] went up : *bhūs* from the Rigveda, *bhuvas* from the Yajurveda, *svār* from the Sāmaveda, just so. १. That is the brightness of the threefold knowledge. So great is this all. Verily what the world is of him who knows the threefold knowledge, that becomes the world of him who knows thus.

III. 16. १. This sacrifice verily is he that cleanses here. Speech and mind are the two tracks of it. For thus it rolls along by speech and mind. २. Of it 'hotar,' 'adhvaryu,' 'udgātar' arrange the one [track] by speech. Therefore they officiate with speech. The *brahman*-priest [arranges] the other by the mind. Therefore he sits in silence. ३. If he should sit talking aloud, while the *stotra* or the *gastra* are being uttered, then he would arrange with voice the one track of it. ४. As a one-legged man, going, keeps on tumbling, or a one-wheeled chariot, rolling, even so the sacrifice then keeps on tumbling. ५. A Brāhmaṇa knowing this said this to a *brahman*-priest who, when the *prātaranuvāka* was begun, sat talking aloud : "These here then have excluded half of the sacrifice." For half of the sacrifice they then did exclude. ६. Therefore the *Brāhmaṇa*-priest should sit in silence, when the

15. <sup>10</sup>-*m.*

16. <sup>1</sup>-*ān.* <sup>2</sup>B. *gr-*. <sup>3</sup>-*nāsh.* <sup>4</sup>*ta.* <sup>5</sup>-*o.* <sup>6</sup>B. repeats *ās-*. <sup>7</sup>-*n.* <sup>8</sup>-*gu-*  
*rūr.* <sup>9</sup>*ntaryuḥ.*

itareṣāṁ stutačastrāṇāṁ evā<sup>16</sup> "saṁsthāyāi pavamānānām.  
 7. sa yathā puruṣa ubhayāpād<sup>17</sup> yan<sup>18</sup> bhreṣām na<sup>19</sup> nyeti ratho vo  
 'bhayācakro vartamāna evam etarhi yajño bhreṣām na nyeti. 91.  
 caturthe 'nuvāke dvitiyāḥ khaṇḍaḥ.

III. 17. 1. sa yadi yajña rkto bhresann iyād<sup>20</sup> brahmaṇe pra-brāte 'ty āhuḥ. atha yadi yajusṭo<sup>21</sup> brahmaṇe prabṛāte 'ty āhuḥ. atha yadi sāmuto brahmaṇe prabṛāte 'ty āhuḥ. atha<sup>22</sup> yady an-upasmyāt kuta idam ajanī 'ti brahmaṇe prabṛāte 'ty evā<sup>23</sup> "huḥ.  
 2. sa brahmā prāṇ<sup>24</sup> udetya sruvenū "gnidhra āyyam juhuyād bhār bhuvās svar ity etābhīr vyāhṛtibhīḥ. 3. etā vāi vyāhṛtayas sarvapṛāyaçcittayaḥ. tad yathā lavanena suvarṇām saṁda-dhyāt<sup>25</sup> suvurnena rajutam rajatena trapu<sup>26</sup> trapuṇā lohāyasam̄ lohāyasena kārṣṇāyasam̄ kārṣṇāyasena dāru dāru ca carma ca gleṣmaṇī<sup>27</sup> vam evāt vam vidvāns tat sarvam bhisajyati. 4. tad āhur yad ahāuśin me grahān me 'grahīd ity adhvaryave dakṣiṇā nayanty aṅgāśin<sup>28</sup> me vaṣaṭ<sup>29</sup> akar<sup>10</sup> ma<sup>11</sup> iti hotra udagāśin ma

*prātaranuvāka* is begun, till the final verse, till the utterance of *vaṣaṭ* of the other *stotra* and *gastra*, even till the completion of the libations. 7. As a two-legged man, going, does not take to tumbling, or a two-wheeled chariot, rolling, even so the sacrifice then does not take to tumbling.

III. 17. 1. If that sacrifice should go tumbling from the side of the *rc*, they say: "Tell it to the *brahman-priest*"; and if from the *yajus*, they say: "Tell it to the *brahman-priest*"; and if from the *sāman*, they say: "Tell it to the *brahman-priest*"; and if from [a cause] not understood—[when they ask]: "Whence hath this arisen?"—they say: "Tell it to the *brahman-priest*." 2. That *brahman-priest* going up toward the east should offer the sacrificial butter with a ladle in the *agnidhāra*, with these exclamations: *bhus*, *bhuvās*, *svar*. 3. For these exclamations expiate everything. As one would mend gold with salt, silver with gold, tin with silver, copper with tin, iron with copper, wood with iron, wood and leather with glue, even so one knowing thus cures everything. 4. This they say: "If with the words: 'He hath offered for me, he hath dipped the dippings for me,' they lead the sacrificial gifts to the *adhvaryu*; if with the words: 'He hath sung the *gastra* for me, he hath uttered the *vaṣaṭ* for me,' to the *hotar*; if with the words: 'He hath sung

16. <sup>10</sup>-ā. <sup>11</sup>-pād. <sup>12</sup> yad. <sup>13</sup> nañ.

17. <sup>1</sup>-ī-. <sup>2</sup>-so. <sup>3</sup> ratha. <sup>4</sup> A. prāṇ; B. prā. <sup>5</sup> B. vidadh-. <sup>6</sup>-puṇ. <sup>7</sup> A. kār-. <sup>8</sup> A. gyeṣma (saṁdadhyāt)na, parenthesis cancelled in red. <sup>9</sup> A. -ṣaṭ. <sup>10</sup> akṛṇ. <sup>11</sup> may. <sup>12</sup> B. om. ev. <sup>21</sup> aṅgāśin.

ity udgātre 'tha kīm cakruse brahmaṇe tūṣṇīm āśīnāya samā-  
vatīr eve 'tarāir<sup>13</sup> ṛtvigbhīr dakṣinā nayantī 'ti. 6. sa brūyād  
ardhabhāg<sup>12</sup> gha<sup>14</sup> vāi<sup>15</sup> sa<sup>16</sup> yajñasyā 'rdham hy eṣa yajñasya  
vahatī 'ti. ardhā ha sma vāi purā brahmaṇe dakṣinā nuyantī  
'ti. ardhā itarebhyu ṛtvigbhīyah. 6. tasyāi 'sa g̃loko  
mayī 'dam manye bhūvanādi sarmam  
muyi lokā mayi dīgaç catasrah :  
mayī<sup>17</sup> 'dam manye nimisad yad ejati  
mayy āpu oṣadhaiyaç ca sarvā  
itī. 7. mayī 'dam manye bhūvanādi sarmam ity evaṁvidam hu  
vāve 'dām sarvam bhūvanam anvāyattam. 8. mayī lokā mayi  
dīgaç catasra ity evaṁvidi ha nāva lokā evaṁvidi dīgaç cata-  
srah. 9. mayī 'dam manye nimisad yad ejati mayy āpu oṣadhai-  
yaç ca sarvā ity evaṁvidi<sup>18</sup> ha vāve 'dām sarvam bhūvanam  
pratiṣṭhitam. 10. tasmād u hāi 'vaṁvidam eva brahmāṇḍam  
kurvīta. sa ha vāvā<sup>19</sup> brahmā ya evaṁ veda. 92.  
caturthe 'nuvāke tṛtīyaḥ khāṇḍaḥ.

III. 18. 1. atha vā atas stomabhāgānām evā 'numantrāḥ.  
2. tad dhāi 'tud eke stomabhāgāir<sup>1</sup> evā 'numantrayante. tat  
tathā na<sup>2</sup> kuryāt<sup>3</sup> 3. devena savitrā prasītāḥ prastotar deve-

the *udgitha* for me,' to the *udgātar*—now then to the *brahman* having done what, while he sat in silence, do they lead just as large sacrificial gifts as to the other priests?" 4. Let him say: "He, indeed, sharath in half of the sacrifice, for he carrieth half of the sacrifice." Indeed they formerly used to lead half of the sacrificial gifts to the *brahman*-priest, half to the other priests. 5. Of this there is the following *gloka*: "In me, I think, is this whole creation etc., in me the worlds, in me the four quarters; in me, I think, is that twinkling thing which stirs, in me the waters and all the herbs." 7. "In me, I think, is the whole creation etc.: for on one knowing thus this whole creation is dependent. 8. 'In me the worlds, in me the four quarters:' for in one knowing thus are the worlds, in one knowing thus the four quarters. 9. 'In me that twinkling thing which stirs, in me the waters and all the herbs:' for in one knowing thus this whole creation has its support. 10. And therefore one should make one knowing thus a *brahman*-priest. He indeed is a *brahman*-priest who knows thus.

III. 18. 1. Now from here [about] the after-verses of the *stomabhāgas*. 2. Now some recite the after-verses just with the *stomabhāgas*. One should not do that. 3. And some recite the

17. <sup>12</sup>-rer. <sup>13</sup>-āgh. <sup>14</sup> om. <sup>15</sup>yāi. <sup>16</sup>sa. <sup>17</sup>A. matihī. <sup>18</sup>-dām. <sup>19</sup>B. eva.

18. <sup>1</sup>stomā-. <sup>2</sup>nu. <sup>3</sup>kurvād.

*bhyo vācam iṣye'ty u hāi'ke 'numantrayante savitā vāi devā-nām prasavitā savitrā<sup>4</sup> prasūtā idam anumantrayāmaḥ iti vadantah. tad u tathā na<sup>5</sup> kuryāt. 4. bhūr bhuvas svar ity u hāi'ke 'numantrayanta eṣā vāi trayī<sup>6</sup> vidyā trayyā<sup>7</sup> 've<sup>8</sup> 'dām vidyayā<sup>9</sup> 'numantrayāmaḥ iti vadantah. tad u tathā no eva kuryāt. 5. om ity evā 'numantrayeta. 6. athāi'sa vasisthasyāi 'kastomabhāgānumantrah. tena hāi'tena vasisthaḥ prajātikāmo 'numantrayām cakre devena savitrā prasūtah prastotar<sup>17</sup> devebhyo vācam iṣya bhūr bhuvas svar om iti. tato vāi sa bahūḥ<sup>18</sup> prajayā pañubhiḥ prajāyata.<sup>19</sup> 7. sa eva tena vasisthasyāi 'kastomabhāgānumantrē<sup>20</sup> 'numantrayeta<sup>21</sup> bahur eva prajayā<sup>22</sup> pañubhiḥ prajāyate. iyam<sup>23</sup> tv eva sthitir om ity evā 'numantrayeta. 93.*

caturthe 'nuvāke caturthaḥ<sup>24</sup> khaṇḍaḥ.

III. 19. 1. athāi'sa vācā vajram udgṛhṇāti. yad<sup>2</sup> āha somah pavata iti vo 'pāvartadhvam iti vā vācāi'va tad vāco vajram vigṛhyate vācas satyenā 'timucyate. tasmād om ity evā 'numantrayeta. 2. devā vā anayā<sup>3</sup> trayyā [vidyayā] sarasayo "rdhvās

after-verses [with this]: "Impelled by god Savitar, O prastotar, send [thy] speech to the gods," saying: "Savitar, verily, is the impeller of the gods; we recite this after-verse impelled by Savitar." One should not do that either. 4. And some recite the after-verse [with] bhūs, bhuvas, svar, saying: "Verily, this is the threefold knowledge; we now recite this after-verse with the threefold knowledge." One should not do that either. 5. One should recite the after-verse [saying] only om. 6. Now this is Vasistha's only *stomabhāga*-after-verse. With this same Vasistha, desirous of offspring, recited the after-verses: "Impelled by god Savitar, O prastotar, send [thy] speech to the gods; bhūs, bhuvas, svar, om." Thereby he was greatly propagated through progeny [and] cattle. 7. Let him recite the after-verse with this one *stomabhāga*-after-verse of Vasistha; he is greatly propagated through progeny [and] cattle. But this is the rule: let him recite the after-verse with om only.

III. 19. 1. Now with speech he takes up a thunderbolt. In that he says either "Soma cleanses itself" or "Turn ye hither," thereby with speech that thunderbolt of speech is taken apart (?), by the truth of speech he is released. Therefore he should recite the after-verse [saying] om only. 2. Verily the gods

18. <sup>4</sup>rā. <sup>5</sup>A. ne, e cancelled in red. <sup>6</sup>-I. <sup>7</sup>trāiyye. <sup>8</sup>'va. <sup>9</sup>-yāyā.

<sup>10</sup>-hu. <sup>11</sup>jāyā. <sup>12</sup>prāj-. <sup>13</sup>tastom-. <sup>14</sup>-yete. <sup>15</sup>iya. <sup>16</sup>B. pañcamai.

<sup>17</sup>-stā.

19. <sup>1</sup>ya. <sup>2</sup>-ā.

*svargam lokam udakrāman. te manusyānām anvāgamād bibhyatas<sup>3</sup> trayam vedam apīlayan.* १. *tasya pīlayanta ekum evā 'kṣaram nū 'caknuvan pīlayitum om iti yad etat.* २. *eṣa u ha vāva sarasah. sarasā ha vā evāividās trayī vidyā bhavati.* ३. *sa yām ha vāi trayyā<sup>4</sup> vidyayā sarasayā jitīm jayati yām rddhim rdhnoti jayati tām jitīm rdhnoti tām rddhim ya evam veda.* ४. *etad dha vāi aksaram trayyāi vidyāyāi pratishthā<sup>5</sup> om iti vāi hotā pratishthita om ity adhvaryur om ity udgātā.* ५. *etad dha vāi aksaram nedānām trivistapam. etasmin vāi aksara<sup>6</sup> rtvijo yajamānam ādhāya svarge loke samudhanti. tasmād om ity evā 'numantrayeta.* ७४.

*caturthe 'nuvāke pañcamah khandah. caturtho 'nuvākas samāpiyah.*

III. 20. १. *guhā 'si devo 'sy<sup>7</sup> upāvā 'sy<sup>8</sup> upa tam vāyasva<sup>9</sup> yo 'smān dvesti yām ca vayam dvismah.* २. *mahiñā<sup>10</sup> 'si bahulā 'si br̥haty asi rohiny asy apannā 'si.* ३. *sambhūr devo 'si sam aham bhūyāsam. ābhūtir<sup>11</sup> asy ābhūyāsam. bhūtir asi bhūyāsam.* ४. *yās te prajā upadistā nā 'ham tava tāḥ paryemi. upa te tā*

with this threefold [knowledge] rich in sap ascended upwards to the heavenly world. They, being afraid lest men should come after [them], pressed the threefold knowledge (Veda). ३. Pressing it, they could not press one syllable of it; that was *om*. ४. Verily this is full of sap; full of sap becomes the threefold knowledge of one who knows thus. ५. Verily what victory one wins, what thrift one thrives with the threefold knowledge full of sap, he wins that victory, he thrives that thrift, who knows thus. ६. Verily this same syllable is the firm stand of the threefold knowledge. [Saying] *om* the *hotar* stands firm, [saying] *om* the *adhvaryu*, [saying] *om* the *udgātar*. ७. Verily this same syllable is the triple heaven (?) of the Vedas. The priests having placed the sacrificer in this syllable carry him up together into the heavenly world. Therefore he should recite the afterverse [saying] *om* only.

III. 20. १. "Thou art in secret, thou art a god, thou art on-blowing; blow on him who hates us and whom we hate. २. Thou art great, thou art abundant, thou art extended (*br̥hati*), thou art ruddy, thou art not fallen. ३. Thou art a god coming into existence; may I come into existence. Thou art existence; may I exist. Thou art becoming; may I become. ४. What offspring of thee is declared, that [offspring] of thee

19. <sup>1</sup>*vibh-*. <sup>4</sup>*trāiy-*. <sup>5</sup>*pratishthā*. <sup>6</sup>-e.  
20. <sup>1</sup>*devāsmi*. <sup>2</sup>*py*. <sup>3</sup>*vāyasvi*. <sup>4</sup>*mahikā*. <sup>5</sup>*ābhūritir*.

diçāmi. 5. nāma me ḡarīram me pratiṣṭhā me. tan me tvayi tan me mo 'pahṛthā iti 'mām pṛthivīm avocat. 6. tam iyam āgatam pṛthivī pratinandaty ayam te bhagavo lokah saha<sup>8</sup> nāv ayam loka iti. 7. yad vāva me tvayi 'ty āha tad vāva me punar dehī 'ti. 8. kiṁ nu te mayī 'ti. nāmu<sup>9</sup> me ḡarīram me pratiṣṭhā me. tan me tvayi tan me punar dehī 'ti. tad asmā<sup>10</sup> iyam pṛthivī punar dadūti. 9. tām āha pra mār̄ahe 'ti. kiṁ abhī 'ti. agnim iti. tam agnim abhipravahuti.<sup>11</sup> 10. so 'gnim āhā 'bhijid asy<sup>12</sup> abhijayyāsam.<sup>13</sup> lokajid asi lokam juyyāsam. attir asy annam adyāsam. annādo bhavati yas tvāi 'vām veda. 11. sambhūr devo 'si sam aham bhuyāsam. ābhūtir usy ābhuyāsam. bhūtir asi bhuyāsam. 12. yās te prajā upadistā nā 'ham tava tāḥ paryemi. upa te tā diçāmi. 13. tapo me tejo me 'nnaṁ me vān me. tan me tvayi. tan me mo 'pahṛthā<sup>14</sup> ity agnim avocat. 14. tam tathāi 'vā "gatam agnih pratinandaty ayam te bhagavo lokas saha nāv ayam loka iti. 15. yad vāva me tvayi 'ty āha tad vāva me punar dehī 'ti. 16. kiṁ nu te mayī 'ti. tapo me tejo mē 'nnaṁ me vān me. tan me tvayi. tan me punar dehī 'ti. [tad] asmā<sup>15</sup> agnir punar dadūti. 17. tam āha pra mār̄ahe 'ti. 95.

pañcāme 'nuvīke prathamaḥ khaṇḍaḥ.

I do not comprehend (?). That [offspring] of thee I declare.  
 5. My name, my body, my foundation: that of me is in thee.  
 Do not take that of me unto thee," thus he said to this earth.  
 6. Him having come this earth joyfully receives [saying]: "Thine,  
 O reverend sir, is this world. This world is ours in common."  
 7. "Verily what of me is in thee," he says, "give that back to  
 me." 8. "What now of thee is there in me?" "My name, my  
 body, my foundation. That of me is in thee; give that back to  
 me." That this earth gives back to him. 9. He says to her:  
 "Carry me forth." "To what?" "To Agni." She carries him  
 forth to Agni. 10. He says to Agni: "Victorious art thou, may  
 I be victorious; world-conquering art thou, may I conquer the  
 world; eating art thou, may I eat food; food-eating becomes he  
 who knoweth thee thus. 11. = 3. 12. = 4. 13. "My penance, my  
 splendor, my food, my speech, that of me is in thee. That of me  
 do not take unto thee," he says to Agni. 14. Him having come  
 thus Agni joyfully receives [saying]: "Thine, O reverend sir, is  
 this world. This world is ours in common." 15. = 7. 16. "What  
 now of thee is there in me?" "My penance, my splendor, my  
 food, my speech. That of me is in thee; give that back to me."  
 That Agni gives back to him. 17. He says to him: "Carry me  
 forth."

20. <sup>8</sup>sa. <sup>9</sup>B. madhī. <sup>10</sup>A. ma. <sup>11</sup>B. -hanti. <sup>12</sup>B. repeats abhi-  
 jid asy. <sup>13</sup>jaryy-. <sup>14</sup>-thāy. <sup>15</sup>taṁśā. <sup>16</sup>asmāy.

III. 21. 1. *kim abhī 'ti. vāyum iti. tam vāyum abhipravahati.*  
 2. *sa vāyum āha yat purastād vāsi 'ndro rājā bhūto vāsi. yad dakṣinato vāsi* <sup>3</sup>*"cāno bhūto vāsi. yat paṭṭād vāsi varuno rājā bhūto vāsi. yad uttarato vāsi somo rājā bhūto vāsi. yad upari-*  
*stād avavāsi prajāpatir bhūto 'vavāsi.'* 3. *vrātyo<sup>2</sup> 'sy ekavrātyo*  
*'navasr̄sto<sup>3</sup> devānām bilam apyadhāh.<sup>4</sup>* 4. *tava prajās tavāu*  
*'sudhayas tavā' "po vicalitam anuvicalanti.* 5. *sambhūr devo<sup>5</sup> 'si*  
*sam aham bhūyāsam. abhūtir asy abhūyāsam. bhūtir usi bhū-*  
*yāsam.* 6. *yās te prajā upadisṭū nā 'han tava tāḥ paryemi.*  
*upa te tā dīgūni.* 7. *prāṇāpānāu<sup>6</sup> me grutam me. tan me trayi.*  
*tan me mo 'pahṛthū iti vāyum avocat.* 8. *tam tathāi 'vā "gataṁ*  
*vāyuḥ pratinandaty ayaṁ te bhagavo lokah. saha nāv ayam*  
*loka iti.* 9. *yad vāva me trayī 'ty āha tad vāva me punar dehī*  
*'ti.* 10. *kim nu te mayī 'ti. prāṇāpānāu me grutam me. tan me*  
*trayi. tan me punar dehī 'ti. tad asmāi vāyuḥ punar dadāti.*  
 11. *tam āha pra mā vahē 'ti. kim abhī 'ti. antarikṣalokam iti.*  
*tam antarikṣalokam abhipravahati.* 12. *tam tathāi 'vā "gataṁ*  
*antarikṣalokah pratinandaty ayaṁ te bhagavo lokah. saha nāv*  
*ayam loka iti.* 13. *yad vāva me trayī 'ty āha tad vāva me*

III. 21. 1. “To what?” “To Vāyu.” He carries him forth to Vāyu. 2. He says to Vāyu: “In that thou blowest from the front, thou blowest as king Indra. In that thou blowest from the right, thou blowest as the Lord. In that thou blowest from behind, thou blowest as king Varuṇa. In that thou blowest from the left, thou blowest as king Soma. In that thou blowest down from above, thou blowest down as Prajāpati. 3. Thou art the Vrātya, the only Vrātya, not released of the gods (?). Thou hast closed the opening. 4. The progeny, the herbs, the waters follow after thy departing. 5. = 20. 6. = 20. 4. 7. My breath and exhalation, my learning, that of me is in thee. That of me do not take unto thyself,” he said to Vāyu. 8. Him having come thus Vāyu joyfully receives [saying]: “Thine is this world, reverend sir. This world is ours in common.” 9. = 20. 7. 10. “What now of thee is there in me?” “My breath and exhalation, my learning. That of me is in thee. Give that back to me.” That Vāyu gives back to him. 11. He says to him: “Carry me forth.” “To what?” “To the world of the atmosphere.” He carries him to the world of the atmosphere. 12. Him having come thus the world of the atmosphere joyfully receives [saying]: “Thine is this world, reverend sir. This world belongs to both of us in common.” 13. = 20. 7. 14. “What now of thee is there in me?”

21. <sup>1</sup>A. 'pa-. <sup>2</sup>A. pr-. <sup>3</sup>-sraśto. <sup>4</sup>(a)vadhiḥ. <sup>5</sup>samrbhūr. <sup>6</sup>A. prā-

vayī.

punar dehī 'ti. 14. kim nu te mayī 'ti. ayam ma ākāśah. sa me tvāyi. tan me punar dehī 'ti. tam asmā ākāśam antarikṣalokah punar dadāti. 15. tam āha pra mā vahē 'ti. 96.

pañcame 'nuvāke dvitiyāḥ khaṇḍah.

III. 22. 1. kim abhī 'ti. diṣṭa iti. tam<sup>1</sup> diṣṭo 'bhipravahati. 2. tam tathāi 'vā "gatam diṣṭah pratinandanty<sup>2</sup> ayam te bhagavo lokah. saha no 'yam loka iti. 3. yad vāva me yuṣmāsv ity āha tad vāva me punar datte 'ti. 4. kim nu te 'smāsv iti. ṣrotram iti. tad asmāi ṣrotram diṣṭah punar dadati. 5. tū āha pra mā vahate 'ti. kim abhī 'ti. ahorātrayor lokam iti. tam ahorātrayor lokam abhipravahanti. 6. tam tathāi 'vā "gatam ahorātre pratinandato 'yam te bhagavo lokah. saha no 'yam loka iti. 7. yad vāva me yuvayor ity āha tad vāva me punar dattam iti. 8. kim nu ta āvayor iti. akṣitir iti. tām asmā akṣitim ahorātre punar dattah. 9. te āha pra mā vahatam iti. 97.

pañcame 'nuvāke trtiyāḥ khaṇḍah.

III. 23. 1. kim abhī 'ti. ardhamāsān iti. tam ardhamāsān abhipravahataḥ. 2. tam<sup>1</sup> tathāi 'vā "gatam ardhamāsāḥ prati-nandanty<sup>2</sup> ayam te bhagavo lokah. saha no 'yam loka iti.

"This space of mine. That of me is in thee. Give that back to me." That space the world of the atmosphere gives back to him. 16. He says to it: "Carry me forth."

III. 22. 1. "To what?" "To the quarters." It carries him forth to the quarters. 2. Him having come thus the quarters joyfully receive [saying]: "Thine is this world, reverend sir. This world is ours in common." 3. = 20. 7.\* 4. "What now of thee is there in us?" "Hearing." That hearing the quarters give back to him. 5. He says to them: "Carry me forth." "To what?" "To the world of day and night." They carry him to the world of day and night. 6. Him having come thus day and night joyfully receive [saying]: "Thine is this world, reverend sir. This world is ours in common." 7. = 22. 3. 8. "What now of thee is there in us two?" "Imperishableness." That imperishableness day and night give back to him. 9. He says to them: "Carry me forth."

III. 23. 1. "To what?" "To the half-months." They carry him forth to the half-months. 2. Him having come thus the half-months joyfully receive [saying]: "Thine is this world,

22. <sup>1</sup>-d. <sup>2</sup>-dati. 23. <sup>1</sup>A. om. <sup>2</sup>-dati.

\* Reading "you" for "thee."

3. *yad vāva me yuṣmāsv ity āha tad vāva me punar datte 'ti.*  
 4. *kim nu te 'smāsv iti. imāni kṣudrāṇi parvāṇi. tāni me yuṣmāsu. tāni me pratisāṁdhatte 'ti. tāny asyā 'rdhamūsāḥ punah pratisāṁdadhati.*<sup>3</sup> 5. *tān āha pra mā vahate 'ti. kim abhī 'ti. māsān iti. tam māsān abhipravahanti.* 6. *taṁ tathāi 'vā "gatam māsāḥ pratinandanty<sup>2</sup> ayam te bhagavo lokāḥ. saha no 'yam loka iti.* 7. *yad vāva me yuṣmāsv ity āha tad vāva me punar datte 'ti.* 8. *kim nu te 'smāsv iti. imāni sthūlāni parvāṇi. tāni me yuṣmāsu. tāni me pratisāṁdhatte 'ti. tāny asya māsāḥ punah pratisāṁdadhati.* 9. *tān āha pra mā vahate 'ti.* 88.

pañcame 'nuvāke caturthaḥ khaṇḍaḥ.

III. 24. 1. *kim abhī 'ti. rtūn iti. tam rtūn abhipravahanti.*  
 2. *taṁ tathāi 'vā "gatam rtavaḥ pratinandanty ayam te bhagavo lokāḥ. saha no 'yam loka iti.* 3. *yad vāva me yuṣmāsv ity āha tad vāva me punar datte 'ti.* 4. *kim nu te 'smāsv iti. imāni jyāyāḥsi parvāṇi. tāni me yuṣmāsu tāni me pratisāṁdhatte 'ti. tāny asyā rtavaḥ punah pratisāṁdadhati.* 5. *tān āha pra mā vahate 'ti. kim abhī 'ti. saṁvatsaram iti. tam saṁvatsaram abhipravahanti.* 6. *taṁ tathāi 'vā "gatam saṁvatsara-*

reverend sir. This world is ours in common." 3. = 22. 3.  
 4. "What now of thee is there in us?" "These petty joints. These of me are in you. These of me put together in their respective places." These [joints] of his the half-months put respectively together. 5. He says to them: "Carry me forth." "To what?" "To the months." They carry him forth to the months. 6. Him having come thus the months joyfully receive [saying]: "Thine is this world, reverend sir. This world is ours in common." 7. = 22. 3. 8. "What now of thee is there in us?" "These gross joints. These of me are in you. These of me put together respectively." These [joints] of his the months put respectively together. 9. He says to them: "Carry me forth."

III. 24. 1. "To what?" "To the seasons." They carry him forth to the seasons. 2. Him having come thus the seasons joyfully receive [saying]: "Thine is this world, reverend sir. This world is ours in common." 3. = 22. 3. 4. "What now of thee is there in us?" "These chief joints. These of me are in you. These of me put respectively together." These [joints] of his the seasons respectively put together. 5. He says to them: "Carry me forth." "To what?" "To the year." They carry him forth to the year. 6. Him having come thus the year

28. <sup>2</sup> A. -dhāti. corrected in red. 24. <sup>1</sup> A. tāi.

raḥ pratinandaty ayam te bhagavo lokah. saha nāv ayam loka iti. 7. yad vāva me twayi<sup>2</sup> 'ty āha tad vāva me punar dehī 'ti. 8. kiṁ nu te mayī 'ti. ayam ma ātmā. sa me twayi tan me punar dehī 'ti. tam asmā ātmānam saṁvatsarāḥ punar dadāti. 9. tam āha pra mā vahē<sup>3</sup> 'ti. 99.

pañcame 'nuvāke pañcamah khaṇḍah.

III. 25. 1. kim abhī 'ti. divyān gandharvān iti. tam<sup>1</sup> divyān gandharvān abhipravahati. 2. tān tathāi 'vā "gatam divyā gandharvāḥ pratinandanty ayam te bhagavo lokah. saha no 'yam loka iti. 3. yad vāva me yuṣmāsu ity āha tad vāva me punar datte 'ti. 4. kiṁ nu te 'smāsv iti. gandho<sup>2</sup> me modo me pramodo me. tan me yuṣmāsu. tan me punar datte 'ti. tad asmā divyā gandharvāḥ punar dadati. 5. tān āha pra mā vahate 'ti. kim abhī 'ti. apsarasa iti. tam apsaraso 'bhipravahanti. 6. tam tathāi 'vā "gatam apsarasaḥ pratinandanty ayam te bhagavo lokah. saha no 'yam loka iti. 7. yad<sup>3</sup> vāva me yuṣmāsu ity āha tad vāva me punar datte 'ti. 8. kiṁ nu te 'smāsv iti. haso me krīlā me mithunam me. tan me yuṣmāsu. tan me punar datte 'ti. tad asmā apsarasaḥ punar dadati. 9. tān āha pra mā vahate 'ti. 100.

pañcame 'nuvāke saṣṭhaḥ khaṇḍah.

joyfully receives [saying]: “Thine is this world, reverend sir. This world is ours in common.” 7. = 20. 7. 8. “What now of thee is there in me?” “This self of mine. That of me is in thee. Give that back to me.” That self the year gives back to him. 9. He says to it: “Carry me forth.”

III. 25. 1. “To what?” “To the heavenly Gandharvas.” It carries him to the heavenly Gandharvas. 2. Him having come thus the heavenly Gandharvas joyfully receive [saying]: “Thine is this world, reverend sir. This world is ours in common.” 3. = 22. 3. 4. “What now of thee is there in us?” “My fragrance, my joy, my delight. That of me is in you. Give that back to me.” That the heavenly Gandharvas give back to him. 5. He says to them: “Carry me forth.” “To what?” “To the Apsarases.” They carry him forth to the Apsarases. 6. Him having come thus the Apsarases joyfully receive [saying]: “Thine is this world, reverend sir. This world is ours in common.” 7. = 22. 3. 8. “What now of thee is there in us?” “My laughter, my play, my sexual pleasure. That of me is in you. Give that back to me.” That the Apsarases give back to him. 9. He says to them: “Carry me forth.”

24. <sup>2</sup>B. tvadhī. <sup>3</sup>vahate. 25. <sup>1</sup>A. ta. <sup>2</sup>B. gaṇḍharvo. <sup>3</sup>B. yuyad.

III. 26. 1. *kim abhī 'ti. divam iti. tam divam abhipravahanti*  
 2. *tam tathāi 'vā "gataṁ dyāuh̄ pratinandaty ayam te bhagavo*  
*lokah. saha nāv ayam loka iti.* 3. *yad vāva me tvayi 'ty āha*  
*tad vāva me punar dehī 'ti.* 4. *kim nu te mayī 'ti. trptir iti.*  
*sakṛt trptē 'va hy eṣā. tam asmāi trptim̄ dyāuh̄ punar dadāti.*  
 5. *tam āha pra mā vahē 'ti. kim abhī 'ti. devān iti. tam devān*  
*abhipravahati.* 6. *tam tathāi 'vā "gataṁ devāh̄ pratinandanty*  
*ayam te bhagavo lokah. saha no 'yam loka iti.* 7. *yad vāna me*  
*yuṣmāsv ity āha tad vāva me punar datte 'ti.* 8. *kim nu te*  
*'smāsv iti. amṛtam iti. tad asmā amṛtam devāh̄ punar dadati.*<sup>2</sup>  
 9. *tān āha pra mā vahate 'ti.* 101.

*pañcame 'nuvāke saptamaḥ khaṇḍaḥ.*

III. 27. 1. *kim abhī 'ti. ādityam iti. tam ādityam abhiprava-*  
*hanti.* 2. *sa ādityam āha vibhūh̄ purastāt sampat<sup>1</sup> paçcāt.*  
*samyañ<sup>2</sup> tvam asi. samīco manusyān aroñ<sup>3</sup> ruṣatas ta ṛṣih̄*  
*pāpmānam hanti. apuhatapāpmā bhavati yas tvāi<sup>4</sup> 'vam<sup>5</sup> veda.*  
 3. *sambhūr<sup>6</sup> devo 'si sam aham bhūyāsam. abhūtir asy abhūyā-*  
*sum. bhūtir<sup>7</sup> asi bhūyāsam.* 4. *yās te praṭā upadiṣṭā nā 'haṁ*  
*tava tāḥ paryemi. upa te tā diçāmi.* 5. *ojo me balam me cakṣur*  
*me. tan me tvayi tan me mo 'pahrthā ity ādityam avocat.*

III. 26. 1. “To what?” “To the sky.” They carry him forth to the sky. 2. Him having come thus the sky joyfully receives [saying]: “Thine is this world, reverend sir. This world is ours in common.” 3. = 20. 7. 4. “What now of thee is there in me?” “Satisfaction.” For that is satisfied once for all, as it were. That satisfaction the sky gives back to him. 5. He says to it: “Carry me forth.” “To what.” “To the gods.” It carries him forth to the gods. 6. Him having come thus the gods joyfully receive [saying]: “Thine is this world, reverend sir. This world is ours in common.” 7. = 22. 3. 8. “What now of thee is there in us?” “Immortality.” That immortality the gods give back to him. 9. He says to them: “Carry me forth.”

III. 27. 1. “To what?” “To the sun.” They carry him forth to the sun.” 2. He says to the sun: “Extensive art thou in the east, success (?) in the west. Thou art collective. Thou hast been angry with collective men; of thee that art angry the sage (ṛṣi) slays the evil. He hath his evil smitten away who knoweth thee thus.” 3.=20. 8. 4.=20. 4. 5. “My power, my strength, my sight: that of me is in thee. Do not take that of me unto thee,”

26. <sup>1</sup>dyāu. <sup>2</sup>-dāti.

27. <sup>3</sup>A.-vat. <sup>4</sup>samyañ<sup>2</sup>hañ. <sup>5</sup>A. arotiṣi, the ti cancelled in red. <sup>6</sup>tv.  
<sup>7</sup>evām. <sup>8</sup>B. -bhūtir. <sup>9</sup>bhṛtir.

6. tam tathāi 'vā "gatam" ādityah pratinandaty ayam te bhagavo lokah. saha nāv ayam loka iti. 7. yad vāva me tvayi 'ty āha tad vāva me punar dehī 'ti. 8. kim nu te mayī 'ti. ojo me<sup>9</sup> balam me cakṣur me. tan me tvayi.<sup>10</sup> tan me punar dehī 'ti. tad asmā ādityah punar dadāti. 9. tam āha pra mā vahē 'ti. kim abhī 'ti. candramasam<sup>11</sup> iti. tam candramasam abhipravahati. 10. sa candramasam āha satyasya panthā na tvā<sup>12</sup> jahāti.<sup>13</sup> amṛtasya<sup>14</sup> panthā na tvā jahāti. 11. navo-navo bhavasi jāyamāno bharo nāma brāhmaṇa upāsse. tasmāt te satyā ubhaye devamānuṣyā annādyum bharanti. annādo bhavati yas tvā<sup>15</sup> 'vam<sup>16</sup> veda. 12. sambhūr devo 'si sam aham bhūyāsam. ābhūtir asy ābhūyāsam. bhūtir asi bhūyāsam. 13. yās te prajā upadiṣṭā nā 'ham tava tāḥ paryemi. upā te tā diçāmi. 14. mano me reto me prajā me punassambhūtir<sup>17</sup> me<sup>18</sup> tan me tvayi tan me mo 'pa-hṛthā iti candramasam avocat. 15. tam tathāi 'vā "gatam" candramāḥ pratinandaty ayam te bhagavo lokah. saha nāv ayam loka iti. 16. yad vāva me tvayi 'ty āha tad vāva me punar dehī 'ti. 17. kim nu te mayī 'ti. mano<sup>19</sup> me reto me prajā me punas-sambhūtir me.<sup>20</sup> tan me tvayi. tan me punar dehī 'ti. tad asmāi candramāḥ punar dadāti. 18. tam āha pra mā vahē 'ti. 102.

pañcame 'nuvāke 'śṭamalī khaṇḍah.

thus he said to the sun. 6. Him having come thus the sun joyfully receives [saying]: "Thine is this world, reverend sir. This world is ours in common." 7. = 20. 7. 8. "What now of thee is there in me?" "My power, my strength, my sight: that of me is in thee. Give that back to me." That the sun gives back to him. 9. He says to it: "Carry me forth." "To what?" "To the moon." It carries him to the moon. 10. He says to the moon: "The path of truth forsaketh thee not; the path of immortality forsaketh thee not. 11. Anew and anew thou becomest, being born. Burden by name, a Brāhmaṇa, thou dost worship. Therefore the true, both gods and men, bring food for thee. Food-eating becometh he who knoweth thee thus." 12. = 20. 3. 13. = 20. 4. 14. "My mind, my seed, my offspring, my second birth: that of me is in thee. Do not take that of me unto thee," thus he said to the moon. 15. Him having come thus the moon joyfully receives [saying]: "Thine is this world, reverend sir. This world is ours in common." 16. = 20. 7. 17. "What now of thee is there in me?" "My mind, my seed, my offspring, my second birth: that of me is in thee. Give that back to me." That the moon gives back to him. 18. He says to it: "Carry me forth."

27. <sup>8</sup>"gatā. <sup>9</sup>A. om. <sup>10</sup>A. tvayi; B. tvyīti. <sup>11</sup>ñcan-. <sup>12</sup>A. vā. <sup>13</sup>B. -asa. <sup>14</sup>A. om. amṛtasya pañdhā (so reads B!) . . . . . devo 'si sam aham. <sup>15</sup>-ti. <sup>16</sup>me. ma. <sup>17</sup>B. kim nu.

III. 28. 1. *kim abhī 'ti. brahmaṇo' lokam iti. tam ādityam abhipravahati.* 2. *sa ādityam āha pra mā vahē 'ti. kim abhī 'ti. brahmaṇo<sup>2</sup> lokam iti. tām candramasam abhiprāvahati.*<sup>3</sup> *sa evam etc devate anusāñcariati.*<sup>4</sup> 3. *eso 'nto 'tah parah pravāho nā 'sti.*<sup>5</sup> *yān u kāñç cā 'tah prāco lokān abhyavādiṣṭa<sup>6</sup> te* *sarva āptū bhavanti te jitās tesv asya sarveṣu kāmacāro bhavati ya evam veda.* 4. *sa yadi kāmayeta punar iha "jāyeye 'ti yasmin kule 'bhidhyāyed yadi brāhmaṇakule yadi rājakuļe tasminn ajāyate. sa etam eva lokam punah prajānann abhyārohann eti.* 5. *tad u ho 'vāca cātyāyanir bahuvyāhito vā ayam bahuço lokah. etasya vāi kāmāya nu<sup>7</sup> brūvate<sup>10</sup> [vā] grāmyanti<sup>11</sup> vā ka etat prāsyā punar ihe "yād atrāi 'va syād iti.* 103.

*pañcamē 'nuvāke navamañ khañḍaḥ. pañcamo 'nuvākas samāptaiḥ.*

III. 29. 1. *uccāiggravāḥ ha kāupayeyah<sup>8</sup> kāuravyo rājā "sa. tasya ha keçī<sup>9</sup> dārbhyah pāñcālo rājā svasriya<sup>10</sup> āsa. tāu<sup>11</sup> hā 'nyonyasya priyāv āsatuh.* 2. *sa ho 'ccāiggravāḥ<sup>12</sup> kāupayeyo<sup>13</sup> smūl lokāt preyāya. tasmin ha prete keçī<sup>9</sup> dārbhyo 'ranye mrga-*

III. 28. 1. “To what?” “To the world of *brahman*.” It carries him forth to the sun. 2. He says to the sun : “Carry me forth.” “To what?” “To the world of *brahman*.” It carries him forth to the moon. He thus wanders to and fro between these divinities. 3. This is the end. There is no carrying forth beyond this [limit]. And all the worlds beyond this [limit] of which we have spoken, they are all obtained, they are conquered, in all of them there is unrestricted movement for him who knows thus. 4. If he should wish: “May I be born here again,” on whatever family he might fix his thoughts, be it a Brāhmaṇ-family, be it a royal family, into that he is born. He keeps on ascending to this world again fore-knowing. 5. And Cātyāyani said : “Ofttimes, indeed, this world here is very ill. Now for the sake of it they talk to each other or toil [saying]: ‘Who having thrown that away would come here again? he would be only there.’”

III. 29. 1. Uccāiggravas Kāupayeya was a king of the Kurus. Now Keçin Dārbhya, king of the Pañcālas, was his sister's son. And they were dear to each other. 2. This Uccāiggravas Kāupayeya departed from this world. When he had departed, Keçin

28. <sup>1</sup>B. *prathamo.* <sup>2</sup>B. *brāh-*. <sup>3</sup>A. -anti, n cancelled in red. <sup>4</sup>insert here *eso tyam abhipravahati. pra mā vahē 'ti. kim abhī 'ti. brahmaṇo lokam iti* . . . . . *devate anusāñcariati.* <sup>5</sup>B. *'smi.* <sup>6</sup>altered, red, to -diṣṭha. <sup>7</sup>tesu. <sup>8</sup>insert vā. <sup>10</sup>brūvate. <sup>11</sup>B. inserts cā.

29. <sup>1</sup>āigr-. <sup>2</sup>kāuva-. <sup>3</sup>B. keçī; A. keçça. <sup>4</sup>A. *svastrī-*. <sup>5</sup>A. inserts gā, cancelled in red.

yāṁ cacārū 'priyāṁ vininiśamāṇah. ३. sa ha tathāi 'va palya-  
yamāno mrgān prasarann<sup>१</sup> antareṇāi 'vo 'ccāīggravasam<sup>२</sup> kāu-  
payeyam adhījagāma. ४. tam ho 'vāca dṛpyāmī svīḍj jñāmī  
'ti. na dṛpyasī 'ti ho 'vāca jñāsi. sa<sup>३</sup> evā 'smi yam mā manyasa  
iti. ५. atha yad bhagava āhur iti ho 'vāca ya āvir bhavaty  
anye 'sya lokam upayantī 'ty atha katham aṣako ma āvir bhavi-  
tum iti. ६. om iti ho 'vāca yadā vāi tasya lokasya goptūram  
avide 'tas<sup>४</sup> ta āvir abhūvam apriyām oā<sup>५</sup> 'sya vinesyāmy anu-  
cāi 'nam cāsīsyāmī 'ti. ७. tathā bhagava iti ho<sup>६</sup> 'vāca. tam vāi  
nu tvā pariṣvajā iti. tam ha sma pariṣvajamāno yathā dhū-  
mām vā 'pi 'yād vāyum vā<sup>७</sup> "kāṣām vā 'gnyarcim vā 'po vāi  
'vām ha smāi 'nam vyeti. na ha smāi 'nam pariṣvāṅgāyo 'pala-  
bhate. 104.

saṣṭhe 'nūvāke prathamah khaṇḍah.

III. 30. १. sa ho 'vāca<sup>१</sup> yad vāi te purā rūpam āśit tat te  
rūpam. na<sup>२</sup> tu tvā pariṣvāṅgāyo<sup>३</sup> 'palabha<sup>४</sup> iti. २. om iti ho  
'vāca brāhmaṇo vāi me sāma vidvān sāmno 'dagāyat. sa me  
'garīrena sāmnā rārāṇy<sup>५</sup> adhūnot. tad yasya vāi kila sāma

Dārbhya went hunting in the woods, wishing to remove his sadness. ३. While he was thus roaming about, chasing deer, he perceived just between [himself and the game] Uccāīggravas Kāupayeya. ४. He said to him: “Am I really crazy, [or] do I know?” “Thou art not crazy,” he (U.) said, “thou knowest. I am he whom thou thinkest me to be.” ५. “Now since they say, reverend sir,” he (K.) said, “if one becometh manifest, others go to his world, how then hast thou been able to become manifest unto me?” ६. “Yes,” he (U.) said; “when I have found the keeper of that world, thereupon I have become manifest unto thee [thinking]: ‘I will remove his sadness and I will teach him.’” ७. “Even so, reverend sir,” he (K.) said; “verily now let me embrace thee.” When he [tried to] embrace him, as if one were to approach smoke, or wind, or space, or the gleam of fire, or water, even thus he escaped him. He [could] not take hold of him for an embrace.

III. 30. १. He (K.) said: “Verily, what appearance thou hadst formerly, that appearance thou hast [even now]; yet I [can] not take hold of thee for an embrace.” २. “Yes,” he (U.) said; “a Brāhmaṇ who knew the sāman sang the udgūha for me with the sāman. By means of the bodiless sāman he shook off my bodies.

29. <sup>१</sup>prassar-. <sup>२</sup>A. 'ccaigr-; B. 'ccāīgr-. <sup>३</sup>ya. <sup>४</sup>ata. <sup>५</sup>B. vā. <sup>६</sup>he.  
<sup>७</sup>vā.

30. <sup>१</sup>A. 'pa. <sup>२</sup>ne. <sup>३</sup>-goyo. <sup>४</sup>'palabhave, e cancelled in red. <sup>५</sup>-rārāṇy.

vidvān sāmno 'dgāyati devatānām eva salokatām gamayati 'ti. 3. patañgah prājāpatya iti ho 'vāca prajāpateḥ priyah putra āsa.<sup>30</sup> sa tasmā etat sāmā 'bravīt. tena sa ṛṣipām udagāyat. ta eta<sup>1</sup> ṛṣayo dhūtaçarirā iti. 4. eteno eva sāmne 'ti ho 'vāca prajāpatir devānām udagāyat. ta eta upari devā dhūtaçarirā iti. 5. tasmin hāi 'nam anuçagāsa. tam hā 'nuçisyo 'vāca yas smāi 'vāi<sup>31</sup> tat sāma vidyāt sa smāi 'va ta udgāyatv iti. 6. sa hā 'nuçisṭa<sup>32</sup> ājagāma. sa ha sma kurupañcālānām<sup>33</sup> brāhmaṇān upapṛçhamānaç carati. 105.

sasṭhe 'nuvāke dvitīyaḥ khaṇḍaḥ.

III. 31. 1. vyūdhacchandasū vāi dvādaçūhena yaksyumāno<sup>1</sup> 'smi. su yo<sup>2</sup> vas<sup>3</sup> tat sāma veda<sup>4</sup> yad ahām veda sa eva ma udgāsyati. mīmāñsadhvam iti. 2. tasmāi ha mīmāñsamānānām ekaç cana [na] sampraty abhidadhāti. 3. sa ha tathāi 'va palyaya-mānaç ḡmaçānē<sup>5</sup> vā<sup>6</sup> vane<sup>7</sup> vā<sup>8</sup> "vṛtiçayānam upādhāvayāñ cakāra. tam ha cāyamānaḥ<sup>9</sup> prajahā. 4. tam ho 'vāca ko 'sī 'ti. brāhmaṇo 'smi prātr̄do bhālla iti. 5. sa kiṁ vetthe 'ti. sāme 'ti. 6. om iti ho 'vāca. vyūdhacchandasū vāi dvādaçāhena

Verily, whose *udgītha* one who knoweth the *sāman* singeth with the *sāman*, him he causeth to go to the same world with the divinities." 1. "Patañga Prājāpatya," he said, "was a dear son of Prajāpati. To him he told this *sāman*. With it he sang the *udgītha* of (for) the sages (*rishi*). [Thus] these same sages have shaken off their bodies. 4. And with this *sāman*," he said, "Prajāpati sang the *udgītha* of (for) the gods. [Thus] these same gods above have shaken off their bodies." 5. In this he (U.) instructed him (K.). Having instructed him, he said : "Whoever shall know this *sāman*, let only him sing the *udgītha* for thee." 6. He, being instructed, returned. He went about asking questions of the Brāhmans of the Kurus and Pañcālas.

III. 31. 1. [He said:] "I am going to sacrifice with a twelve-day sacrifice having its metres transposed. Who of you knoweth that *sāman* which I know, he alone shall sing the *udgītha* for me. Ponder!" 2. Of them pondering not one answered him precisely. 3. He wandering about in the same way, drove up unto one lying covered in a cemetery or a grove. Fearing him he (P.) started away. 4. He (K.) said to him : "Who art thou?" "I am a Brāhmaṇ, Prātr̄da Bhālla." 5. "As such what dost thou know?" "The *sāman*." 6. "Very well," he (K.) said; "I am going to

30. <sup>6</sup>a. <sup>1</sup>-tam. <sup>8</sup>ve. <sup>9</sup>-śfā. <sup>10</sup>B. -pāñe-.

31. <sup>1</sup>-kṣam-. <sup>3</sup>yadi. <sup>3</sup>tvam. <sup>4</sup>vettha. <sup>5</sup>cmācrūnām. <sup>6</sup>A. vāva; B. sādha. <sup>7</sup>na. <sup>8</sup>A. uva; B. upa. <sup>9</sup>A. cchāyāna; B. jāyāna.

yakṣyamāno<sup>10</sup> 'smi. sa yadi tvaṁ tat sāma veṭha yad ahāṁ  
veda<sup>11</sup> tvam eva ma udgāsyasi.<sup>12</sup> mīmāṁsaśe 'ti. 7. tasmāi ha  
mīmāṁsamānas tad evo<sup>13</sup> sampraty abhidadhāu. 8. taṁ ho 'vācū<sup>14</sup>  
'yam ma udgāsyati 'ti.<sup>15</sup> 9. tasmāi ha kurupañcālānām<sup>16</sup> brāhmaṇā  
asūyanta<sup>17</sup> āhur esu hā vā ayam kulyeṣu<sup>18</sup> satsū 'dgāsyati.<sup>19</sup>  
kasmā ayam alam<sup>20</sup> iti. 10. alam nūvī<sup>21</sup> mahyam iti ha smā  
"ha. sāi 'vā 'lam masyū 'lam matyāi 'tasya hā 'lam<sup>22</sup> evo<sup>23</sup>  
'yagāu. tasmād ālāmyālājodgāte 'ty ākhyāpayanti. 106.

sāṣṭhe 'nuvāke tṛtīyāḥ khaṇḍaḥ.

III. 32. 1. tad dha sātyakīrtā āhur yāṁ vayam devatām upāś-  
maha ekam eva vayam tasyāi devatāyāi rūpam gavy ādiçāma  
ekam vāhana ekam hastiny ekam puruṣa ekam sarveṣu bhūteṣu.  
tasyā eve 'dam devatāyāi sarvam rūpam iti. 2. tad etad ekam  
eva rūpam prāna eva. yāvad dhy eva prānena prāniti tāvad  
rūpam bhavati tad<sup>1</sup> rūpam bhavati. 3. tad atha yadā prāṇa  
utkrāmati dārv eve<sup>2</sup> 'va bhūto<sup>3</sup> 'narthyāḥ<sup>4</sup> pariṣisyate na kiṁ  
cana rūpam. 4. tasyā 'ntarātmā tapaḥ. tasmāt tapyamānasyo<sup>5</sup>  
'matarah prāṇo bhavati. 5. tapaso 'ntarātmā 'gnih. sa niruk-

sacrifice with a twelve-day sacrifice having its metres transposed.  
If thou knowest that sāman which I know, thou shalt sing the  
udgītha for me. Ponder." 7. He, pondering, answered him that  
precisely. 8. He (K.) said to him : "This one here shall sing the  
udgītha for me." 9. Complaining of him the Brāhmans of the  
Kurus and Pañcālas said: "While those here are of the family,  
shall he sing the udgītha? To whom is he acceptable?"  
10. "Verily, he is acceptable (alam) to me," he (K.) said. . . . ;  
he sang his udgītha acceptably (alam). Therefore they call him  
the ālāmyālāja-udgātar (?).

III. 32. 1. This the Sātyakīrtas say : "As to the divinity  
which we worship, of that divinity we point out one form to be  
in the cow, one in a draught-animal, one in the elephant, one in  
man, one in all creatures. This is the complete form of this  
divinity." 2. That same one form is breath. For as long as one  
breathes with breath so long there is form; that is form. 3. And  
when breath departs he is left useless, having become just like a  
log, [and] no form whatever [is left]. 4. His inner self is heat  
(penance). Therefore the breath of one who is heated (who  
practices penance) becomes hotter. 5. The inner self of heat

31. <sup>10</sup>-kṣam-. <sup>11</sup> B. inserts yad ahāṁ veṭha. <sup>12</sup> A. corrected from -ti.  
<sup>13</sup> B. inserts tta. <sup>14</sup> om. iti. <sup>15</sup> B. -pānc-. <sup>16</sup> āsū-. <sup>17</sup> kuleṣu. <sup>18</sup> 'gās-.  
<sup>19</sup> B. arṇam. <sup>20</sup> A. nyādī, after this a ma is cancelled in A. <sup>21</sup> insert ma.  
<sup>22</sup> evdu.

32. <sup>1</sup> A. yad. <sup>2</sup> eyo. <sup>3</sup>-e. <sup>4</sup>-thaḥ.

tah. tasmāt sa dahati.<sup>5</sup> 6. athā *dhidevatam.*<sup>6</sup> iyam evāi 'ṣū devatā yo 'yam pavate.<sup>7</sup> tasminn etasminn āpo 'ntah. tad annam. so 'rūksa upāsitavyaḥ. yad asminn āpo 'ntas tenā 'rūksaḥ. 7. tasyā 'ntarātmā tapas. tasmād esā ātapaty usñatarah pavate. 8. tapaso 'ntarātmā vidyut. sa niruktaḥ. tasmāt so 'pi dahati.<sup>8</sup> 9. tāni vā etāni catvāri sāma prāṇo vān manas svaraḥ. sa esā prāṇo vācā karoti manonetraḥ. tasya svara eva prajāḥ. prajāvān bhavati ya evam̄ veda. 107.

saṣṭhe 'nuvāke caturthaḥ khaṇḍaḥ.

III. 33. 1. sa yo vāyuh prāṇa eva saḥ. yo 'gnir vāg eva sā. yaç candramā mana eva tad. ya<sup>1</sup> ādityas svara eva saḥ. tasmād etam ādityam āhus svara eti 'ti. 2. sa yo ha vā amūr devatā upāste yā amūr adhīdevataṁ dūrūpā<sup>2</sup> vā etā duranusamprāpyā<sup>3</sup> iva. kas tad veda yady etā anu vā samprāpnuyān na vā. 3. atha ya enā adhyātmam upāste sa hā 'ntidevo bhavati. nirjiryantī 'va vā<sup>4</sup> ita etā. [t]asya vā etāç garīrasya saha prāñena nirjiryanti. ka u eva tad veda yady etā anu vā samprāpnuyān na vā.<sup>5</sup> 4. atha ya enā ubhayīr<sup>6</sup> ekadhā bhavantīr veda sa evā 'nuṣṭhyā

(penance) is fire. That is distinct. Therefore it burns. 6. Now with regard to the divinities. He is this divinity who cleanses here. Within him are the waters. These are food. He is to be worshiped as soft. Because the waters are in him, therefore [he is] soft. 7. His inner self is heat. Therefore it blows hotter when [the sun] shines. 8. The inner self of heat is lightning. That is distinct. Therefore it also burns. 9. Verily these four [are] the sāman: breath, speech, mind, [and] tone. That same breath, having mind as its guide, acts through speech. Of it tone is the offspring. Rich in offspring becomes he who knows thus.

III. 33. 1. Vāyu is breath, Agni is speech, the moon is mind, the sun is tone. Therefore they say of this sun: "He goeth as tone." 2. If any one worships yonder divinities, namely those [that are defined] with regard to the divinities—verily, they are of evil form, hard to be completely attained, as it were. Who knows whether he will completely attain unto them or not? 3. Now if any one worships them [as defined] with regard to the self, he becomes one who is near the gods. They waste away, as it were, from here. Verily these [divinities] waste away along with the breath of his body. And who knows whether he will completely attain unto them or not? 4. Now he who knows both

33. <sup>5</sup> A. *dati.* <sup>6</sup> B. -dāiv-. <sup>7</sup> -p-. <sup>8</sup> B. repeats tāni vāsitavyo (!) yad asminn āpo 'ntas . . . . . tasmāt so 'pi dahati.

33. <sup>1</sup> B. *yadā.* <sup>2</sup> -rāvā. <sup>3</sup> -āpā. <sup>4</sup> A. cā. <sup>5</sup> vā. <sup>6</sup> ubhedhīr.

sāma veda sa ātmānam veda sa brahma veda. 5. tad āhuḥ pradeśamātrād vā ita etā ekam bhavanti. ato hy ayam prāṇas' svaryā<sup>8</sup> upary<sup>9</sup> upari vartata iti. 6. aha hāi 'ku āhūc catu-āngulād<sup>10</sup> vā ita etā ekam bhavantī ti. ato hy evā 'yam prāṇas' svaryā<sup>8</sup> upary<sup>9</sup> upari vartata iti. 7. sa esa brahmaṇa<sup>11</sup> āvartah. sa ya evam etam brahmaṇa<sup>11</sup> āvartanī vedū 'bhy enam praṭajah paṭṭava āvartante survam āyur eti. 8. sa yo hāi 'varī vidvān prāṇena prāṇyā 'pānenā 'pānya manusāi 'tā ubhayār devatā ātmāny etya mukha ādhatte tasya survam āptum bhavati sarvam jitam. na hā 'syu kug canu kāmo 'nāpto bhavati yu evam veda. 108.

saṃśhe 'nuvāke pañcamāḥ khaṇḍāḥ.

III. 34. 1. tad etan mithunam yad vāk ca prāṇug ca. mithunam rksāme. ācaturam vāvā<sup>1</sup> mithunam prajananam. 2. tad yatrā 'da āha somah pavata iti vo 'pāvartadhwam iti vā tat sahāi 'va vācā manasā prāṇena svarena hiṅkurvanti. tad hiṅkārenū<sup>2</sup> mithunam kriyate. 3. sahāi 'va vācā manasā prāṇena svarena nidhanam upayanti. tan nidhanena mithunam kriyute. 4. tat saptavidham sāmnāḥ. saptakṛta<sup>3</sup> udgātā "tmānam ca

these kinds [of divinities] as unified, he immediately knows the sāman, he knows the self, he knows the brahman. 5. This they say: "From the size of a span from here these [divinities] become one. For from here this breath turneth sounding upward and upward." 6. And some say: "From [the size of] four fingers from here these [divinities] become one. For from here this breath turneth sounding upward and upward." 7. That is the turn of the brahman. He who thus knows this turn of the brahman, unto him offspring [and] domestic animals turn; he goes to complete age. 8. He who, knowing thus, breathing with breath, exhaling with exhalation, coming into the self, puts these divinities of both kinds with the mind in the mouth, by him everything is obtained, everything conquered. No wish soever of him is unattained who knows thus.

III. 34. 1. Those are this couple, viz. speech and breath; a couple are *r̥c* and *sāman*. Verily to the fourth [generation] a pair is generative. 2. Now where one says here either "Soma cleanses itself," or "Turn ye hither," they thus utter the hiṅkāra along with speech, with mind, with breath, with tone. With the hiṅkāra a couple is thus brought about. 3. They also perform the *nidhana* along with speech, with mind, with breath, with tone. With the *nidhana* a couple is thus brought about. 4. That is the sevenfold of the *sāman*. Seven times the *udgātar*

93. <sup>7</sup>-a. <sup>8</sup>svayy. <sup>9</sup>-ri<sup>1</sup> (1). <sup>10</sup>-lā id. <sup>11</sup>brahmaṇa.

34. <sup>1</sup>pāpa. <sup>2</sup>kāra. <sup>3</sup>-ā.

yajamānam ca carirāt prajanayati. १. yādr̄çasyo ha vāi reto bhavati tādr̄çam sambhavati yadi vāi puruṣasya puruṣa eva yadi gor gāur eva yady aqvasyā 'cva eva yadi mṛgasya mṛga eva. yasyāi 'na reto bhavati tad eva sambhavati. २. tad yathā ha vāi suvarṇam hiranyam agnāu prāsyamānam<sup>३</sup> kalyānataram kalyānataram bhavaty evam eva kalyānatareṇa kalyānatareṇā 'tmanā sambhavati yu evam veda. ३. tad etad ṛcā<sup>४</sup> 'bhyanūcyate.

109.

śaṣṭhe 'nuvāke ṣaṣṭhalākhaṇḍalā.

III. 35. १. patañgam aktum<sup>५</sup> asurasya māyayā  
hṛdā paçyanti manasā vipaçcitaḥ:  
samudre antah kavayo vi cakṣate  
marīcīnām padam icchanti vedhasa  
iti. २. patañgam aktam iti. prāṇo vāi patañgaḥ. patann iva hy esv aṅgeṣv ati ratham udīkṣate.<sup>६</sup> patañga ity ācakṣate. ३. asurasya māyaye 'ti. mano<sup>७</sup> vā asuram. tad<sup>८</sup> dhy asuṣu ramate. tasyāi 'sa māyayā 'ktāḥ. ४. hṛdā paçyanti manasā vipaçcita iti. hṛdai<sup>९</sup> 'va<sup>१०</sup> hy ete paçyanti yan manasā vipaçcitaḥ. ५. samudre antah kavayo vi cakṣata iti. puruṣo vāi samudra evamvidā u kavayah. ta<sup>११</sup> imām puruṣe 'ntar vācarī vicakṣate. ६. marīcī-

causes himself and the sacrificer to be born from the body. १. And verily of what kind [of being] the seed is, that kind [of being] arises: if it be of a man, a man; if of a cow, a cow; if of a horse, a horse; if of a deer, a deer. Of what [being] the seed is, just that being is born. २. Now as gold of good color being cast into the fire becomes more and more beautiful, even so he comes into being with a more and more beautiful self who knows thus. ३. That same is referred to in a ṛc.

III. 35. १. "The winged one, adorned with the magic of an Asura, with the heart the inspired [bards] see, with the mind. Within the sea the sages look about; the faithful seek the track of the rays." २. 'The winged one, adorned': breath is the winged one. For flying (patan), as it were, in these limbs (aṅga), he looks up beyond the chariot (?). [Therefore] he is called winged one (patañga). ३. 'With the magic of an Asura': mind is asura[-like]. For it rests ( $\sqrt{ram}$ ) in the vital airs (asu). He is adorned with its magic. ४. 'With the heart, with the mind the inspired [bards] see': for verily the inspired ones see with the heart as with the mind. ५. 'Within the sea the sages look about': verily man is the sea, and those who know thus are the sages. They look about for this speech within man. ६. 'The

34. <sup>४</sup>reyā. <sup>५</sup>-syā-.35. <sup>१</sup>attam. <sup>२</sup>-tāḥ. <sup>३</sup>B.-e. <sup>४</sup>ta. <sup>५</sup>hṛd. <sup>६</sup>evam. <sup>७</sup>sa.

nām padam icchanti vedhasa iti. marīcya iva vā etā devatā yad agnir vāyur ādityaç candramāḥ. 1. na ha vā etāsāṁ devatānāṁ padam asti. padeno ha vā<sup>2</sup> punarmṛtyur anveti. 8. tad etad ananvitāṁ sāma punarmṛtyunā. ati punarmṛtyum tarati ya evāṁ veda. 110.

śaṣṭhe 'nuvāke saptamaḥ khaṇḍaḥ.

III. 36. 1. pataṅgo vācam manasā bibharti  
tāṁ gandharvo 'vadad garbhe' antah:  
tāṁ dyotamānāṁ<sup>3</sup> svaryam maniṣāṁ  
ṛtasya pade kavayo ni pānti

'ti. 2. pataṅgo vācam manasā bibharti 'ti. prāṇo vāi pataṅgaḥ. sa imāṁ vācam manasā bibharti. 3. tāṁ gandharvo 'vadad'  
garbhe antar iti. prāṇo vāi gandharvaḥ puruṣa u garbhaḥ. sa imāṁ puruṣe 'ntar' vācam vadati. 4. tāṁ dyotamānāṁ svaryam<sup>4</sup> maniṣāṁ iti. svaryā hy eṣā maniṣā yad vāk. 5. ṛtasya pade kavayo ni pānti 'ti. mano vā ṛtam evāñvida u kavayah.  
om ity etad evā 'kṣaram ṛtam.<sup>5</sup> tena yad ṛcum mīmāñsante yad yajur yat sāma tad enāṁ nipānti. 111.

śaṣṭhe 'nuvāke 'ṣṭamaḥ khaṇḍaḥ.

faithful seek the track of the rays': rays, as it were, are these divinities, viz. Agni, Vāyu, sun, [and] moon. 1. Verily, of those divinities there is no track. [For] by means of a track second death goes after. 2. That same is the sāman which is not gone after by second death. He crosses over second death who knows thus.

III. 36. 1. "The winged one beareth speech with the mind; that [speech] the Gandharva spoke within the womb; this brilliant sounding wisdom the poets guard in the place of [sacred] order." 2. "The winged one beareth speech with the mind": verily, breath is the winged one; he bears this speech with the mind. 3. "That [speech] the Gandharva spoke within the womb": verily breath is the Gandharva, and man is the womb. He speaks this speech within man. 4. "This brilliant, sounding wisdom": for sounding is this wisdom, viz. speech. 5. "The poets guard in the place of [sacred] order": verily, mind is the [sacred] order, and those who know thus are the poets; om, that syllable is the [sacred] order. In that they reflect with it on the ṛc, on the yajus, on the sāman, thereby they guard this [wisdom].

35. <sup>8</sup>A. ve.

36. <sup>1</sup>-o. <sup>2</sup>-ā. <sup>3</sup>vadati. <sup>4</sup>ant-. <sup>5</sup>-a. <sup>6</sup>The MSS. have om ity . . . . ṛtam after yat sāma.

III. 37. 1. *apaçyam gopām anipadyamānam*  
*ā ca parā ca pathibhiç carantam:*  
*sa sadhrīcīś sa viṣūcīr vasāna*  
*ā varīvartti bhuvaneṣv antar*

iti. 2. *apaçyam gopām anipadyamānam iti. prāṇo vāi gopāḥ.*  
*sa hī' dām̄ sarvam anipadyamāno gopāyatī. 3. ā ca parā ca*  
*pathibhiç carantam iti. tad ye ca ha vā ime prāṇā amī ca raç-*  
*maya etāir ha vā esa etad ā ca parā ca pathibhiç carati. 4. sa*  
*sadhrīcīś sa viṣūcīr vasāna iti. sadhrīcīś ca hy esa etad viṣūcīś*  
*ca prajā vase. 5. ā varīvartti bhuvaneṣv antur iti. esa hy evāi*  
*'su bhuvaneṣv antar āvarīvartti. 6. sa esa indra udgīthāḥ. sa*  
*yadāi' sa indra udgīthā āgacchati nāi' vo' dyātuç co' pugātṛṇām'*  
*ca vijñāyate. ita evo "rdhvas" svar udeti. sa upari mārdhno*  
*lēlāyati. 7. sa vidyād āgamad' indro ne'ha kaç cana pāpmā*  
*nyañgah parīçekṣyata' iti. tasmin ha na kaç cana pāpmā nyañ-*  
*gah parīçisyate. 8. tad etad' abhrātrvyam' sūma. na ha vā*  
*indrah kām cana bhrātrvyam paçyate. sa yathē'ndro na kām*  
*cana bhrātrvyam paçyata evam eva [na] kām cana bhrātrvyam*  
*paçyate ya etad evam vedā' tho yasyāi' vām vidvān udgāyati.*

112.

sañshe 'nuvāke navamaḥ khañdaḥ. sañho 'nuvākas samāptaḥ.

III. 38. 1. *prajāpatim brahmā' sṛjata. tam apaçyam amu-*  
*kham' asṛjata. 2. tam aprapuçyam' amukham' çayānam brahmā'*  
*"viçat. purusyam' tat. prāṇo vāi brahma. prāṇo vāvāi' naṁ tūd*  
*aviçat. 3. sa udatiṣṭhat prajānām janayitā. tam rakṣāñsy' anva-*

III. 37. 1. "I saw the keeper who doth not fall down moving to and fro by the paths. Clad in the converging and diverging ones, he oft turneth hither within created beings." 2. "I saw the keeper who doth not fall down": verily breath is the keeper. For he keeps this all without falling down. 3. 'Moving to and fro by the paths': now what these breaths here and yonder rays are, by them as paths he thus moves to and fro. 4. 'Clad in the converging and diverging ones': for he is thus clad in converging and diverging offspring. 5. 'He oft turneth hither within created beings': for he often does turn hither within these created beings. 6-6 = I. 45. 4-6.

III. 38. 1. The *brahman* created Prajāpati. It created him not seeing, without mouth. 2. Him lying not looking, without mouth, the *brahman* entered. That [became?] human. Verily the *brahman* is breath. Breath, indeed, entered him thus. 3. He arose, a generator of progeny. Him the Rakṣases fastened on.

37. <sup>1</sup>-rīc-; at the beginning of this pāda all MSS. insert atīm. <sup>2</sup> B.  
 saste. <sup>3</sup> -īpñ-. <sup>4</sup> -dhva. <sup>5</sup> āgād. <sup>6</sup> parīçe-. <sup>7</sup> eta. <sup>8</sup> bhr-.

38. <sup>1</sup> mukh-. <sup>2</sup> aprav-. <sup>3</sup> -ṣam-. <sup>4</sup> A. -āsy.

sacanta.<sup>4</sup> 4. tam etad eva sāma gāyann atrāyata. yad gāyann<sup>\*</sup> atrāyata tad gāyatrasya gāyatratvam. 5. trāyata enāṁ sarva-smāt pāpmano mucyate ya evāṁ veda. 6. tam upā 'smāi gāyatā nara ity ?cā "gravasīyeno"<sup>8</sup> "pāgāyan."<sup>9</sup> 7. yad upā 'smāi gāyatā nara iti teha gāyatrum abhavat. tasmād esāi 'va pratipat kāryā. 8. pavamānāye 'ndāvā abhi devam iyā-hum-bhā-kṣatā iti sōdaçā 'ksarāny abhyagāyanta.<sup>10</sup> sōdaçakalarām<sup>11</sup> vāi brahma. kalāça evāi 'nam tad brahmā "niçat. 9. tad etac caturviñçatyakṣaram gāyatram. aṣṭākṣaram prastāvah.<sup>12</sup> sōdaçākṣaram gitām tac caturviñçatis sampadyante. caturviñçatyardhamūsas<sup>13</sup> saṁvatsarāḥ saṁ-vutsaras sāma. 10. tā<sup>14</sup> ?caç garīrena mytyur unvātitat. tad yac charīravat tan mytyor āptam. atha yad aśarīram tad amṛtam. tasyā 'garīrena sūmnā garīrāny adhūnot. 113.

saptaume 'nuvāke prathamaḥ khaṇḍaḥ.

III. 39. 1. ovāc̄ ovāc̄ ovāc̄ hum bhā ovā iti sōdaçā 'ksarāny abhyagāyata. sōdaçakalo<sup>1</sup> vāi puruṣaḥ. kalāça evā 'syā tac charīrāny adhūnot. 2. sa eso 'pahatapāpmā dhūtaçarīraḥ. tad ekkriyāvṛtiyudāsaṁgāyat� o ity udāsa. ā iti avṛdyat. vāg iti

4. Him one singing this same sāman rescued. Because he singing (gāyan) rescued (atrāyata), that is the reason why the gāyatra [-sāman] is called so. 5. One rescues him, from all evil he is delivered, who knows thus. 6. They sang unto him with the ?cā which belongs to the preliminary invocation : "Sing, ye men, unto this one." Inasmuch as [it runs]: "Sing ( $\sqrt{gā}$ ), ye men, unto this one," hence it became the gāyatra (-sāman). Therefore this is to be made the introductory verse. 8. "Unto Indu, who is being purified, who desires to sacrifice to the god," thus they sang sixteen syllables unto [him]. Verily sixteenfold is the brahman. Part by part the brahman thus entered him. 9. That same is the gāyatra [-sāman] with twenty-four syllables. The prastāva has eight syllables. The song (gīta) has sixteen syllables. Thus twenty-four are obtained. Twenty-four half-months has the year; the year is the sāman. 10. Because of the body death went after these ?cā's. What is possessed of a body, that is obtained by death; and what is bodiless, that is immortal. By means of the bodiless sāman he shook off this one's bodies.

III. 39. 1. He sang unto [him] sixteen syllables: ovāc̄, ovāc̄, ovāc̄, hum, bhā, ovā. Sixteenfold is man. Part by part he thus shook off his bodies. 2. That same one had evil smitten away, his body shaken off . . . . speech (vāc̄) is the brahman; that

38. <sup>5</sup> anusac-. <sup>6</sup> gāyatraññ. <sup>7</sup> gravasīy-. <sup>8</sup> pāgā-. <sup>10</sup> B. -lām. <sup>11</sup> prast-.

<sup>12</sup> tam. <sup>13</sup> A. -yata. <sup>14</sup> -sās.

39. <sup>1</sup> -ā.

*tad brahma. tad id antarikṣam̄ so 'yam vāyuh pavate. hum iti candramāḥ. bhā ity ādityah. ३. etasya ha vā idam aksarasya krator<sup>४</sup> bhātī 'ty ācakṣate. ४. etasya ha vā idam aksarasya krator<sup>५</sup> abhram ity ācakṣate. ५. etasya ha vā idam aksarasya kratoḥ<sup>६</sup> kubhram ity ācakṣate. ६. etasya ha vā idam aksarasya kratoṣ<sup>७</sup> pubhram ity ācakṣate. ७. etasya ha vā idam aksarasya krator<sup>८</sup> vr̄ṣabha<sup>९</sup> ity ācakṣate. ८. etasya ha vā idam aksarasya krator<sup>१०</sup> darbha<sup>११</sup> ity ācakṣate. ९. etasya ha vā idam aksarasya krator<sup>१२</sup> yo bhātī 'ty ācakṣate. १०. etasya ha vā idam aksarasya kratos<sup>१३</sup> sambhavatī 'ty ācakṣate. ११. tad yat kim ca bhās iti ca bhās<sup>१४</sup> iti ca tad etan mithunam̄ gāyatram. pra mithunena jāyate ya evam̄ veda.* 114.

saptame 'nuvāke dvitīyal̄ khaṇḍal̄.

III. 40. १. *tad etad amṛtam̄ gāyatram. etena vāi prajāpati amṛtatvam agacchad etena devū etena rṣayāḥ. २. tad etad brahma prajāpataye 'bravīt prajāpatih' parameṣṭhine prajāpatyāya parameṣṭhī prajāpatyo devāya sovitre devas savitā 'gnaye 'gnir indrāye 'ndraḥ kācyapāya kācyapa ṛgyaṣṭṛṅgāya kācyapāya ṛgyaṣṭṛṅgāḥ kācyapo devataruse ṣyāvasāyanāya<sup>१</sup> kācyapāya devatarāṇ ṣyāvasāyanaḥ kācyapaṣ gruṣāya vāhneyāya kācyapāya gruṣo<sup>२</sup> vāhneyāḥ kācyapa indrotāya<sup>३</sup> dāivapāya ṣānuna-*

atmosphere is Vāyu who cleanses here; *hum* is the moon; *bhā* is the sun. १. In virtue of this syllable they say of him : "He shineth." २. In virtue of this syllable they say of him *abhra* (cloud). ३. In virtue of this syllable they say of him *kubhra*. ४. In virtue of this syllable they say of him *pubhra* (white). ५. In virtue of this syllable they say of him *vr̄ṣabha* (bull). ६. In virtue of this syllable they say of him *darbha*. ७. In virtue of this syllable they say of him "he who shineth." १०. In virtue of this syllable they say of him "he cometh into existence." ११. Whatsoever is *bhā* and *bhā*, that is the couple, the *gāyatra* [-sāman]. By copulation he is propagated who knows thus.

III. 40. १. That is the immortal *gāyatra* [-sāman]. By means of it Prajāpati went unto immortality, by means of it the gods, by means of it the sages (*rṣi*). २. That same the *brahman* told to Prajāpati; Prajāpati to Parameṣṭhin Prājāpatya; Parameṣṭhin Prājāpatya to god Savitar; god Savitar to Agni; Agni to Indra; Indra to Kācyapa; Kācyapa to Ṛg Yaṣṭṛṅga Kācyapa; Ṛg Yaṣṭṛṅga Kācyapa to Devataras Ṣyāvasāyana Kācyapa; Devataras Ṣyāvasāyana Kācyapa to Grusa Vāhneya Kācyapa; Grusa Vāhneya

१. <sup>२</sup> krt-. <sup>३</sup> so MSS. <sup>४</sup>-sva. <sup>५</sup> B. vṛvṛṣ-. <sup>६</sup> A. dabha; B. sambhavatī. <sup>७</sup> ya bhātī. <sup>८</sup> bh.

१०. <sup>१</sup> B. inserts kācyapo. <sup>२</sup> A. ṣyāvasāya. <sup>३</sup> A. bhūṣo; B. gūṣo. <sup>४</sup> B. vākhne-. <sup>५</sup> A. indratī.

kāye 'ndroto dāivāpaç<sup>6</sup> çāunako dṛtaya āindrotaye çāunakāya  
dṛtir āindrotiç çāunakāḥ pūluṣāya prācīnayogya-yāya pūluṣāḥ  
prācīnayogya-sat�aya-jñāya pāluṣaye prācīnayogya-yāya satyā-  
yajñāḥ pāluṣiḥ prācīnayogya-somaçusmāya sātyaya-jñāye prā-  
cīnayogya-yāya somaçusmas sātyaya-jñiḥ prācīnayogyo hr̄tsvā-  
yāya "llakeyāya" māhāvṛṣāya rājñe hr̄tsvāçaya ḥallakeyo māhā-  
vṛṣo rājā jānaçrutāya<sup>7</sup> kāñdvīyāya jānaçruteh kāñdvīyas sāya-  
kāya jānaçruteyāya<sup>8</sup> kāñdvīyāya sāyaka jānaçruteyāh kāñdvīyo  
nagarine jānaçruteyāya kāñdvīyāya nagaři jānaçruteyāh kāñ-  
dvīyaç çāñgāya<sup>9</sup> çātyāyanaya<sup>10</sup> ātreyāya çāñguç çātyāyanir  
ātreyo rāmāya krātujāteyāya vāiyāghrapadyāya rāmāh krā-  
tujāteyo vāiyāghrapadyah— 115.

saptame 'nuvāke tṛtiyāḥ khañḍah.

III. 41. 1. — çāñkhāya bābhṛavyāya çāñkho bābhṛavyo dak-  
ṣāya kātyāyanaya<sup>11</sup> ātreyāya dakṣaḥ kātyāyanir ātreyāh kāñ-  
sāya vārakaye kañso vārakiḥ proṣṭhapādāya vārakyāya pro-  
ṣṭhapādo vārakyāh<sup>12</sup> kañsāya vārakyāya<sup>13</sup> kañso vārakyo jayan-  
tāya vārakyāya jayanto vārakyāh kuberāya vārakyāya kubero  
vārakyo jayantāya vārakyāya jayanto vārakyo jānaçruteyā  
vārakyāya jānaçruto vārakyas sudattāya<sup>14</sup> pārāçaryāya sudattāḥ

Kācyapa to Indrota Dāivāpa Çāunaka; Indrota Dāivāpa Çāunaka  
to Dṛti Aindroti Çāunaka; Dṛti Aindroti Çāunaka to Puluṣa  
Prācīnayogya; Puluṣa Prācīnayogya to Satyaya-jñā Pāluṣi Prā-  
cīnayogya; Satyaya-jñā Pāluṣi Prācīnayogya to Somaçusma Sāt-  
yaya-jñi Prācīnayogya; Somaçusma Sātyaya-jñi Prācīnayogya to  
Hṛtsvāçaya Allakeya, the king of the Mahāvṛṣas; Hṛtsvāçaya  
Allakeya, the king of the Mahāvṛṣas, to Jānaçruta Kāñdvīya;  
Jānaçruta Kāñdvīya to Sāyaka Jānaçruteya Kāñdvīya; Sāyaka  
Jānaçruteya Kāñdvīya to Nāgarin Jānaçruteya Kāñdvīya; Nā-  
garin Jānaçruteya Kāñdvīya to Çāñga Çātyāyanī Ātreyā; Çāñga  
Çātyāyanī Ātreyā to Rāma Krātujāteya Vāiyāghrapadya; Rāma  
Krātujāteya Vāiyāghrapadya—

III. 41. 1. — to Çāñkha Bābhṛavya; Çāñkha Bābhṛavya to  
Dakṣa Kātyāyanī Ātreyā; Dakṣa Kātyāyanī Ātreyā to Kañsa  
Vāraki; Kañsa Vāraki to Proṣṭhapāda Vārakya; Proṣṭhapāda  
Vārakya to Kañsa Vārakya; Kañsa Vārakya to Jayanta Vāra-  
kyā; Jayanta Vārakya to Kubera Vārakya; Kubera Vārakya to  
Jayanta Vārakya; Jayanta Vārakya to Jānaçruta Vārakya;  
Jānaçruta Vārakya to Sudatta Pārāçarya; Sudatta Pārāçarya to

40. <sup>6</sup>-piç. <sup>7</sup>B. llok-. <sup>8</sup>B. inserts s sātyāya-jñiḥ prācīnayagyo hr̄tsvā.  
A. jānuçr-; B. jānaçr-. <sup>10</sup>çāñg-. <sup>11</sup>-nāya.

41. <sup>1</sup>-nāya; B. kātyājaya-. <sup>2</sup>var-. <sup>3</sup>p-.

pārāçaryo 'śādhāyo' <sup>1</sup> ttarāya pārāçaryāyā 'śādha' ultaraḥ pārāçaryo vipaçcīte çakunimitrāya pārāçaryāyā vipaçcīc chakuni-mitraḥ pārāçaryo jayantāya pārāçaryāyā jayantaḥ pārāçaryah— 116.

saptame 'nuvāke caturthaḥ khaṇḍaḥ.

III. 42. 1. — çyāmajayantāya lāuhityāya çyāmajayanto lāuhityaḥ palliguptāya lāuhityāya palligupto lāuhityas satyaçravase lāuhityāya' satyaçravā lāuhityaḥ krṣṇadhr̄taye sātyakaye krṣṇadhr̄tis sātyakiç çyāmasujayantāya lāuhityāya çyāmasujayanto lāuhityaḥ krṣṇadattāya lāuhityāya krṣṇadatto lāuhityo mitrabhūtaye lāuhityāya mitrabhūtir<sup>2</sup> lāuhityaç çyāmajayantāya lāuhityāya trivedāya krṣṇarātāya lāuhityāya trivedah krṣṇarāto lāuhityo yaçasvine jayantāya lāuhityāya' yaçasvi jayanto lāuhityo jayakāya lāuhityāya jayako lāuhityaḥ krṣṇarātāya lāuhityāya krṣṇarāto lāuhityo dakṣajayantāya lāuhityāya dakṣajayanto lāuhityo vipaçcīte dṛḍhajayantāya lāuhityāya vipaçcid dṛḍhajayanto lāuhityo vāipāçcītāya<sup>3</sup> dārdhajayantāye dṛḍhajayantāya lāuhityāya vāipāçcītāya dārdhajayantāye guptāya lāuhityāya. 2. tad etad amṛtaṁ gāyatram atha yāny anyāni gitāni kāmyāny eva tāni kāmyāny eva tāni. 117.

saptame 'nuvāke pañcamāḥ khaṇḍaḥ. saptamo 'nuvākas samāptaḥ.

Asādha Uttara Pārāçarya ; Asādha Uttara Pārāçarya to Vipaçcit Çakunimitra Pārāçarya ; Vipaçcit Çakunimitra Pārāçarya to Jayanta Pārāçarya ; Jayanta Pārāçarya—

III. 42. 1. — to Çyāmajayanta Lāuhitya; Çyāmajayanta Lāuhitya to Palligupta Lāuhitya ; Palligupta Lāuhitya to Satyaçravas Lāuhitya ; Satyaçravas Lāuhitya to Krṣṇadhr̄ti Sātyaki ; Krṣṇadhr̄ti Sātyaki to Çyāmasujayanta Lāuhitya ; Çyāmasujayanta Lāuhitya to Krṣṇadatta Lāuhitya ; Krṣṇadatta Lāuhitya to Mitrabhūti Lāuhitya ; Mitrabhūti Lāuhitya to Çyāmajayanta Lāuhitya ; Çyāmajayanta Lāuhitya to Triveda Krṣṇarāta Lāuhitya ; Yaçasvin Jayanta Lāuhitya to Jayaka Lāuhitya ; Jayaka Lāuhitya to Krṣṇarāta Lāuhitya ; Krṣṇarāta Lāuhitya to Dakṣajayanta Lāuhitya ; Dakṣajayanta Lāuhitya to Vipaçcit Dṛḍhajayanta Lāuhitya ; Vipaçcit Dṛḍhajayanta Lāuhitya to Vāipāçcīta Dārdhajayanti Dṛḍhajayanta Lāuhitya ; Vāipāçcīta Dārdhajayanti Dṛḍhajayanta Lāuhitya to Vāipāçcīta Dārdhajayanti Gupta Lāuhitya. 2. That is the immortal gāyatram[-samāna] ; and what other chants there are, they are optional only, they are optional only.

41. <sup>4</sup> A. sudattā ; B. sudattatāya. <sup>5</sup> A. aṣ-(!); B. āṣ-

42. <sup>1</sup> loh-. <sup>2</sup> A. -ti. <sup>3</sup> insert çyāmajayanto lāuhityāya. <sup>4</sup> vāivip-. <sup>5</sup> -d.

IV. 1. 1. ḡvetāṅgo darçato harinilo 'si hūritaspr̄gas samānu-buddho mā hiñśih. na māñ tvam vetttha pradrava. 2. yad abhy-avacarano<sup>1</sup> 'bhyavāisi svapantam puruṣam akovidam aṣṭma-mayena<sup>2</sup> varmaṇā varuno 'ntar dadhātu mā. 3. yad abhyava-carano<sup>3</sup> 'bhyavāisi svapantam puruṣam akovidam ayasmayena varmaṇā varuno 'ntar dadhātu mā. 4. yad abhyavacarano<sup>4</sup> 'bhyavāisi svapantam puruṣam akovidam lohamayena varmaṇā varuno 'ntar dadhātu mā. 5. yad abhyavacarano<sup>5</sup> 'bhyavāisi svapantam puruṣam<sup>6</sup> akovidam rajatamayena varmaṇā varuno 'ntar dudhātu mā. 6. yad abhyavacarano<sup>7</sup> 'bhyavāisi svapantam puruṣam suvarṇamayena varmaṇā varuno 'ntar dadhātu mā.

7. āyur mātā<sup>8</sup> matih pitā namas tu āviçoṣaṇa:

graho nāmū 'si viçvāyus tasmāti te viçvāhā<sup>9</sup> namo namas tāmrāya namo varuṇāya<sup>10</sup> namo jighānsatē. 8. yakṣma rājan mā<sup>11</sup> māñ hiñśih. rājan yakṣma mā hiñśih. tayos sañvidā-nayos survam āyur ayāny<sup>12</sup> aham. 118.

prathamo 'nuvākas samāptah.

IV. 2. 1. puruṣo vāi yajñah. 2. tasya yāni caturviñçatir<sup>13</sup> varṣāni tat prütassuvanam. caturviñçatyakṣarā gāyatrī. gāya-

IV. 1. 1. Possessing white horses, conspicuous, yellow-blue art thou, . . . . do not harm. Thou knowest me not; run away. 2. When moving down against [him] thou descendest against the sleeping man unknowing, let Varuṇa cover me with a stone armor. 3. When moving down against [him] thou descendest against the sleeping man unknowing, let Varuṇa cover me with a brass armor. 4. When moving down against [him] thou descendest against the sleeping man unknowing, let Varuṇa cover me with a copper armor. 5. When moving down against [him] thou descendest against the sleeping man unknowing, let Varuṇa cover me with a silver armor. 6. When moving down against [him] thou descendest against the sleeping man unknowing, let Varuṇa cover me with a golden armor. 7. Life is the mother, thought the father. Homage to thee, O drying one. Thou art seizer by name, possessing all life. Unto thee then homage for ever. Homage to the copper-red one, homage to Varuṇa, homage to him who desires to slay. 8. Consumption king, do not hurt me. King consumption, do not hurt. These two being harmonious, may I go to complete life.

IV. 2. 1. Man is the sacrifice. 2. His [first] twenty-four years are the morning-libation. The gāyatrī has twenty-four syllables.

1. <sup>1</sup>-nd. <sup>2</sup>B. iti manmamayena. <sup>4</sup> in the following the MSS. abbreviate. <sup>5</sup>B. mātana. <sup>6</sup>-vāhāya. <sup>7</sup>A. ruṇḍya. <sup>8</sup>añ. <sup>9</sup>

2. <sup>1</sup>-ti.

tram prātassavanam. 3. tad vasūnām. prāṇā<sup>2</sup> vāi vasavaḥ. prāṇā hī 'dām sarvam̄ vasv ādādate. 4. sa yady enam etasmin kāla upatapad upadravet sa brūyāt prāṇā<sup>3</sup> vasava idam me prātassavanam mādhyandinena savanenā 'nusāṁtanute 'ti. agudo hāi 'va bhavati. 5. atha yāni catuṣcatvāriṅgutam̄ varṣāṇi<sup>4</sup> tan mādhyandinam̄ savanum. catuṣcatvāriṅgudakṣarā trīṣṭup. trāiśṭubham mādhyandinam̄ savanam. 6. tad ruḍrāṇām. prāṇā vāi ruḍrāḥ. prāṇā hī 'dām sarvam̄ rodayanti. 7. se yudy enam etasmin kāla upatapad upadravet sa brūyāt prāṇā ruḍrā idam me mādhyandinam̄ savanam̄ trīṣṭiyasavanenā 'nusāṁtanute 'ti. agado hāi 'va bhavati. 8. atha yāny asṭācatvāriṅgutam̄ varṣāṇi tat trīṣṭiyasavanam. asṭācatvāriṅgudakṣarā jagatī. jāgutom̄ trīṣṭiyasavanam. 9. tad ādityānām. prāṇā vā ādityāḥ. prāṇā hī 'dām sarvam̄ ādādate. 10. sa yady enam etasmin kāla upatapad upadravet sa brūyāt prāṇā ādityā idam me trīṣṭiyasavanam̄ āyuṣā 'nusāṁtanute 'ti. agado hāi 'va bhavati. 11. etad dha tad vidvān brāhmaṇa uvāca mahidāsa Āitareya upatapati kim idam upatapasi yo 'ham aneno 'patapatā na presyāmī 'ti. sa ha ṣodāpaçataṁ varṣāṇi jījīva. pra ha ṣodāpaçataṁ varṣāṇi jīvuti nāi 'nam prāṇas sāmy<sup>5</sup> āyuṣo jahāti ya evam̄ veda. 119.

dvitiyo 'nuvākas samāptah.

The morning-libation is connected with the *gāyatrī*. 3. It belongs to the Vasus. The breaths are the Vasus; for the breaths take to themselves all this that is good (*vasu*). 4. If in that time an illness should attack him, he should say: "Ye breaths, ye Vasus, continue this morning-libation of mine by the noon-libation." Verily he becomes well. 5. His [next] forty-four years are the noon-libation. The *trīṣṭubh* has forty-four syllables. The noon-libation is connected with the *trīṣṭubh*. 6. It belongs to the Rudras. The breaths are the Rudras; for the breaths cause the whole [universe] to wail (*✓rud*). 7. If in that time an illness should attack him, he should say: "Ye breaths, ye Rudras, continue this noon-libation of mine by the evening-libation." Verily he becomes well. 8. Moreover his [next] forty-eight years are the evening-libation. The *jagatī* has forty-eight syllables. The evening-libation is connected with the *jagatī*. 9. It belongs to the Ādityas. The breaths are the Ādityas; for the breaths take to themselves (*✓dā+ā*) this all. 10. If in that time an illness should attack him, he should say: "Ye breaths, ye Ādityas, continue this my evening-libation by my life-time." Verily he becomes well. 11. Now the Brāhmaṇa Mahidāsa Āitareya, knowing this, said in [his] illness: "Why dost thou now attack me, who am not to die of this illness?" He lived a hundred and sixteen years. He lives on to a hundred and sixteen years, [his] breath does not leave him in the midst of his life-time, who knows thus.

2. <sup>2</sup>-ṇā. <sup>3</sup> insert vāi. <sup>4</sup> varṣmāṇi. <sup>5</sup> sāmy.

IV. 3. 1. *tryāyuṣam<sup>1</sup> kaṣyapasya jamadagnes tryāyuṣam<sup>1</sup> :*  
*trīṇy amṛtasya puspāṇi trīṇy<sup>2</sup> āyūni<sup>3</sup> me 'kṛnoḥ.*  
 2. *sa no mayobhūḥ pitav<sup>4</sup> āviṣasva gāntiko<sup>5</sup> yaś<sup>6</sup> tanuve syonah.*  
 3. *ye 'gnayaḥ purisyaḥ pravistāḥ pṛthivīm anu :*  
*tesūm<sup>7</sup> tvam asy uttamah pra<sup>8</sup> no jīvātave suva. 120.*  
*trīyo 'nuvākas samāptah.*

IV. 4. 1. *aranyakasya vatso 'si viçvānāmā<sup>1</sup> viçvābhīrakṣaṇo<sup>2</sup>*  
*'pām pakvo 'si varuṇasya dūto 'ntardhināma.<sup>3</sup>* 2. *yuthā tvam*  
*amṛto martyebhyo<sup>4</sup> 'ntarhito 'sy evaṁ tvam asmān aghāyubhyo*  
*'ntar dhehi. antardhir asi stenebhyah. 121.*  
*caturtha 'nuvākas samāptah.*

IV. 5. 1. *vyuṣi savitā bhavasy udesyan viṣṇur udyan puruṣa<sup>1</sup>*  
*udito bṛhaspatir abhiprayan maghave<sup>2</sup> 'ndro vāikunṭha mādhyan-*  
*dine bhago 'parāhna<sup>3</sup> ugro devo lohitāyann astamite yamo*  
*bhavasi. 2. aṇusū somo rājā niçāyām pitrājas<sup>4</sup> svapne manu-*  
*ṣyām praviçasi payasā pagūn. 3. virātre bhavo bhavasy apararā-*  
*tre 'ñgirā agnihotra velāyām bhṛguḥ. 4. tasya tad<sup>5</sup> etad eva man-*

IV. 3. 1. The threefold life-time of Kaṣyapa, of Jamadagni  
 the threefold life-time, the three flowers of immortality, three  
 life-times thou madest for me. 2. Enter into us, O thou bene-  
 ficient food, which, tranquilizing, art pleasing to the body.  
 3. What dirty fires are entered into the earth along, of them  
 thou art the highest ; impel us unto life.

IV. 4. 1. Thou art the calf of the forest, possessing all names,  
 all-defending; ripe of the waters art thou, Varuna's messenger,  
 concealment by name. 2. As thou, immortal, art concealed from  
 mortals, so do thou conceal us from the wicked. Thou art con-  
 cealment from robbers.

IV. 5. 1. When it dawns, thou becomest Savitar ; when about  
 to rise, Viṣṇu ; rising, Puruṣa ; risen, Bṛhaspati ; ascending, the  
 bounteous one ; at noon, Indra Vāikunṭha ; in the afternoon,  
 Bhaga ; growing red, the formidable god ; having set, thou  
 becomest Yama. 2. In the stones king Soma, in the night the  
 king of the Fathers. In sleep thou enterest into men ; with the  
 milk, into cattle. 3. In the middle of night thou art Bhava ; in  
 the after-part of the night, Aṅgiras ; at the time of the Agni-  
 hotra, Bhṛgu. 4. This disk is its udder, speech and breath are

3. <sup>1</sup> triyāy-. <sup>2</sup> trīṇ. <sup>3</sup> āyūniṣi. <sup>4</sup>-to. <sup>5</sup> cañihstokā. <sup>6</sup> ya. <sup>7</sup>-om. <sup>8</sup> prā.  
 4. <sup>1</sup> viçvānā. <sup>2</sup> kṣamā. <sup>3</sup> A. 'rddhāhnāma. <sup>4</sup> ta. <sup>5</sup> martyebhyo.  
 5. <sup>1</sup> -o. <sup>2</sup> A. parāheṣa. <sup>3</sup> ja. <sup>4</sup> ta.

dalam ūdhah. tasyai' tāu stanāu yad vāk ca prāṇaç ca. tābhyaṁ me dhukṣvā' dhyāyam brahmācaryam<sup>5</sup> prajām paçūn svargam lokān sajātavanasyām. 5. etā āśīsa<sup>6</sup> ūcāse. bhūr bhuvas svah. udite gukram ūdīga.<sup>7</sup> tad atman dadhe. 122.

pañcamo 'nuvākas samāptaḥ.

IV. 6. 1. bhageratho hāi "ksvāko rājā kāmapreṇa yajñena yakṣyamāṇa āśa. 2. tad u ha kurupañcālānām<sup>8</sup> brāhmaṇā ūcur bhageratho ha vā ayam āikṣvāko rājā kāmapreṇa yajñena yakṣydmāṇah.<sup>9</sup> etena<sup>10</sup> kathān vadisyāma iti. 3. tam hā 'bhyeyuh. tebhyo<sup>11</sup> hā 'bhyāgatēbhyo 'paciti cakāra. 4. atha hāi 'śām sa bhāga āavavrāgo 'ptvā<sup>12</sup> keṣaṁmagrūni nakhān nikṛtyā "jyenā<sup>13</sup> 'bhyajya dandopānaham bibhrut. 5. tān ho 'vāca brāhmaṇā bhagavantah katamo vas tad veda yathā "grāvītāpratyāgrāvīte devān gacchata iti. 6. atha ho 'vāca katamo vas tad veda yad-viduṣas sūdgātā suhotā svadhvaryus sumānusavid ajāyata iti. 7. atha ho 'vāca katamo vas tad veda yac chandānsi prayujyante yat tāni sarvāṇi saṁstutāny abhisampadyanta iti. 8. atha ho 'vāca katamo vas tad veda yathā gāyatrī uttame ukṣare

these two teats. From them milk for me the lesson, Vedic studentship, offspring, domestic animals, the heavenly world, the prayer for supremacy over [my] fellows. 5. These wishes I wish. Bhūs, bhuvas, svar. When [the sun] hath risen, show brightness. I place that in [my]self.

IV. 6. 1. King Bhageratha Āikṣvāka was about to sacrifice with a wish-fulfilling sacrifice. 2. Then the Brāhmans of the Kurupañcālas said : "Verily this king Bhageratha Āikṣvāka is about to sacrifice with a wish-fulfilling sacrifice. With him we will have a talk." 3. They went to him. To them having come to [him] he paid honors. 4. Now he came to their place having cut the hair of his head and his beard, having cut his nails, having anointed himself with sacrificial butter, bearing a staff and sandals. 5. To them he (Bhageratha) said: "Reverend Brāhmans, who of you knoweth this : how address and response go to the gods?" 6. Then he said : "Who of you knoweth what he knoweth (= must know) of whom a good *udgātar*, a good *hotar*, a good *adhvaryu*, one who knoweth men well, is born?" 6. Then he said : "Who of you knoweth this : how the metres are applied, to what all of them when used in praise together are equivalent?" 6. Then he said : "Who of you knoweth this :

5. <sup>8</sup>-ya. <sup>6</sup>āśīsa. <sup>7</sup>ādīsa.

6. <sup>1</sup>B. -pāñc-. <sup>2</sup>yakṣam-. <sup>3</sup>etatena. <sup>4</sup>insert bhā. <sup>5</sup>upatvā. <sup>6</sup>jyā.

punar yajñam apigacchata iti. १. atha ho 'vāca katamo vas tad  
veda yathā dakṣiṇāḥ pratigr̥hitā na hiṁsantī 'ti. 123.  
saṁshe 'nuvāke prathamaḥ khaṇḍaḥ.

IV. 7. 1. etān hāi 'nān pañca praçnān papraccha. २. teṣāṁ  
ha kurupañcālānām<sup>१</sup> bako dālbhyo 'nūcāna āśa. ३. sa ho 'vāca  
rājan dīcy āgrāvitapratyāgrāvite devān gacchata iti prācyām<sup>२</sup> vāi  
tiṣṭhan āgrāvayati prān tiṣṭhan pratyūgrāvayatī 'ti. ४. atha  
ho 'vāca yadviduṣas sūdgātā suhotū svadhvaryus sumānuṣavida<sup>३</sup>  
ājāyata iti yo vāi manusyasya sambhūtīm vede 'ti ho 'vāca tasya  
sūdgātā suhotū svadhvaryus sumānuṣavida ājāyata iti prānā u  
ha vāva rājan manusyasya sambhūtīr<sup>४</sup> eve 'ti. ५. atha ho 'vāca  
yac chandānsi prayujyante yat tāni sarvāṇi saṁstutāny abhi-  
sampadyanta iti gāyatrim u ha vāva rājan sarvāṇi chandānsi  
saṁstutāny abhisampadyanta iti. ६. atha ho 'vāca yathā gāya-  
tryū uttame akṣare punar yajñam apigacchata iti vaṣatkūreṇo  
ha. vāva rājan gāyatryā uttame akṣare punar yajñam apigac-  
chata iti. ७. atha ho<sup>५</sup> 'vāca yathā dakṣiṇāḥ pratigr̥hitā na  
hiṁsantī 'ti— 124.

saṁshe 'nuvāke dvitiyah khaṇḍaḥ.

how the last two syllables of the gāyatrī go again unto the sac-  
rifice ?” १. Then he said : “ Who of you knoweth this : how  
the sacrificial fees, being received, do not injure ?”

IV. 7. 1. These five questions he asked of them. २. Of these  
Kurupañcālas Baka Dālbhya was learned. ३. He said : “ How  
address and response go to the gods ?—verily in the eastern  
quarter, O king, do address and response go to the gods. There-  
fore standing towards the east one maketh address, [and] stand-  
ing towards the east one maketh response.” ४. Then he said :  
“ What he knoweth (=must know) of whom a good udgātar, a  
good hotar, a good adhvaryu, one who knoweth men well, is  
born ?—verily he who knoweth the origination of man,” he said,  
“ of him a good udgātar, a good hotar, a good adhvaryu, one  
who knoweth men well, is born. And the breaths, indeed, O  
king, are the origination of man.” ५. Then he said : “ How the  
metres are applied, to what all of them when used in praise  
together are equivalent ?—verily to the gāyatrī, O king, all the  
metres when used in praise together are equivalent.” ६. Then  
he said : “ How the last two syllables of the gāyatrī go again  
unto the sacrifice ?—verily by means of the vaṣatkāra, O king,  
the two last syllables of the gāyatrī go again unto the sacrifice.”  
७. Then he said : “ How the sacrificial fees, being received, do  
not injure ?—

7. १ B. -pañc-. २ asm-. ३ sam-. ४ A. sambhūtidhura; B. sambhūtīr  
ddhara. ५ hāi. ६ prāc-.

IV. 8. 1. — *yo vāi gāyatrī mukham vede 'ti ho 'vāca tam daksinā pratigrītā na hiṁsantē 'ti.* 2. *agnir ha vāva rājan gāyatrīmukham. tasmād yad agnāv<sup>1</sup> abhyāda dhāti bhūyān<sup>2</sup> eva sa tena bhavati vardhate. evam evāi 'vām vidvān brāhmaṇah pratigṛhyan bhūyān eva bhavati vardhata u eve 'ti.* 3. *sa ho 'vācū 'nūcāno vīi kīlā 'yam brāhmaṇa āsa. tvām aham anena yajñenāi "mī 'ti.* 4. *tasya vāi te tatho 'dyāsyāmē 'ti ho 'vāca yathāi 'karād eva bhūtvā svargam lokam esyasi 'ti.* 5. *tasmat etena gāyatreṇo<sup>3</sup> 'dgītheno 'jjogāu. sa hāi 'karād eva bhūtvā svargam lokam iyāya. tena<sup>4</sup> hāi 'tenāi 'karād eva bhūtvā svargam lokam eti [ya evām veda].* 6. *om vā iti dve akṣare. om vā iti caturthe. om vā iti sāsthe. hum bhā om vāg ity astame.* 7. *tena hāi 'tena pratidargo<sup>5</sup> 'sya bhayadasyā "sumātyasyo 'jjagāu.* 8. *taṁ ho 'vāca kiṁ ta ḍgāsyāmū 'ti. sa ho 'vāca harī me devāgvāv ḍgāye 'ti. tathe 'ti. tāu hā 'smā ḍjagāu. tāu hāi 'nam ḍjagmatuh.* 9. *sa vā esa udgīthah kāmānām sampad<sup>6</sup> om vāsc om vāsc om vāsc hum bhā om vāg iti. sāngho hāi 'va sata-nur amṛtas sambhavati ya etad evām vedā 'tho yasyāi 'vām vidvān udgāyati.* 125.

*sāsṭhe 'nuvāke ṛtīlyāḥ khaṇḍaḥ. sāsṭho 'nuvākas samāptaḥ.*

IV. 8. 1. — Verily whoso knoweth the mouth of the *gāyatrī*,” he said, “him the sacrificial fees, being received, do not injure. 2. Verily Agni, O king, is the mouth of the *gāyatrī*. Therefore in that one puts [things] in the fire, it thereby becometh greater, it increaseth; even so a Brāhmaṇa knowing thus, receiving [sacrificial fees], becometh greater [and] increaseth.” 3. He (Bhageratha) said: “Verily this one was a learned Brāhmaṇa. I come to thee with this sacrifice.” 4. “Verily, I will sing for thee its *udgītha*,” he (B.) said, “in such wise that thou shalt go to the heavenly world having become sole king.” 5. For him he sang the *udgītha* by means of the *gāyatra-udgītha*. He (Bhageratha) having become sole king went to the heavenly world. By means of this same [*udgītha*] he goes to the heavenly world, having become sole king, [who knows thus]. 6. *Om vā* are two syllables, *om vā* the third and fourth, *om vā* the fifth and sixth, *hum bhā*, *om vāc* the seventh and eighth. 7. With this same [*udgītha*] Pratidarṣa sang the *udgītha* for this Bhayada Āśamātya. 8. He said to him: “What shall I sing into thy possession?” He said: “Sing for me the two bay steeds of the gods.” “Yes,” he said. He sang the two into his possession. They both came unto him. 9. This same *udgītha* is the success of wishes, viz. *om vāc*, *om vāc*, *om bhā*, *om vāc*. Verily he comes to life with limbs, with a body, immortal, who knows this thus, and he for whom one knowing thus sings the *udgītha*.

8. <sup>1</sup> aṣn-. <sup>2</sup> -yān. <sup>3</sup> gāyatra so. <sup>4</sup> tonā. <sup>5</sup> A. -ce. <sup>6</sup> A. savaḍ.

IV. 9. 1. *puruṣo vāi yajñah puruso ho 'dgīthah. athāi ta eva mṛtyavo yad agnir vāyur ādityaç candramāḥ.* 2. *te ha purūṣam jāyamānam eva mṛtyupāçair abhidadhati. tasya vācam evā 'gnir abhidadhāti prānaṁ vāyuç cakṣur ādityaç crotroṁ candramāḥ.* 3. *tad āhus sa vā udgātā yo yajamānasya<sup>2</sup> prānebhyo 'dhi mṛtyupāçān unmūñcati<sup>3</sup> 'ti.* 4. *tad yasyāi 'vām vidvān prastāuti ya evā 'sya vāci mṛtyupāças tam evā 'syo 'nmūñcati.* 5. *atha yasyāi 'vām vidvān<sup>4</sup> udgāyati ya evā 'sya prāne mṛtyupāças tam evā 'syo 'nmūñcati.* 6. *atha yasyāi 'vām vidvān pratiharati<sup>5</sup> ya evā 'sya cakṣusī<sup>6</sup> mṛtyupāças tam evā 'syo 'nmūñcati.* 7. *atha yasyāi 'vām vidvān nidhanam<sup>7</sup> upāiti<sup>8</sup> ya evā 'sya crotre mṛtyupāças tam evā 'syo 'nmūñcati.* 8. *evām vā evāmvid udgātā yajamānasya prānebhyo 'dhi mṛtyupāçān unmūñcati.<sup>9</sup>* 9. *tad āhus sa vā udgātā yo yajamānasya prānebhyo 'dhi mṛtyupāçān unmucyā 'thāi 'nam sāṅgam satanum sarvamṛtyos sprṇāti 'ti.*

126.  
saptame 'nuvāke prathamaḥ khaṇḍaḥ.

IV. 10. 1. *tad yasyāi 'vām vidvān hiñkaroti ya evā 'sya lomasu mṛtyupāças tasmād evāi 'nam sprṇāti.* 2. *atha yasyāi*

IV. 9. 1. Verily the sacrifice is man, the *udgītha* indeed is man. Now these are the deaths, viz. Agni, Vāyu, the sun, the moon. 2. They put upon man, when he is being born, the fetters of death. Agni puts [them] upon his speech, Vāyu upon his breath, the sun upon his sight, the moon upon his hearing. 3. This they say: "Verily it is the *udgātar* who releaseth the fetters of death from the breaths of the sacrificer." 4. For whom one knowing thus sings the *prastāva*, for him he releases that fetter of death which is in his speech. 5. And for whom one knowing thus sings the *udgītha*, for him he releases that fetter of death which is in his breath. 6. And for whom one knowing thus sings the *pratihāra*, for him he releases that fetter of death which is in his sight. 7. And for whom one knowing thus enters upon the *nidhana*, for him he releases that fetter of death which is in his hearing. 8. Thus an *udgātar* knowing thus releases the fetters of death from the breaths of the sacrificer. 9. This they say: "He is an *udgātar* who, having released the fetters of death from the breaths of the sacrificer, rescueth him then with his limbs, with his body, from every death."

\* IV. 10. 1. Now for whom one knowing thus utters the *hiñkāra*, him he rescues from that fetter of death which is in his hairs. 2. And for whom one knowing thus sings the *prastāva*, him he

9. <sup>1</sup> avā. <sup>2</sup> yajā-. <sup>3</sup> umun-. <sup>4</sup> -dvā. <sup>5</sup> B. udgāyati. <sup>6</sup> B. prāne. <sup>7</sup> B. om. <sup>8</sup> B. pratiharati.

'vām vidvān prastāuti ya evā 'syā tvaci<sup>1</sup> mṛtyupūcas tasmād evāi 'nam sprṇāti. 2. atha yasyāi 'vām vidvān ādim ādatte ya<sup>2</sup> evā 'syā māñsesu mṛtyupūcas tasmād evāi 'nam sprṇāti. 4. atha yasyāi 'vām vidvān udgāyati ya evā 'syā snāvasu mṛtyupūcas tasmād evai 'nam sprṇāti. 5. atha yasyāi 'vām vidvān pratiharati ya evā 'syā 'ñgesu mṛtyupūcas tasmād evāi 'nam sprṇāti. 6. atha yasyāi 'vām vidvān upadravati ya evā 'syā 'sthisu mṛtyupūcas tasmād evāi 'nam sprṇāti. 7. atha yasyāi 'vām vidvān nidhanam upāiti ya evā 'syā majjasu mṛtyupūcas satasmād evāi 'nam sprṇāti. 8. evām vā evāmvid udgātū yajamānasya prānebhyo 'dhi mṛtyupācān unmucyā 'thāi 'nam sāṅgam satanum survamṛtyos sprṇāti. 9. tad āhus sa vā udgātū yo yajamānasya prānebhyo 'dhi mṛtyupācān unmucyā 'thāi 'nam sāṅgam satanum survamṛtyos sprtvā svarge loke saptudhā dadhātī 'ti. 10. sa vā esa indro vāimṛdha udyan bhavati savito 'dito mitras sāṅgavakāla<sup>3</sup> indro vāikuntha madhyandine samāvartamānaç carva ugро devo lohitāyan praṭāpatir eva sāṁveṣe<sup>4</sup> 'stamitah. 11. tad yasyāi 'vām vidvān hiñkaroti ya evā 'syo 'dyatas<sup>5</sup> svargo lokas tasminn evāi 'nam dadhāti. 12. atha yasyāi 'vām vidvān prastāuti ya evā 'syo 'dite svargo lokas tasminn evāi 'nam dadhāti. 13. atha yasyāi 'vām vidvān ādim

rescues from that fetter of death which is in his skin. 3. And for whom one knowing thus begins the ādi, him he rescues from that fetter of death which is in his flesh. 4. And for whom one knowing thus sings the udgātha, him he rescues from that fetter of death which is in his sinews. 6. And for whom one knowing thus sings the pratihāra, him he rescues from that fetter of death which is in his limbs. 6. And for whom one knowing thus sings the upadrava, him he rescues from that fetter of death which is in his bones. 7. And for whom one knowing thus enters upon the nidhana, him he rescues from that fetter of death which is in his marrow. 8. = IV. 9. 9. This they say : "Verily he is the udgātar who, having released the fetters of death from the breaths of the sacrificer, having then rescued him with his limbs, with his body, from every death, placeth him in seven parts in the heavenly world." 10. That same one, rising, is Indra Vāimṛdha; risen, Savitar; Mitra at the time when the cows are driven together; Indra Vāikuntha at noon; when returning, Çarva; when it is becoming red, the formidable god; Prajāpati when it has gone home to lie down. 11. Thus for whom one knowing thus utters the hiñkāra, what heavenly world there is of him rising, in that he thus places him. 12. And for whom one knowing thus sings the prastāva, what heavenly world there is of him when he has risen, in that he thus places him. 13. And for whom one know-

10. <sup>1</sup> kv-. <sup>2</sup> yā. <sup>3</sup> sambhavak-. <sup>4</sup> -e prim. m., corrected to -o. <sup>5</sup> -a.

ādatte ya evā 'sya saṃgavakāle<sup>a</sup> svargo lokas tasminn evāi 'nam dadhāti. 14. atha yasyāi 'vām vidvān udgāyati ya evā 'sya madhyandine<sup>b</sup> svargo lokas tasminn evāi 'nam dadhāti. 15. atha yasyāi 'vām vidvān pratiharati ya evā 'syā 'parāhne svargo lokas tasminn evāi 'nam dadhāti. 16. atha yasyāi 'vām vidvān upadravati ya evā 'syā 'stamīyatus<sup>c</sup> svargo lokas tasminn evāi 'nam dadhāti. 17. atha yasyāi 'vām vidvān nidhanam upāiti ya evā 'syā 'stamīte svargo lokas tasminn evāi 'nam dadhāti. 18. evam vā evamvid udgātā yajamānasya prānebhyo 'dhi mrtyupācān unmucyā 'thāi 'nam sāṅgam satanum sarvamṛtyos sprtvā svarge loke saptadhā<sup>d</sup> dadhāti. 127.

saptame 'nuvāke dvitīyaḥ khaṇḍaḥ. saptamo 'nuvākas samāptah.

IV. 11. 1. ṣad<sup>e</sup> dha<sup>f</sup> vūi devatās<sup>g</sup> svayambhuvo 'gnir vāyur asāv ādityah prāṇo 'nnam vāk. 2. tāc<sup>h</sup> grāiṣṭhye<sup>i</sup> vyavadantā<sup>j</sup> 'ham cresthā<sup>k</sup> 'smī aham cresthā<sup>k</sup> 'smī mām cīyam upādhvam iti. 3. tā anyonyasyāi<sup>l</sup> cresthata�āi nā 'tīṣṭhanta. tā abruvan na vā anyonyasyāi<sup>l</sup> cresthata�āi tīṣṭhāmaha<sup>m</sup> etā<sup>n</sup> samprabratāmahāi yathā cresthās<sup>o</sup> sma iti. 4. tā agnim abruvan katham

ing thus begins the ādi, what heavenly world there is of him at the time when the cows are driven together, in that he thus places him. 14. And for whom one knowing thus sings the *udgītha*, what heavenly world there is of him at noon, in that he thus places him. 15. And for whom one knowing thus sings the *pratihāra*, what heavenly world there is of him in the afternoon, in that he thus places him. 16. And for whom one knowing thus sings the *upadrava*, what heavenly world there is of him going home (setting), in that he thus places him. 17. And for whom one knowing thus enters upon the *nidhana*, what heavenly world there is of him when he has set, in that he thus places him. 18. Even so an *udgātar* knowing thus, having released the fetters of death from the breaths of the sacrificer, having then rescued him with his limbs, with his body, from every death, places him in seven parts in the heavenly world.

IV. 11. 1. Verily there are six self-existing divinities, viz. Agni, Vāyu, yonder sun, breath, food, speech. 2. These disputed regarding their preēminence [saying]: "I am the best, I am the best; worship me as excellence." 3. They did not recognize each the other's preēminence. They said: "Verily we do not recognize each the other's preēminence. Let us therefore explain together how we are best." 4. They said to Agni: "How art

10. <sup>a</sup>B. mādh-. <sup>b</sup>B. sa. <sup>c</sup>A. āivā. <sup>d</sup>sapta.

11. <sup>e</sup>ṣadḥ. <sup>f</sup>da. <sup>g</sup>-ā. <sup>h</sup>-the. <sup>i</sup>svavad-. <sup>j</sup>grāiṣ-. <sup>k</sup>ānyā-. <sup>l</sup>-hāi. <sup>m</sup>eta.

*tvam*<sup>10</sup> *greṣṭho* 'si' ti. 5. so 'bravīd aham devānām<sup>1</sup> mukham asmy aham anyāsām prajānām. mayā "hutayo hūyante. aham devānām annam vikaromy<sup>11</sup> aham manusyānām. 6. si yan na<sup>12</sup> syām amukhā eva devās syur amukhā anyāh prajāḥ. nā "hutayo hūyeran.<sup>13</sup> na devānām annam vikriyeta<sup>14</sup> na manusyānām. 7. tata idam sarvam parubhavet tato na kim cana pariçisyete<sup>15</sup> 'ti. 8. evam eve 'ti ho "cur nāi've'ha<sup>16</sup> kim cana pariçisyeta yat<sup>17</sup> tvam na syā iti. 9. atha vāyum abruvan katham u tvam greṣṭho 'si' ti. 10. so 'bravīd aham devānām prāṇo 'smi aham<sup>17</sup> anyāsām prajānām. yasmād aham utkrāmāmi tatas sa prapluvate. 11. sa yad aham na syām tata idam sarvam parubhavet tato na kim cana pariçisyete 'ti. 12. evam eve 'ti ho "cur nāi've'ha kim cana pariçisyeta yat<sup>18</sup> tvam na syā iti. 128.

aṣṭame 'nuvāke prathamaḥ khaṇḍah.

IV. 12. 1. abhū "dityam abruvan katham u tvam greṣṭho 'si' ti. 2. so 'bravīd aham evo 'dyān arūpa bhavāny aham astamyan rātrīḥ. mayā cakṣuṣā karmāṇi kriyante. sa yad aham na syām nāi 'vā 'has' syān na rātrīḥ. na karmāṇi kriyeron. 3. tatu idam sarvam purubhavet tato na kim cana pariçisyete 'ti. 4. evam eve<sup>2</sup> 'ti ho 'cur nāi've'ha kim cana pariçisyeta yat tvam na syā iti. 5. atha prāṇam abruvan katham u tvam greṣṭho 'si' ti. 6. so 'bravīt prāṇo bhūtvā 'gnir dīpyate. prāṇo bhūtnā

thou the best?" 8. He said : "I am the mouth of the gods, I of the other creatures ; by me offerings are offered ; I transform the food of the gods, I [that] of men. 8. If I were not, the gods would be mouthless, mouthless the other creatures ; no offerings would be offered. Neither the food of the gods would be transformed nor [that] of men. 7. Thence this all would perish ; thence nothing at all would be left." 8. "Just so," they said ; "nothing at all would be left if thou wert not." 9. Then they said to Vāyu : "And how art thou the best?" 10. He said : "I am the breath of the gods, I of the other creatures. From whom I go out, he then drifts away." 11. = 7. 12. = 8.

IV. 12. 1. Then they said to the sun : "And how art thou the best?" 2. He said : "I, rising, become the day ; I, setting, the night. By me as sight deeds are done. If I were not, there would be no day, no night ; no deeds would be done." 8. = 11. 7. 4. = 11. 8. 8. Then they said to breath : "And how art thou the best?" 6. He said : "As breath, Agni shineth ; as breath, Vāyu

11. <sup>10</sup> *tvā*. <sup>11</sup> -kār-, <sup>12</sup> a. <sup>13</sup> *hūyente* (!) corrected to *huyaran* (!). <sup>14</sup> prim. m. -e. <sup>15</sup> -sye. <sup>16</sup> ya. <sup>17</sup> *ahāham*. <sup>18</sup> va ha.

12. <sup>1</sup> *haṇna*. <sup>2</sup> e. <sup>3</sup> uk.

vāyur ākāṣam<sup>4</sup> anubhavati. prāṇo bhātvā "ditya udeti. prāṇād annam prāṇād vāk. 7. sa yad aham na syām tata<sup>5</sup> idam<sup>6</sup> sarvam parābhavet tato na kim cana pariçisyete'ti. 8. evam eve'ti ho "cur nāi 've 'ha kim cana pariçisyeta yat tvām na syā iti. 9. athā 'nnam abruvan katham u<sup>7</sup> tvām cresthām asī'ti. 10. tad abravīn mayī pratisthāyā 'gnir dīpyate. mayī pratisthāya vāyur ākāṣam anuvibhavati. mayī pratisthāyā "ditya udeti. mad eva prāṇo mad vāk. 11. sa yad aham na syām tata<sup>8</sup> idam<sup>9</sup> sarvam parābhavet tato na kim cana pariçisyete'ti. 12. evam eve'ti ho "cur nāi 've 'ha kim cana pariçisyeta yat tvām na syā iti 13. atha vācam abruvan katham u<sup>10</sup> tvām cresthāt 'sī'ti. 14. sū 'bravīn mayāi 've 'dam vijñāyate mayā 'daḥ. sa yad aham na syām nāi 've 'duin vijñāyeta nā 'daḥ. 15. tata<sup>11</sup> idam sarvam parābhaven nāi 've 'ha kim cana pariçisyete'ti. 16. evam eve'ti ho "cur nāi 've 'ha kim cana pariçisyeta yat tvām na syā iti. 129.

aṣṭame 'nuvāke dvitīyah khaṇḍah.

IV. 13. 1. tū abruvann etā vāi kila sarvā devatāḥ. ekāi 'kām evā 'nu smāh<sup>1</sup> sa yan nu nas sarvāśām devatānām ekā cana na syāt tata idam sarvam parābhavet tato na kim cana pariçisyeta. hanta sārdham sametyā<sup>2</sup> yac chresthām tad asāme'ti. 2. tū etasmin prāṇā<sup>3</sup> okāre vācy<sup>4</sup> akāre samāyan. tad yat samāyan tat sāmnas sāmatvam. 3. tū abruvan yāni no martyāny anapaha-

permeateth space; as breath, the sun riseth; from breath [cometh] food, from breath speech. 7. If I were not, then this all would perish, then nothing at all would be left." 8. = 11. 8. 9. Then they said to food : "And how art thou the best?" 10. It said : "In me standing firm, Agni shineth; in me standing firm, Vāyu permeateth space in various directions; in me standing firm, the sun riseth; from me [cometh] breath, from me food." 11. = 11. 7. 12. = 11. 8. 13. They said to speech : "And how art thou the best?" 14. It said : "By me this is distinguished, by me that. If I were not, neither would this be distinguished nor that." 15. = 11. 7. 16. = 11. 8.

IV. 13. 1. They said : "Verily these are complete divinities. We are dependent each upon each. Now if of us complete divinities any one were not, then this all would perish, then nothing at all would be left. Come, coming together let us be that which is best." 2. They came together in this breath, in the sound o, [and] in speech, in the sound a. Because they came together ( $\sqrt{v} + sam$ ), therefore the sāman is called so. 3. They said :

12. <sup>4</sup>āmk-. <sup>5</sup>tat (!). <sup>6</sup>abbreviate, omitting the rest down to sa (I for na) syā iti. <sup>7</sup>abbreviate : i . . . . 'ty (!). <sup>8</sup>-çisya. <sup>10</sup>A. tur.

13. <sup>1</sup>-a. <sup>2</sup>sām-. <sup>3</sup>-ne. <sup>4</sup>vāco.

*tapāpmāny akṣarāṇī tāny uddhṛtyā<sup>5</sup> 'mr̥tesv<sup>6</sup> apahatapāpmasu  
quddhesv akṣareṣu gāyatrām gāyāmā 'gnāu vāyāv āditye prāne  
'nne vāci. tenā<sup>7</sup> 'pahatya<sup>8</sup> mr̥tyum apahatya pāpmānam<sup>9</sup> svargam  
lokam iyāme 'ti. 4. e 'ty agner amṛtam apahatapāpmā  
quddham akṣaram. gnir ity asya martyam anapahatapāpmā  
'ksaram. 5. ve 'ti vāyor amṛtam apahatapāpmā quddham  
akṣaram. yur ity asya martyam anapahatapāpmā 'ksaram.  
6. e 'ty ādityasyā<sup>10</sup> 'mr̥tam apahatapāpmā quddham akṣaram. tye  
'ty<sup>11</sup> asya martyam anapahatapāpmā 'ksaram. 7. pre 'ti prā-  
ṇasyā<sup>12</sup> 'mr̥tam apahatapāpmā quddham akṣaram.<sup>13</sup> ne 'ty<sup>12</sup> asya  
martyam anapahatapāpmā 'ksaram. 8. e 'ty annasyā<sup>14</sup> 'mr̥tam  
apahatapāpmā quddham akṣaram. nam ity asya martyam ana-  
pahatapāpmā 'ksaram. 9. ve 'ti vāco 'mr̥tam apahatapāpmā  
quddham akṣaram. g ity asyāi martyam anapahatapāpmā 'ksa-  
ram. 10. tū etāni martyāny anapahatapāpmāny akṣarāṇy  
uddhṛtyā<sup>5</sup> 'mr̥tesv apahatapāpmasu<sup>15</sup> quddhesv akṣareṣu gāy-  
atrām āgāyann agnāu vāyāv āditye prāne 'nne vāci. tenā  
'pahatya mr̥tyum apahatya pāpmānam svargam lokam āyan.*

"Removing those syllables of us which are mortal, whose evil is not smitten away, let us sing a *gāyatra* in the syllables [which are] immortal, having evil smitten away, pure : in Agni, in Vāyu, in the sun, in breath, in food, in speech. Thereby having smitten away death, having smitten away evil, may we go to the heavenly world." 4. *A* is the syllable of Agni [which is] immortal, having evil smitten away, pure; *gnis* is his syllable [which is] mortal, not having evil smitten away. 5. *Vā* is the syllable of Vāyu [which is] immortal, having evil smitten away, pure; *yus* is his syllable [which is] mortal, not having evil smitten away. 6. *Ā* is the syllable of the sun [which is] immortal, having evil smitten away, pure; *tya* is his syllable [which is] mortal, not having evil smitten away. 7. *Prā* is the syllable of breath [which is] immortal, having evil smitten away, pure; *na* is his syllable [which is] mortal, not having evil smitten away. 8. *A* is the syllable of food [which is] immortal, having evil smitten away, pure; *nam* is its syllable [which is] mortal, not having evil smitten away. 9. *Vā* is the syllable of speech [which is] immortal, having evil smitten away, pure; *c* is its syllable [which is] mortal, not having evil smitten away. 10. They, removing those syllables [which are] mortal, not having evil smitten away, sang the *gāyatra* in the syllables [which are] immortal, having evil smitten away, pure : in Agni, in Vāyu,

18. <sup>5</sup>-*tyā*. <sup>6</sup>-*am-ṭi*. <sup>7</sup>-*yena*. <sup>8</sup>-*ta*. <sup>9</sup>-*na*. <sup>10</sup>-*tya ity*. <sup>11</sup> A. adds *vedivāco mr̥ta*, cancelled in red. <sup>12</sup>-*na ity*. <sup>13</sup>-*māsu*.

11. apahatya mṛtyum apahatya pāpmānam svargam lokam eti ya evam veda. 130.

aṣṭame 'nuvāke ṛtīyāḥ khaṇḍaḥ.

IV. 14. 1. tā brahmā 'bruvan tvayi pratiṣṭhāyāi 'tam udyacchāme 'ti. tā brahmā 'bravīd āsyena<sup>1</sup> prāṇena yuṣmān<sup>2</sup> āsyena prāṇena mām upāpnavaūthe 'ti. 2. tā etena prāṇenā<sup>3</sup> kāreṇa vācy akāram abhinimesyantyo<sup>10</sup> hiñkārād bhakāram okāreṇa vācam anusvarantya ubhābhyaṁ prāṇābhyaṁ gāyutram agāyann ovāśc ovāśc hum bhā vo vā iti. 3. sa yatho 'bhayāpadī pratitishthaty<sup>4</sup> evam eva svarge loke pratyatishthan. prati svarge loke tisṭhati ya evam veda. 4. ya u hu vā evamvid asmāl lokāt prūti sa prāṇa eva bhūtvā vāyum apyeti vāyor adhy abhrāny abhrebhyo 'dhi vr̄ṣṭim<sup>5</sup> vr̄ṣṭyāi<sup>6</sup> 've 'mām lokam anuvi-bhavati. 5. ṛṣayo ha sattram<sup>7</sup> āśām cakrire. te punah-punar bahvibhir-bahvibhīḥ pratipadbhīs svargasya lokasya dvāram nā 'nu cana bubudhire. 6. ta u grameṇa tapasā vratacaryeṇe 'ndram avarurudhire. 7. tam ho "cus svargam vāi lokam āipsiṣma." te punah-punar bahvibhir-bahvibhīḥ pratipadbhīs svargasya lokasya dvāram nā 'nu canā 'bhutsmahi." tathā no 'nuçādhi yathā

in the sun, in breath, in food, in speech. Thereby having smitten away death, having smitten away evil, they went to the heavenly world. 11. Having smitten away death, having smitten away evil, he goes to the heavenly world who knows thus.

IV. 14. 1. They said to the *brahman*: "Standing firm in thee we will hold this one up." To them the *brahman* said: "With the breath in the mouth ye shall obtain yourselves, with the breath in the mouth me." 2. They, by this breath, the *o*-sound, being about to settle the *a*-sound in speech, and by the *o*-sound sounding the *bhā*-sound as speech after the *hiñkāra*, sang the *gāyatra* with both these breaths: ovāśc ovāśc ovāśc hum bhā vo vā. 3. As one with both feet stands firm, even so they stood firm in the heavenly world. He stands firm in the heavenly world who knows thus. 4. And he who knowing thus departs from this world, he, having become breath, goes unto Vāyu, from Vāyu unto the clouds, from the clouds unto rain. With rain he extends over this world. 5. The sages (*ṛsi*) sat a session (*sattrā*). They again and again with many, many introductory stanzas did in no way perceive the door of the heavenly world. 6. And they with exertion, with penance, with the performance of vows, got possession of Indra. 7. They said to him: "We have desired to obtain the heavenly world; yet again and again with many, many introductory stanzas have we in no way perceived the door of the

14. <sup>1</sup> āsyehnena. <sup>2</sup> A. -ā; B. -ānn. <sup>3</sup> -at. <sup>4</sup> p-. <sup>5</sup> -tr-. <sup>6</sup> A. āipsiṣtu.  
B. inserts bahvibhir. <sup>7</sup> 'bhūt-. <sup>10</sup> mesant-.

*svargasya lokasya dvāram anuprajñāyā 'nārtās svasti samvatsarasyo 'dṛcam gatvā svargam lokam iyāme 'ti.* s. tān ho 'vāca ko vas sthaviratama iti.<sup>14</sup> 131.

aṣṭame 'nuvāke caturthaḥ khaṇḍaḥ.

IV. 15. 1. *aham ity agastyaḥ.* 2. *sa vā ehi 'ti ho 'vāca tasmāi vāi<sup>1</sup> te 'harī tad vaksyāmī<sup>2</sup> yad vidvānisus svargasya lokasya<sup>3</sup> dvāram anuprajñāyā 'nārtās svasti samvatsarasyo 'dṛcam gatvā svargam lokam esyathe 'ti.* 3. *tasmā etām gāyatrasyo 'dgītham upaniṣadām amṛtam uvācā 'gnāu vāyāv<sup>4</sup> āditye prāne 'nne vāci.* 4. *tato vāi te svargasya lokasya dvāram anuprajñāyā 'nārtās svasti samvatsarasyo 'dṛcam gatvā svargam lokum āyan.* 5. *evam evāi 'vām vidvān svargasya lokasya dvāram anuprajñāyā 'nārtās svasti samvatsarasyo 'dṛcam gatvā svargam lokum eti.* 132.

aṣṭame 'nuvāke pañcamāḥ khaṇḍaḥ. aṣṭamo 'nuvākas samāptaḥ.

IV. 16. 1. *evām vāi etām gāyatrasyo 'dgītham<sup>5</sup> upaniṣadām amṛtam indro 'gastyāyo<sup>6</sup> 'vācā 'gastya iṣāya ṣyāvāṇvaya iṣāç ṣyāvāṇvīr gāuṣūktaye gāuṣūktir jvālāyanāya<sup>7</sup> jvālāyanāç pātyāyanayē<sup>8</sup> pātyāyanī rāmāya krātujāteyāya vāiyāghrapadyāya<sup>9</sup> rāmaḥ krātujāteyo vāiyāghrapadyaḥ—* 133.

navame 'nuvāke prathamaḥ khaṇḍaḥ.

heavenly world. Teach us so that we, perceiving the door of the heavenly world, unharmed, having gone successfully to the end of the year, may go to the heavenly world.” s. He said to them: “Who of you is the oldest?”

IV. 15. 1. “I,” said Agastya. 2. “Then come,” he said; “I will tell thee that which knowing ye, perceiving the door of the heavenly world, unharmed, having gone successfully to the end of the year, shall go to the heavenly world.” s. To him he told this *udgītha* of the *gāyatra[-sāman]*, the *upaniṣad*, the immortal, in Agni, in Vāyu, in the sun, in breath, in food, in speech. 4. Verily they then, perceiving the door of the heavenly world, unharmed, having gone successfully to the end of the year, went to the heavenly world. 5. Even so one knowing thus, perceiving the gate of the heavenly world, unharmed, having gone successfully to the end of the year, goes to the heavenly world.

IV. 16. 1. Verily thus Indra told this *udgītha* of the *gāyatra [-sāman]*, the *upaniṣad*, the immortal, to Agastya, Agastya to Isa Ṣyāvāṇvi, Isa Ṣyāvāṇvi to Gāuṣūkti, Gāuṣūkti to Jvālāyanā, Jvālāyanā to Cātyāyani, Cātyāyani to Rāma Krātujāteya Vāiyāghrapadya, Rāma Krātujāteya Vāiyāghrapadya—

14. <sup>3</sup>add *aham ity* (!).

15. <sup>1</sup>A. om. <sup>2</sup>-kṣāmī. <sup>3</sup>B. inserts *dvāram avāi 'vāsh.* <sup>4</sup>vāy.

16. <sup>1</sup>-git-. <sup>2</sup>-āvo. <sup>3</sup>B. *bvā-*. <sup>4</sup>-āye. <sup>5</sup>vāyyā-.

IV. 17. 1. — ḡaṅkhāya bābhṛavayā ḡaṅkho bābhṛavyo dak-  
ṣāya kātyāyanaya<sup>1</sup> ātreyāya dakṣaḥ kātyāyanir ātreyah kañsāyu  
vārakyaḥ<sup>2</sup> kañso vārakyaḥ suyajñāya ḡāndilyāya suyajñāya  
ḡāndilyo ‘gnidattāya ḡāndilyāyī’<sup>3</sup> gnidattuṣ ḡāndilyas suyajñāya  
ḡāndilyāya suyajñāṣ ḡāndilyo jayantāya vārakyaḥ<sup>4</sup> jayanto  
vārakyo janaçrutāya vārakyaḥ<sup>5</sup> janaçruto vārakyaḥ<sup>6</sup> sudattāya  
pārācaryaḥ<sup>7</sup> yāya. 2. sūtī ‘ṣāt’ gātyāyanī gāyatrasyo ‘paniṣad evam  
upāsītavyā. 134.

navame ‘nuvāke dvitiyāḥ khaṇḍaḥ. navamo ‘nuvākas samāptaḥ.

IV. 18. 1. kene ‘śitum patati presitum manuh  
kena prāṇaḥ prathamaḥ prāti yuktuh:  
kene ‘śitūn vācanām īmūnā vadalanti  
cakṣuṣ crotorān ka u dero yunakti.  
2. crotorasya crotoram manaso mano yad  
vāco ha vācañ sa u prāṇasya prāṇuh:  
cukṣusaç caksur atimucya dhīrāḥ  
pretyā ‘smāl lokād amṛtā bhavanti.  
3. na tetra caksuṣ gacchati na vāg gacchati no mūnah:  
na vidma<sup>1</sup> na vijānāmo<sup>2</sup> yathā<sup>3</sup> ‘tad anuçisyūt.’  
4. anyud eva tūl vidiṭād atho aviditād adhi:  
iti çūgruma<sup>4</sup> pūrveṣām ye nas tad vyācacakṣire.

IV. 17. 1. — to Çāṅkha Bābhṛavya, Çāṅkha Bābhṛavya to Dakṣa Kātyāyanī Ātreya, Dakṣa Kātyāyanī Ātreya to Kañsa Vārakya, Kañsa Vārakya to Suyajñā ḡāndilya, Suyajñā ḡāndilya to Jayanta Vārakya, Jayanta Vārakya to Janaçruta Vārakya, Janaçruta Vārakya to Sudatta Pārācarya. That same upaniṣad of the gāyatra [-sāman] of Gātyāyanī is to be worshiped thus.

IV. 18. 1. Sent by whom does the mind, sent forth, fly? Yoked by whom does the first breath come forth? By whom is this speech sent which they speak? And which god yokes sight [and] hearing? 2. Released from the hearing of the hearing, from the mind of the mind, from the speech of speech—and that is also the breath of the breath—from the sight of the sight, the wise departing from this world become immortal. 3. Sight does not go there, speech does not go there, neither [does] mind. We do not know, we do not distinguish, how one might teach that. 4. “It is different from the known and likewise from the unknown;”

17. <sup>1</sup>-āya. <sup>2</sup>p-. <sup>3</sup>-o, and insert janaçrutāya vārakyaḥ<sup>5</sup> janaçrute (!) vārakyas. <sup>4</sup>-o.

18. <sup>1</sup>vidu. <sup>2</sup>-a. <sup>3</sup>B. inserts ‘vāi. <sup>4</sup>-çīmī-. <sup>5</sup>-çrū-.

- 6. *yad vācā' nabhyuditam yena vāg abhyudyate :*  
*tad eva brahma tvām viddhi ne 'dām yad idam upāsate.*
- 6. *yan manasū na manute yenā "hur mano" matam :*  
*tad eva brahma tvām viddhi ne 'dām yad idam upāsate.*
- 7. *iac cakṣuṣā na paçyati yena cakṣuñhi paçyati :*  
*tad eva brahma tvām viddhi ne 'dām yad idam upāsate.*
- 8. *iac chrotrena na<sup>8</sup> çrnoti yena çrotram idam çrutam :*  
*tad eva<sup>9</sup> brahma tvām viddhi ne 'dām yad idam upāsate.*
- 9. *yat prānena na prāniti<sup>10</sup> yena prānah prāṇiyate :*  
*tad eva brahma tvām viddhi ne 'dām yad idam upāsate. 135.*

daçame 'nuvāke prathamaḥ khañḍaḥ.

IV. 19. 1. *yadi manyase su vede 'ti dahrām evā 'pi nūnam  
tvām vettā brahmaṇo rūpaṁ yad asya tvām yad asya deveṣu.  
atha nu mīmānsyam eva te manye 'viditam.*

2. *nā 'ham manye sv vede 'ti no na vede 'ti veda ca :  
yo nas tad veda tad veda no na vede 'ti veda ca.*

3. *yasyā 'matam tasya matam matam<sup>1</sup> yasya na veda saḥ :  
avijñātām vijñātām vijñātām avijñātām.*

thus we heard from those of old, who explained it to us. 5. That which is not declared by speech, that by which speech is declared, only that know thou as *brahman*, not that which they worship here. 6. That which one does not think with the mind, that by which they say the mind is thought, only that know thou as *brahman*, not that which they worship here. 7. That which one does not see with sight, that by which one sees sights, only that know thou as *brahman*, not that which they worship here. 8. That which one does not hear with hearing, that by which this hearing is heard, only that know thou as *brahman*, not that which they worship here. 9. That which one does not breathe with breath, that by which breath is led forth, only that know thou as *brahman*, not that which they worship here.

IV. 19. 1. If thou thinkest : “I know [it] well,” little dost thou even then know the form of the *brahman*, what of it thou [art?], what of it [is] among the gods. Now then I think what is unknown is to be pondered upon by thee. 2. I do not think: “I know [it] well,” neither do I know: “I know [it] not.” He of us who knows this knows it (the *brahman*), and he does not know: “I know [it] not.” 3. Of whom it is not thought, of him it is thought; of whom it is thought, he knows it not. Not understood [is it] of those who understand ; [it is] understood

18. <sup>4</sup>A. manyo. <sup>7</sup>B. matem. <sup>8</sup>naç. <sup>9</sup>MSS. abbreviate. <sup>10</sup>-nāti.

19. <sup>1</sup>am-.

4. *pratibodhavidditam<sup>2</sup>* matam amṛtatvam hi vindate:  
     ātmanā vindate vīryam̄ vīdyayā vindate ‘mṛtam.  
 5. iha ced avēdūl aṭha satyam asti. na ced ihū ‘vedin mahati  
     vinastih. bhūteṣu-bhūtesu vivicaya dhīrāḥ pretyā ‘smāl lokād  
     amṛtā bhavanti. 136.

daçame ‘nuvāke dvitiyāḥ khaṇḍaḥ.

IV. 20. 1. brahma ha devebhyo vijigye. tasya ha brahmaṇo vi-  
     jaye devū amahīyanta. ta āikṣantū ‘smākam evū ‘yam vījayah.  
     asmākam evū ‘yam mahime ‘ti. 2. tad dhārī ‘śāṁ vījāñū. tebhyo  
     ha prādūr babbhūva. tan na vyajānanta’ kim idam yakṣam iti.  
 3. te ‘gnim abruvañ jātaveda etad vījāñīhi kim etad yakṣam iti.  
     tathe ‘ti. 4. tad<sup>1</sup> abhyadravat. tam abhyavadat ko ‘sī ‘ti. agnir  
     vā aham<sup>2</sup> asmī ‘ty abraqvīj jātavedā vā aham asmī ‘ti. 5. tas-  
     minś twayi kim vīryam iti. apī ‘dam sarvam̄ daheyam yad idam  
     pr̄thivyām iti. 6. tasmāi tṛṇām nidadhāv etad dāhe ‘ti. tad  
     upapreyāya sarvajuvena. tan na ḡaçāka dagdhum. sa tata eva  
     nivavṛte nūi ‘nad aṣakām vījāñām yad etad yakṣam iti. 7. atha  
     vāyum abruvan vāyav etad vījāñīhi kim etad yakṣam iti. tuthe  
     ‘ti. 8. tad<sup>1</sup> abhyadravat. tam abhyavadat ko ‘sī ‘ti. vāyur vā

of those who do not understand. 4. It is thought to be known in awakening (?), for one finds immortality; by the self one finds strength, by knowledge one finds immortality. 5. If one has known [it] here, then it is true; and if one has not known [it] here, [there is] great loss. The wise, having separated [it] in the several beings, departing from this world become immortal.

IV. 20. 1. The *brahman* won a complete victory for the gods. By the complete victory of this *brahman* the gods were exalted. They considered: "Ours is this complete victory, ours is this greatness." 2. Now it (the *brahman*) became aware of this [thought] of them. It manifested itself to them. They did not recognize it [saying]: "What is this spectre?" 3. They said to Agni: "O Jātavedas, find that out, what spectre this is." "Yes." 4. He ran to it. It said unto him: "Who art thou?" "I am Agni," he said; "I am Jātavedas." 5. "What strength then is in thee?" "I could burn even everything which is here on earth." 6. It put down before him a blade of grass [saying]: "Burn this." Approaching it with all his might he could not burn it. Thereupon he returned [saying]: "I could not find out what spectre this is." 7. Then they said to Vāyu: "O Vāyu, find that out, what spectre this is." "Yes." 8. He ran to it. It

19. <sup>2</sup> A. -vit-.

20. <sup>1</sup>-ata. <sup>2</sup>-m. <sup>3</sup>ham. <sup>4</sup>B. -m.

*aham asmi'ty abravīn mātariçvā vā aham<sup>2</sup> asmi'ti.* 9. *tasminś tvayi kim vīryam iti. apī'dam sarvam ādadiya yad idam pīthivyām iti.* 10. *tasmai tṛṇām nidañhāv etad ālutsre'ti. tau upapreyyāya sarvajavena. tan na çāçakā' dātum. sa tata eva nivavrte<sup>3</sup> nāi' nad açakām vīñātūm yad etad yakṣam iti.* 11. *athe'ndram abruvan maghavann etad vījāñihī kim etad yakṣam iti.* *tathe'ti. tau abhyadravat. tasmāt tiro 'davhe.* 12. *sa tasminn evū "küce striyam īagāma bahr̄ gobhamāñām umāñī hūimavatīm. tūm ho 'vāca kim etad yakṣam iti.* 137.

daçame 'nuvāke trīyāk khaṇḍaḥ.

IV. 21. 1. *brahmae'ti ho 'vācu brahmaṇo vā etad vījaye mahīyadīva iti. tato hāi'va nidañām cakāra brahmae'ti.* 2. *tasmod vū ete devū atitarām ivā'nyān devān yad agnir vāyur indraḥ. te hy enan nedistham<sup>2</sup> paspr̄cūs sa<sup>3</sup> hy enat<sup>4</sup> prathamo vidām cakāra brahmae'ti.* 3. *tasmod vā indro 'titarām ivā'nyān devān. sa hy enan nedistham pasparça sa hy enat prathamo vidām cakāra brahmae'ti.* 4. *tasyāi'ṣa ādeço yad etad vīdyuto vyadyutad<sup>5</sup> āś iti' nyamisad<sup>6</sup> āś. ity adhīdevatam.* 5. *athā 'dhyātmam. yad enad gacchati'va ca mano 'nena cūi' nad upasmaraty abhī-*

said unto him: "Who art thou?" "I am Vāyu," he said; "I am Mātariçvan." "What strength then is in thee?" "I could take even everything that is here on earth." 9. It put down before him a blade of grass [saying]: "Take this." Approach- ing it with all his might he could not take it. Thereupon he returned [saying]: "I could not find out what spectre this is." 10. Then they said to Indra: "O Maghavan, find that out, what spectre this is." "Yes." He ran to it. It was concealed from him. 11. In that same space he encountered a woman, greatly shining, Umā Häimavatī. He said to her: "What spectre is this?"

IV. 21. 1. "The *brahman*," she said; "through the *brahman's* complete victory ye are exalted." Then he knew: "[It is] the *brahman*." 2. Therefore indeed these gods—viz. Agni, Vāyu, Indra—are as it were greatly above the other gods. For they touched it nearest; for he first knew it to be the *brahman*. 3. Therefore indeed Indra is as it were greatly above the other gods. For he touched it nearest; for he first knew it to be the *brahman*. 4. Regarding it [there is] this direction: "What of the lightning hath lightened: ah! hath winked: ah!" Thus with regard to the divinities. 5. Now with regard to the self. That which both goes as mind, as it were, and through it (mind)

20. <sup>1</sup> *nivavr̄ita.* <sup>4</sup> *m (l).*

21. <sup>2</sup> *A. nedīṣmā;* *B. nedīṣum.* <sup>3</sup> *te.* <sup>4</sup> *an.* <sup>5</sup> *B. vīdyu-* <sup>6</sup> *itīś.* <sup>7</sup> *mīṣ-*

kṣṇam saṅkalpaḥ.<sup>8</sup> 6. tad dha tadvanam nāma. tadvanam ity upāsitavyam. sa ya etat evam vedā 'bhi hāi 'nām sarvāṇi bhūtāni samvāñchanti.<sup>9</sup> 7. upaniṣadam bho brūhī 'ti uktā ta upaniṣat. brāhmīm vāva ta upaniṣadam abrūme 'ti. 8. tasyai tapo damah karne 'ti pratisthā<sup>10</sup> vedas survāñgāṇi satyam āyatanaṁ. 9. yo<sup>11</sup> vā etām evam vedā 'pahatya pāpmānam anante svarge loke jyeye pratitishhati. 138.

daçame 'nuvāke caturthaḥ khāṇḍaḥ. daçamo 'nuvākas samāptah.

IV. 22. 1. āçā vā<sup>1</sup> ilam ugra ḥāid bhurisya<sup>2</sup> eva. tu<sup>3</sup> abhavat. tā āpo 'bhūvan. 2. tās tapo 'tapyanta. tās tapas tepānā huss ity eva prācūḥ prāçvasan. sa vāva prāṇo 'bhavat. 3. tāḥ prāṇyā 'pānan. sa vā apāno 'bhavat. 4. tā apānya<sup>3</sup> vyānan.<sup>4</sup> sa vāva vyāno 'bhavat. 5. tā vyānya samānan. sa vāva samāno 'bhavat. 6. tās samānyo 'dānan. sa vā udāno 'bhavat. 7. tu<sup>5</sup> idam ekam eva sadhamādyam<sup>6</sup> ḥāid aviviktam. 8. sa nāmarūpam<sup>7</sup> akūruta. tenāi 'nul vyavinak.<sup>8</sup> vi ha pāpmāno vicyate ya evam vedā. 9. tu<sup>9</sup> usātu vā ādityaḥ prāṇo 'gnir<sup>10</sup> apāna<sup>11</sup> āpo vyāno

imagination continually remembers it (the brahman). 6. Verily it is *tadvana* by name. As *tadvana* it is to be worshiped. Who knows this thus, unto him all beings desire together. 7. "Sir, tell the *upaniṣad*." "The *upaniṣad* has been told thee. Verily, we told thee the *upaniṣad* of the *brahman*." 8. Penance, restraint, action are its foundation, the Vedas all its limbs, truth its abode. 9. Verily he who knows this [*upaniṣad*] thus, having smitten away evil, stands firm in the endless heavenly world that is not to be injured.

IV. 22. 1. Verily this was in the beginning space, being about to 'become. It became. It became the waters. 2. They performed penance. Having performed penance [uttering] *huss*, they breathed forth forward. That became breath. 3. Having breathed forth, they breathed out. That became exhalation. 4. Having breathed out, they breathed asunder. That became the *vyāna*. 5. Having breathed asunder, they breathed together. That became the *samāna*. 6. Having breathed together, they breathed up. That became the *udāna*. 7. This [all] was one, associated, not distinguished. 8. He made name and form. Thereby he distinguished it. Distinguished from evil is he who knows thus. 9. Verily yonder sun is breath, Agni is exhalation, the waters are the *vyāna*, the quarters are the *samāna*, the moon

21. <sup>8</sup>A. *suk-*. <sup>9</sup>*samvāñkṣanti*. <sup>10</sup>-o. <sup>11</sup>-e.

22. <sup>1</sup>repeat āçā vā. <sup>2</sup>*yed*. <sup>3</sup>*apāna*. <sup>4</sup>*p-*. <sup>5</sup>-*mādam*. <sup>6</sup>-*raipam*.  
<sup>7</sup>-*vinot*. <sup>8</sup>A. -*im*. <sup>9</sup>A. *upā-*.

diças samānaç candramā udānah. 10. tad vā etad ekam abhavat prāna eva. su ya evam etad ekam bhavat vedātī 'vum hāi 'tad ekudhā bhavati 'ty ekadhbā 'va greshas svānām<sup>10</sup> bhavati. 11. tad agnir vāi prāno vāg iti pṛthivī vāyur vāi prāno vāg ity antarikṣam ādityo vāi prāno vāg iti dyāur dico vāi prāno vāg iti grotaram candramā vāi prāno vāg iti munah pumān vāi prāno vāg iti strī. 12. tasye 'dam sṛṣṭam githilam bhuvanam āśid aparyāptam. 13. su munorūpam akuruta. tena tūt puryāptnot. dr̄ḍham lu vā usye 'dam sṛṣṭam agithilam bhuvanam puryāptam bhuvati ya evam veda. 139.

ekāduce 'nuvāke prathamaḥ khaṇḍaḥ.

IV. 23. 1. sāi 'śī<sup>11</sup> cuturdhā vihitā<sup>2</sup> gr̄īr udgīthas sāman<sup>3</sup> 'rkyaṁ jyesṭhabrahmaṇam. 2. prāno vāvo 'd vāg gī<sup>4</sup> sa udgīthāḥ. 3. prāno vāvā<sup>5</sup> mo vāk sā tat sāmu. 4. prāno vāva ko vāg rk̄ tad arkyam. 5. prāno vāva jyesṭho vāg brāhmaṇam taj jyesṭhabrahmaṇam. 6. upaniṣadām bho brūḥ<sup>6</sup> 'ti. uktā ta upaniṣad yasya te dhātavu uktāḥ.<sup>7</sup> tridhātu viṣu vāva ta upaniṣadām abrūme 'ti. 7. etac chuklam kṛṣṇam tāmrām sāmavarṇa iti ha smū "ha yadāi<sup>8</sup> 'va" guklakṛṣṇe tāmro varṇo 'bhavātī su vāi te

is the *udāna*. 10. Verily that became one, viz. breath. He who thus knows this as becoming one [saying]: "Verily this thus becometh onefold" he becomes at once the first among his own people. 11. Verily now Agni is breath, speech is the earth; Vāyu is breath, speech is the atmosphere; the sun is breath, speech is the sky; the quarters are breath, speech is hearing; the moon is breath, speech is mind; man is breath, speech is woman. 12. That creation of his, when created, was unsteady, not fully completed. 13. He made the form of mind. By it he completed it. Verily stable becomes this creation which was created, not unsteady, completed, for him who knows thus.

IV. 23. 1. This is the fortune divided into four parts, viz. the *udgītha*, the *sāman*, the *arkya*, the chief *brāhmaṇa*. 2. Verily breath is *ud*, speech is *gī*; that is the *udgītha*. 3. Verily breath is he (*ama*), speech is she (*sā*); that is the *sāman*. 4. Verily breath is *ka*, speech is *rk̄*; that is the *arkya*. 5. Verily breath is the highest, speech is the *brāhmaṇa*; that is the highest *brāhmaṇa*. 6. "Sir, tell the *upaniṣad*." "The *upaniṣad* has been told thee, since the elements have been told thee. With three elements separately (?) verily we told thee the *upaniṣad*." 7. "That white, black, copper-red is the color of the *sāman*," he used to say; "when the copper-red color descendeth into the

23. <sup>10</sup> svā-.

<sup>11</sup> sāg. <sup>2</sup> vihitā. <sup>3</sup> B. agīḥ; A. gīḥ. <sup>4</sup> brū-. <sup>5</sup>-āḥ. <sup>6</sup>-ṣad. <sup>7</sup>-dā

<sup>8</sup> ve.

vr̄ñte<sup>9</sup> dṛgma<sup>10</sup> māṇusam iti tridhātu. sa āiksata kva nu ma uttānāya<sup>11</sup> yajñānāye 'mā devatā balīm hareyur iti. 140.  
ekādaṣe 'nuvāke dvitīyaḥ khaṇḍaḥ.

IV. 24. 1. sa pierusam eva prapudūnāyā 'vṛṇītu.<sup>1</sup> 2. tuṁ purustūt pratyūśicam prāviçat. tasmāt urur abhūmat. tuđ urasu urastvam. 3. tasmāt atrasada etā devatā balīm haranti. 4. vācum anuharantim agniś usmāi balīm harati. 5. mano 'nuhuruc candrumā usmāi balīm harati. 6. cūksur unuhurad ādityo 'smāi balīm harati. 7. grotram anuharad diço<sup>2</sup> 'smāi balīm harati. 8. prāṇam anuharantem vāyur usmāi balīm harati. 9. tasyāi 'te niśkhātāl<sup>3</sup> panthā balīvāhanā<sup>4</sup> imē prāṇāḥ. evam hāi 'tuṁ niskhātāḥ panthā balīvāhanāḥ servato 'piyanti' prāṇā ya evam vedu. 10. sā hāi 'sū brahmāsandūm ārūḍhā. ā hā 'smāi brahmāsandūm haranty<sup>5</sup> adhi ha brahmāsandūm rohati ya evam vedu. 11. tuđ etad brahmayaçaq<sup>6</sup> gṛiyā parivṛḍhūm. brahma ha tu san yuçasā gṛiyā purivṛḍho bhūvati ya evam vedu. 12. tasyāi 'sa ādego<sup>7</sup> yo 'yam duksine 'kṣann antah. tasya yac chuklam tad ṛcām rāpam yut kṛṣṇām tat sāmūnām yad eva tāmram iva babhrur<sup>8</sup> iva tuđ yajusām.<sup>9</sup> 13. yu evā 'yam cūksusi purusa esa

white and black, it snatcheth these two unto itself . . . ." He considered: "Where now may these divinities bring tribute to me lying supine?"

IV. 24. 1. He chose man for a resort. 2. He entered him from the front (east), turned toward him. For him he became wide (*uru*). Therefore the breast (*uras*) is called so. 3. To him sitting there these divinities bring tribute. 4. Agni brings to him as tribute speech bringing after. 5. The moon brings to him as tribute mind bringing after. 6. The sun brings to him as tribute sight bringing after. 7. The quarters bring to him as tribute hearing bringing after. 8. Vāyu brings to him as tribute breath bringing after. 9. These are his dug-out paths, carrying tribute, [viz.] these breaths. Thus dug-out paths, carrying tribute, approach from all sides him who knows thus. 10. That [divinity] is seated on the *brahman*-throne. Unto him they bring the *brahman*-throne, he mounts the *brahman*-throne, who knows thus. 11. That same *brahman*-glory is encompassed by fortune. But being the *brahman* he is encompassed by glory [and] by fortune who knows thus. 12. Regarding it [there is] this direction which is here in the right eye. What of it is white, that is the form of the *ṛc*'s; what is black, that [is the form] of the *sāmans*; what is copper-red, as it were, brownish, as it were, that [is the form] of the *yajuses*. 13. What this per-

23. <sup>9</sup>A. -ta. <sup>10</sup>dāg-; before the ç an illegible letter, perhaps crossed out. <sup>11</sup>uktānāya.

24. <sup>1</sup>A. adiç. <sup>2</sup>-ā. <sup>3</sup>balīm vāh-. <sup>4</sup>B. 'pay-. <sup>5</sup>harati. <sup>6</sup>-ca. <sup>7</sup>-ā.

*indra esa prajāpatis samaḥ pṛthivyā sama ākāṣena samo  
divā samas sarvena bhūtena. esa paro divo dīpyate. esa eve' daṁ  
sarvam ity upāsitavyam.* 141.

ekādaṣe 'nuvāke tṛtīyaḥ khaṇḍaḥ.

IV. 25. 1. *sac cū 'sac cī 'sac ca vāk ca manāṣ ca [manas ca] vāk ca cakṣuṣī ca grotraṁ ca grotraṁ ca cakṣuṣī ca gruddhā ca taṇḍī ca tuṇḍī ca graddhā ca tāṇī ṣodaga. 2. ṣodaga-kalam brahma. sa yu evum etat ṣodaga-kalam brahma veda tam evāi 'tat ṣodaga-kalam brahmā 'pyeti. 3. vedo brahma tasya satyam īyatanaṁ ḡamāḥ pratiṣṭhā damaṣ ca. 4. tad yathā ḡvāḥ prāṇīṣun pāpāt karmaṇo jugupsetāi 'vam evā 'har-ahāḥ pāpāt karmaṇo jugupsetāi 'kālāt. 5. athāi 'sāṁ daçapadī virāt. 6. daça puruṣe svarganarakaṇi. tāṇī enānī svargam gatāni svargam gamayanti narakaṁ gatāni narakaṁ gamayanti.* 142.

ekādaṣe 'nuvāke caturthaḥ khaṇḍaḥ.

IV. 26. 1. *mano narako vāñ narakaḥ prāṇo narakaṣ cakṣur narakaṣ grotraṁ narakaś tvañ narako hastāu narako gudāñ narakaṣ gignāñ narakaḥ pādāu narakaḥ. 2. manasā parikṣyāñi vede 'ti veda. 3. vācā rasān vede<sup>2</sup> 'ti veda. 4. prāñena*

son in the eye is, that is Indra, that is Prajāpati, the same with the earth, the same with space, the same with the sky, the same with all existence; he shines beyond the sky. One should worship him [saying]: "He is this all."

IV. 25. 1. Being and non-being, non-being and being, speech and mind, [mind and] speech, sight and hearing, hearing and sight, faith and penance, penance and faith: these are sixteen. 2. Sixteenfold is the *brahman*. He who thus knows this sixteenfold *brahman*, him this sixteenfold *brahman* comes unto. 3. The *Veda* is the *brahman*, truth is its abode, tranquillity and restraint its foundation. 4. As one about to decease the next day would guard himself against an evil action, even so he should day by day guard against an evil action, until the time. 5. Now of these the *virāj* is ten-footed. 6. There are ten heavens and hells in man. They, having gone to heaven, cause him to go to heaven; having gone to hell, they cause him to go to hell.

IV. 26. 1. Mind is a hell, speech is a hell, breath is a hell, sight is a hell, hearing is a hell, the skin is a hell, both hands are a hell, the rectum is a hell, the penis is a hell, both feet are a hell. 2. He knows: "With the mind I know those things which are to be examined." 3. He knows: "With speech I know savors." 4. He knows: "With breath I know odors."

gandhān vede 'ti veda. ८. caksusā rūpāni vede 'ti veda. ९. grotrena ḡabdān vede 'ti veda. १०. tracū saṁsparṣān vede 'ti veda. ११. hastubhyām karmāṇi vede 'ti veda. १२. udareṇā 'çanayām vede 'ti veda. १३. çīgnena rāmān vede 'ti veda. १४. pādabhyām adhvano vede 'ti veda. १५. plaksasya prāsravāṇasya prādece-mātrād udak tat pṛthivyāi madhyam. atha yatrāi 'te sapta rsayas tad divo madhyam. १६. atha yatrītā nīśas tat pṛthivyāi hrdayam. atha yad etat kṛṣṇām candramasai tad divo hrdayam. १७. sa yu evam ete dyūvāpṛthivyor madhye ca hrdaye ca vedu nā<sup>२</sup> 'kāmo<sup>३</sup> smūl lokāt pṛāti. १८. namo 'tisāmīyā<sup>४</sup> turetāya<sup>५</sup> dhṛtarāṣṭrāya pārthuçravasāya<sup>६</sup> ye ca pṛāṇān rakṣanti te mā rukṣantu. svasti. kurme 'ti gūrhūpatyuç çama<sup>७</sup> ity āhavanīyo dama ity anvāhāryapacanaḥ. १४३.

ekādaṣe 'nuvāke pañcamāṇi khaṇḍah. ekādaṣo 'nuvākas samūptah.

IV. 27. १. kas savitā. kā sāvitri. agnir eva savitā. pṛthivī sāvitri. २. sa yatrāgnis tat pṛthivī yatra vā pṛthivī tad agnih. te dve yonī tad ekam mithunam. ३. kas savitā. kā sāvitri. varuṇa eva savitā. āpas sāvitri. ४. sa yatra varuṇas tad āpo

५. He knows: "With sight I know forms." ६. He knows: "With hearing I know sounds." ७. He knows: "With the skin I know contacts." ८. He knows: "With both hands I know works." ९. He knows: "With the belly I know hunger." १०. He knows: "With the penis I know delights." ११. He knows: "With both feet I know roads." १२. Just one span to the north of the Plakṣa Prāsravana is the middle of the earth. And where these seven sages (*Ursa major*) are, that is the middle of the sky. १३. And where these salts are, that is the heart of the earth. And what is black in the moon, that is the heart of the sky. १४. He who thus knows the two centers and the two hearts of the sky and the earth departs not unwilling from this world. १५. Homage to Atisāma Etureta (?), to Dhṛtarāṣṭra, to Pārthuçravasa, and let those who protect breath protect me. Hail. 'Action' is the householder's fire; 'tranquillity' is the āhavanīya fire; 'self-restraint' is the anvāhāryapacana fire.

IV. 27. १. What is Savitar? What is Sāvitri? Agni is Savitar, earth Sāvitri. २. Where Agni is, there is earth; or where earth is, there is Agni. These are two wombs. This is one couple. ३. What is Savitar? What is Sāvitri? Varuṇa is Savitar, the waters are Sāvitri. ४. Where Varuṇa is, there the waters

26. <sup>३</sup>komo. <sup>४</sup>A. -sāmaya; B. -sāmāya. <sup>५</sup>etur-. <sup>६</sup>corrected from pārñjuçr-. <sup>७</sup>-may.

yatra vā<sup>1</sup> "pas tad varuṇah. te dve yonī. [tad ekam mithunam.] 5. kas<sup>2</sup> savitā. kā sāvitrī. vāyur eva savitā. ākūcas sāvitrī. 6. sa yatra vāyus tad ākūgo yatra vā "kācas tad vāyuh. te dve<sup>3</sup> yonī. tad ekam mithunam. 7. kas<sup>2</sup> savitā. kā sāvitrī. yajña eva savitā. chandānsi sāvitrī. 8. sa yatra yajñas tac chandānsi yatra vā chandānsi tad yajñah. te dve<sup>3</sup> yonī. tad ekam mithunam. 9. kas<sup>2</sup> savitā. kā sāvitrī. stanayitnur eva savitā. vidyut sāvitrī. 10. sa yatra stanayitnus tad vidyud yatra vā vidyut<sup>4</sup> tac stanayitnuh. te dve<sup>3</sup> yonī. tud ekam mithunam. 11. kas<sup>2</sup> savitā. kā sāvitrī. āditya eva savitā. dyāus sāvitrī. 12. sa yatrā "dityas tad dyāur yatra vā dyāus tad ādityah. te<sup>5</sup> dve yonī. tud ekam mithunam. 13. kas<sup>2</sup> savitā. kā sāvitrī. candra eva savitā. nakṣatrāni sāvitrī. 14. sa yatra candraś tan nakṣatrāni yatra vā nakṣatrāni tac candraḥ. te dve<sup>3</sup> yonī. tad ekam mithunam. 15. kas<sup>2</sup> savitā. kā sāvitrī. mana eva savitā. vāk sāvitrī. 16. sa yatra manus tad vāg yatra [vā] vāk tan manuh. te<sup>3</sup> dve yonī. tad ekam mithunam. 17. kas<sup>2</sup> savitā. kā sāvitrī. puruṣa [eva] savitā. strī sāvitrī. sa yatra puruṣas tac strī<sup>6</sup> yatra vā strī tac puruṣah. te dve yonī. tad ekam mithunam. 144.

dvādaṣe 'nuvāke prathamaḥ khaṇḍaḥ.

are; or where the waters are, there is Varuṇa. These are two wombs. [This is one couple.] 5. What is Savitar? What is Sāvitrī? Vāyu is Savitar, space Sāvitrī. 6. Where Vāyu is, there is space; or where space is, there is Vāyu. These are two wombs. This is one couple. 7. What is Savitar? What is Sāvitrī? The sacrifice is Savitar, the metres are Sāvitrī. 8. Where the sacrifice is, there the metres are; or where the metres are, there is the sacrifice. These are two wombs. This is one couple. 9. What is Savitar? What is Sāvitrī? Thunder is Savitar, lightning Sāvitrī. 10. Where thunder is, there is lightning; or where lightning is, there is thunder. These are two wombs. This is one couple. 11. What is Savitar? What is Sāvitrī? The sun is Savitar, the sky Sāvitrī. 12. Where the sun is, there is the sky; or where the sky is, there is the sun. These are two wombs. This is one couple. 13. What is Savitar? What is Sāvitrī? The moon is Savitar, the asterisms are Sāvitrī. 14. Where the moon is, there the asterisms are; or where the asterisms are, there is the moon. These are two wombs. This is one couple. 15. What is Savitar? What is Sāvitrī? Mind is Savitar, speech is Sāvitrī. 16. Where mind is, there is speech; or where speech is, there is mind. These are two wombs. This is one couple. 17. What is Savitar? What is Sāvitrī? Man is Savitar, woman Sāvitrī. Where man is, there is woman; or where woman is, there is man. These are two wombs. This is one couple.

27. <sup>1</sup>p-. <sup>2</sup>abbreviate here and in the following. <sup>3</sup>B. -un. <sup>4</sup>-ih (!).

IV. 28. 1. *tasyā eṣa prathamah pādo bhūs tat savitur vareṇyam iti. agnir vāi vareṇyam. āpo vāi vareṇyam. candramā vāi vareṇyam.* 2. *tasyā eṣa dvitīyah pādo bhargamayo bhuvō bhargo devasya dhīmahi 'ti. agnir vāi bhargah. ādityo vāi bhargah. candrumā vāi bhargah.* 3. *tasyā eṣa trīyah pādas svar dhiyo yo nah pracodayād iti. yajño vāi pracodayati. strī ca vāi puruṣaç ca prajanayataḥ.* 4. *bhūr bhuvas tat savitur vareṇyam bhargo devasya dhīmahi 'ti. agnir vāi bhargah. ādityo vāi bhargah. candrumā vāi bhargah.* 5. *svar dhiyo yo nah pracodayād iti. yajño vāi pracodayati. strī ca vāi puruṣaç ca prajanayataḥ.* 6. *bhūr bhuvas svas tat savitur vareṇyam bhargo devasya dhīmahi dhiyo yo nah pracodayād iti.<sup>2</sup> yo vā etāṁ sāvitrīm evāṁ vedā 'pa punarmṛtyum tarati sāvitryā eva salokatāṁ jayati sāvitryā eva salokatāṁ jayati.* 145.

*dvādaçe 'nuvāke dvitīyah khaṇḍah. dvādaço 'nuvākas samāptah.  
ity upaniṣadbrāhmaṇam samāptam.*

IV. 28. 1. This is its first *pāda*: “*Bhūs; that desirable [splendor] of Savitar.*” Fire indeed is what is desirable. Waters indeed are what is desirable. The moon indeed is what is desirable. 2. This is its second *pāda*, made up of splendor: “*Bhuvas; may we obtain the god's splendor.*” Fire indeed is splendor. The sun indeed is splendor. The moon indeed is splendor. 3. This is its third *pāda*: “*Svar; who may impel our devotion.*” The sacrifice indeed impels. Woman and man propagate. 4. “*Bhūs, bhuvas; may we obtain that desirable splendor of god Savitar.*” Agni is splendor. The Sun is splendor. The Moon is splendor. 5. “*Svar; who shall impel our devotion.*” The sacrifice impels. Woman and man propagate. 6. “*Bhūs, bhuvas, svar; may we obtain that desirable splendor of god Savitar, who may impel our devotion.*” He who knows this Sāvitri thus overcomes second death, he wins the same world with the Sāvitri itself; he wins the same world with the Sāvitri itself.

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28. <sup>1</sup>-sañ. <sup>2</sup>insert *yajño vāi pracodayati. strī ca vāi puruṣaç ca prajanayataḥ.*

## NOTES.

The MSS. have this heading: *talavakārabrahmaṇe (!) upaniṣadbrāhmaṇam*.

In the numbering of the paragraphs the MSS. are careless and inconsistent. A. omits the *anuvāka* and *khaṇḍa* divisions, but numbers successively the paragraphs of each book. I have not thought it worth while to record simple omissions or inaccuracies of B. and C. in the *anuvāka* and *khaṇḍa* divisions, or of all three MSS. in the paragraph-numbers. With book ii. 1, A. and B. begin a new set of numbers (at the end of the paragraphs), omitting however the first three paragraphs (ii. 1-3), and numbering ii. 4 as 2; but after this regularly ii. 5 = 5, etc., to the end of book iii., iii. 42 = 57. There are remnants of a still different system of numbering in B., where the first three paragraphs of book iii., in addition to the other figures, are numbered as 56, 57, and 58 respectively; iii. 18. has in B. the additional number 70; iii. 22. has 73; iii. 32. has 79. The numbering of these last three chapters is clearly at variance with that of the first three of the book, and also with the order of the paragraphs in our text.

I. 1. 1 ff. Cf. 8. 1 ff.

I. 1. 8. Cf. GB. i. 6, *sa (prajāpatih) khalu pṛthivyā evā 'gnim niramimata' ntarikṣād vāyuḥ diva ādityam*. The rest is different. — *prāṇedat*: cf. JB. i. 354, *tasya* (i. e. *yajñasya*) *yo rasah prāṇedat* . . .

I. 1. 7. Cf. Māit. U. vi. 23, *athā 'nyatrā 'py uktam yaḥ çabdā tad om ity etad akṣaram*.

I. 1. 8. *tāny . . . aṣṭāu*: i. e. *pṛthivī, agni; antarikṣa, vāyu; dyu, āditya; vāc, prāṇa*. — The whole paragraph is repeated at i. 6. 6; and, omitting *etāny*, i. 33. 11; 34. 2. — *aṣṭāçaphāḥ paçavas*: cf. JB. iii. 241, 247, *aṣṭākṣarā vāi gāyatrī aṣṭāçaphāḥ paçavāḥ*; TMB. iii. 8. 2 (GB. vi. 2. 2. 15). Elsewhere—e. g. TS. vi. 1. 6. 2; iii. 2. 9. 4; AB. i. 21. 15; 28. 11—the *jagatī* is connected with the domestic animals.

I. 2. 3. *ovāśc . . . ovā*: cf. iii. 89. 1 (i. 8. 1).

I. 2. 4. *parāñ*: here 'to no purpose,' as AB. iii. 46. 2, 3, 4. In paragraphs 5 and 6 it has its ordinary meaning. The *-āñ* for *-āk* also in *nyañ* i. 6. 1: cf. Kāṭh. U. ii. 4. 1 (and Böhtlingk's note); Āit. U. iii. 3; Māit. U. vi. 17 (*avāñ*); but *parāk* and *arvāk* at i. 9. 5.

I. 2. 5. *sa sarvā . . . 'nusamhvāti*: cf. TB. ii. 3. 9. 6, *sarvā diço 'nusamhvāti*; iii. 10. 4. 2, *sarvā diço 'nusamhvāhi*.

I. 3. 1. *etābhyaṁ*: scil. *devatābhyaṁ*: cf. below, 8, *etābhvir devatābhvir*.

I. 3. 2. *sa yathā . . .*: cf. GB. xiv. 6. 1. 8 (=BAU. iii. 1. 8); ix. 8. 8. 6; JB. ii. 418, *sā yathā vṛkṣam ākramamāṇair ākramamāṇa iyād evam eva . . . svargam lokām rohanto yanti* (AB. iii. 19. 6-7).

I. 3. 3. *mṛtyu* is also identified with *açanāyā* BAU. i. 2. 1, and below iii. 12. 2. The peculiar *ā* is supported by 4; iii. 12. 2; iv. 24. 9; and JB. i. 186 (three times); but *açanāyantih* and *açanāyeyuh* JB. i. 117.

I. 3. 4. *annam . . . candramāḥ*: cf. KBU. iv. 2, *candramasy annam*; Māit. U. vi. 5.

I. 3. 4. s. Cf. JB. i. 136, *annenā 'canayāṁ ghnanti. tāṁ-tāṁ aśana-yāṁ annena hatvā svargāṁ lokam ārohan.*

I. 3. s. The emendation *rathasyu* is made certain by RV. viii. 91 (80). 7, *khe rathasyu khe 'nasah.*

I. 3. 7. The meaning of *atha yad . . . pratihārāt* is obscure.

I. 3. s. *yathā 'gninā . . . saṁśrījyeta*: cf. JB. i. 81 (twice) *yathā 'gnāv agnīn abhisamādādhyāt tāḍk tat.* The precative *āśicyād* (AQS. ii. 3. 5, *āśīncyād*) among these optatives is very surprising, and calls perhaps for an emendation (*āśīñced?*).

I. 4. 1 ff. Cf. iii. 39. 3 ff.

I. 4. 2. *ativyadhi . . . cūraḥ*: a Vedic reminiscence: cf. VS. xxii. 22, *rājanyaḥ cūra iśavyo 'tivyādhi*; TS. vii. 5. 18, *rājanya iśavyoḥ cūro mahāratho jāyatām*; CB. xiii. 1. 9. 2, *rājanyaḥ cūra iśavyo 'tivyādhi mahāratho jāyatām.*

I. 4. s. *daçavādī*: perhaps 'of tenfold strength.'

I. 4. 4. On the inferiority of the ass to the horse cf. TS. v. 1. 2. 2 ff.; CB. vi. 4. 7.

I. 4. 5. *kubhra* occurs again at iii. 39. 5. Neither this nor MS. ii. 5. 8 (p. 50. 16, 18) cast light on the exact meaning of the word. — *anāryas*: the emendation is doubtful, but a change from *ryy* to *rthy* would be easy in a Devanāgarī MS. Instead of *rājñāḥ*, *rājyam* would be expected: cf. TS. ii. 6. 6. 5, *ya evāḥ veda pru rājyam annādyam āpnoti*; CB. ii. 4. 4. 6, *rājyam iha vāi prāpnoti ya . . .*

I. 4. s. *him vo*: *him bhā* would be expected, as in 1.

I. 5. 1. *ye*: read so with the MSS.; *ṇ* as below iii. 3. 1; 14. 8, *-nirbhīṣṇa*; iv. 3. 8; 21. 8, *sarvāṅgāṇi*; iv. 1. 8 MSS. *ayāṇy*; AB. i. 13. 4; 30. 5: cf. Tāit. Prāt. vii. 4.

I. 5. s. *satyam*: the emendation is doubtful, the whole chapter obscure.

I. 5. s. *yāvati . . . prthivī*: cf. TS. ii. 6. 4. 8; 5. 2, etc.

I. 5. s. *vrgrh+ud* of the lifting up of a cup, as AB. vii. 33. 2, *tāṁ* (i. e. *camasān*) *yatro 'dgrhṇīyus tad enam upodgrhṇīyāt.* — *manasā*: i. e. 'in silence,' opposed to *vācā*, as i. 58. 6, etc.

I. 6. 1. *tena vā etam . . . nidadhyād iti*: the text as it stands is unintelligible, the chapter obscure throughout.

I. 6. s. *raçmīn . . . vyūhati*: cf. Iça U. 16, *yama sūrya prājāpatya vyūha raçmīn . . .*

I. 6. 4. *anālāyanam*: formed from *ālaya* as *anilayana* (Tāit. U. ii. 7) from *nilaya*, and meaning the same.

I. 7. 1. There is no indication of a lacuna between *te* and *karoti* in any of the MSS.

I. 7. s. *catvāri vak . . . vadanti*, = RV. i. 164. 45; repeated below, at i. 40. 1.

I. 7. s. *sa yathā 'gmānam . . .*: the same comparison occurs again below at i. 60. 8 and ii. 3. 12-18; in all three passages read *loṣṭo* (for *loṣṭho*): cf. Chānd. U. i. 2. 7, 8, *yathā 'gmānam ākhaṇam ritvā* (Böhtlingk inserts *mṛtpiṇḍo*) *vidhvānsata evāḥ hāi 'va sa vidhvānsate ya . . .*

BAU. i. 8. 8, *sa yathā 'gmānam rtvā loṣṭo vidhvāṇsetāi 'vam hāi 'va vidhvāṇsamānā viṣvañco vineçuh.*

At the end B. and C. have *iti svarakhaṇḍaḥ*.

I. 8. 1 ff. Cf. I. 1. 1 ff.

I. 8. 4, 5 = iii. 19. 3, 4.

I. 8. 7. *dravantam*: it is barely possible to support the reading of the MSS. *dravam* by RV. iv. 40. 2 b.

I. 8. 10. *marīmycitvū*: the exact meaning is as doubtful here as it is CB. iv. 5. 1. 10: cf. Eggeling's note, SBE. xxvi. 388.

I. 8. 11. *tenāi'nam . . .*: cf. JB. i. 322, *sa yathā madhunā lājān prāyuyād evam evāi 'tenā 'kṣareṇa sāmān (!) rasah dadhāti*; and ii. 77, *yathā madhū āśicay lājān āvapet tad anyathāi 'va syāt tādṛk tat.*

I. 8. 12. *ayāśm*: the clause is so much abbreviated as to be obscure. The peculiar position of the *pluti*-mark in the MSS., though repeated twice, is very probably due to a mistake. Cf. Schroeder, MS., i., introduction, p. xxx, and ZDMG. xxxiii. 187.

I. 9. 2. *vāg ity rk*: cf. Chānd. U. i. 8. 4; 7. 1; BAU. i. 5. 5.

I. 9. 4. *asṭāu*: those enumerated in 2. — *bahur bhūyas*: cf. RV. i. 188. 5, *bahvič ca bhūyasīc ca*.

I. 9. 5. *vyomānto vācaḥ*: I have taken *vyomāntaḥ* here in its primary sense; see below, note to i. 10. 4.

I. 10. 1. *yathā sūcyā . . .*: cf. JB. ii. 10, *yathā sūcyā palācāni saṁtrūṇāni syur evam etenā 'kṣareṇe 'me lokās saṁtrūṇāḥ*; Chānd. U. ii. 23. 4, *tad yathā caśkunā sarvāni parnāni saṁtrūṇāny evam omkāreṇa sarvā vāk saṁtrūṇā*. These parallel passages show that *caśku* in the Chānd. U. may be taken in its ordinary meaning of 'pin' (AB. iii. 18. 6).

I. 10. 4. *daçadhā . . .*: the same series of numerals is repeated at i. 28. 3 and 29. 5. Cf. Weber, ZDMG. xv. 182 ff. The series at TMB. xvii. 14. 2 is very similar to this; the chief difference is *badva* (cf. AB. viii. 22. 4) for *padma*; *vyomānta* occurs nowhere else, and the meaning given to it is purely conjectural. It occurred above, i. 9. 5, in its ordinary sense.

I. 10. 5. Cf. KB. viii. 9, *tā parovariyāsir abhyupeyāt. trīn agre stanān atha dvāv athāi 'kam parasparsa eva tān lokān variyasaḥ kurute*; AB. i. 25. 6, *parovariyānso vā ime lokā arvāg añhīyānsaḥ*.

I. 10. 10. *satyam . . . āpa*: cf. RV. x. 85. 1, *satyeno 'ttabhītā bhūmiḥ*.

I. 11. 1. *annakāçinīr*: it would be easy to emend to *-kāñkāçinīr* or *-kāminīr*, were it not for the fact that the word occurs twice again, without any variants, in a similar story, JB. i. 88, *prajāpatih prajā asṛjata. tā enāḥ sṛṣṭā annakāçinīr abhitas samantam paryaviçan. tābhyo hiñkāreṇā 'nnādyam asṛjata . . . tam etat prajā annakāçinīr abhitas samantam pariviçanti. tābhyo hiñkāreṇāi 'vā 'nnādyam sṛṣṭate*; also JB. ii. 148, *tā enām annakāçinīl prajā abhyupāvṛdhuh*; and at JB. ii. 149, *tā enām annakāçinīl (MSS. -çin-) prajā abhyupāvartante*. — The same tautological expression *tam . . . sarve devā abhitas samantam paryaviçan* occurs at JB. ii. 142.

I. 11. 6-8; 12, 1-2, 4. Cf. Chānd. U. ii. 9. 2-8, where however the *pratihāra* is connected with the embryos, and the *upadrava* with the forest-animals.

I. 11. s. Cf. JB. iii. 218, *prajāpatih paçūn asṛjata. te 'smāt* (MSS. -*n*) *sṛṣṭā asaṁjānānā apākrāman* (MSS. -*krā-*). so 'kāmayatā 'bhi mā *paçavas saṁjānran*. na mad *apakrāmeyur iti. sa etat sāmā 'paçyat* tenā 'stuta. tato vā tam *paçavo 'bhisaṁjānata* (MSS. -*samañj-*) tato 'smād *anapakramiṇo 'bhavan*. tad u (MSS. vi) *hiṅkāram bhavati. hum* iti vā *paçavas saṁjānate hum iti mātā putram abhyeti hum iti putro* mātaram.

I. 11. s. *tantasyamāndā* : the emendation is doubtful.

I. 12. i. *upadravaṁ grhyanta* : the pun here is not quite clear to me; perhaps *upadrava* is to be taken as 'mishap,' and reference is made to the harmful nature of the Gandharvas : cf. A.V. viii. 6. 19; Pischel, *Ved. Stud.* i. 80.

I. 12. 4. Cf. Chānd. U. ii. 9. 1-8 ; ii. 14.

I. 12. s. Cf. Chānd. U. ii. 9. 1, *sarvadā samas tena sāmā*.

I. 12. 7. Cf. Chānd. U. ii. 5. 1; 16. 1; SB. iii. 1; below i. 33. 2 ff.

I. 12. 9-18. i. Cf. Chānd. U. ii. 8. 1-2; 15. 1; QB. i. 5. 2. 18; ii. 2. 8. 8.

I. 13. 1. *yad vṛṣṭāt . . .* : cf. QB. ii. 6. 8. 7, *vṛṣṭād oṣadhayo jāyante*.

I. 13. s. Cf. Chānd. U. ii. 7. 1; below, 33. 8.

I. 15. s. *anucena sāmnā* : cf. A. C. Burnell's *Ārṣeyabrahmāṇa* (Mangalore, 1876), Introduction, p. xi ff., "by a *sāman* was intended a melody or chant, independent of the words; . . . the earliest records that we have make a distinction between the chant and the words, and treat the first as of more importance." To the references there given may be added AQS. ix. 9. 9 (see Weber, *Ind. Stud.* x. 156, and *Sitzungsb. d. Berliner A. d. W.* (1892), p. 807), and below i. 18. 8 and 21. 9.

I. 15. 4. *prasāma, prasāmi*: the former is not found elsewhere, the latter occurs in the likewise obscure passage QB. iii. 9. 1. 9, *vāg vāi sa-rasvaty annah somas tasmād yo vācā prasāmy annādo hāi 'va bhavati*, from which it would seem that *prasāmi* might mean 'abundantly' rather than 'imperfectly' (PW., pw., Eggeling): cf. Chānd. U. ii. 8. 8.

I. 16. 4. *r̥ci sāma gāyāma* : i. e. 'sing a *r̥ci* to a *sāman*-melody': cf. Burnell's *Ārṣeyabrahmāṇa*, Introd. p. xii, "A *sāman* is sung (*gāi*) on (or, as we should say, to) a *r̥ci*. This idiom is an old one, for it occurs in the Brāhmaṇas repeatedly; if the *r̥ci* (or words) really formed part of the *sāman*, this idiom would be impossible."

I. 16. s. *te* : i. e. the chants of the noon and evening libations.

I. 16. s. The present *kāmayate* of all MSS. has certainly crept in from 9.

I. 16. s. On the redundant pronoun see Delbrück, *Altind. Synt.*, p. 215; Whitney, AJPh. xiii. 304.

I. 18. i. Cf. JB. i. 283 ff. (partly translated by Whitney, *Trans. Am. Philol. Assoc.* xxiii. 30), *prajāpatir devān asṛjata. tān (A.B tā) mṛtyuh (-um) pāpmā 'nvasṛjyata. te devāḥ prajāpatim (prajām) upetyā 'bruvan kasmād (asmā) u no 'sṛṣṭā (sṛṣṭā) mṛtyuh cen naḥ (na) pāpmānam anvavasrakṣyann (-srkṣy-) āśithe 'ti. tān (A.B. tā) abravīc (A.B. br-) chandānsi sambharata tāni yathāyanam praviçata tato mṛtyunā pāpmāna vyāvartsyathe (-vrtsy-) 'ti. vasavo (savo) gāyatrīm samabha-*

ran (*sarbh-*). *tām te prāviçan.* *tān sā (sa) 'cchādayat.* viçve devā anu-  
ṣṭubham samabharam. *tām te prāviçan.* *tān sā 'cchādayat (-n).* marutah  
pañktih samabharam. *tām te prāviçan.* *tān sā 'cchādayat.* sūdhyāç cā  
"ptyāç cā 'ticchandasam (C. -dañsam) samabharam. *tām te prāviçan.*  
*tān sā 'cchādayat (C. -n).* 284. savanāny eve 'ndragnl anuprāviçatām.  
tato vai *tān (tā) mṛtyul pāpmā na nirajānāt.* kuto hi tasya mṛtyul  
pāpmā "çiyate yath na nirjānāti. na hāi 'nam mṛtyul pāpmā 'nuvin-  
dati ya evāñ veda. chandāñsi vāva *tān mṛtyoh pāpmano 'cchādayan* (C. -dāy).  
tad yad enān (-nā) chandāñsi mṛtyoh pāpmano 'cchādayāñs  
tac chandasāñ chandastvam. chādayanti evāi 'nāñ chandāñsi mṛtyoh  
pāpmano ya evāñ veda.

I. 18. 1-4. Cf. Chānd. U. i. 4. 2, devā vāi mṛtyor bibhyatas trayīñ  
vidyāñ prāviçan. te chandobhir acchādayan. yad ehir acchādayāñs  
tac chandasāñ chandastvam.

I. 18. 5. rey asvarāyāñ : cf. i. 21. 9, etāvad vāva sāma yāvāñ svarah.  
rg vā esa rte svarād bhavati, whence it appears that a re without mel-  
ody (*sāman* = *svara*) is meant : see above, i. 15. 8 ; 16. 4.

I. 18. 6. The Chānd. U. i. 4. 4 identifies *svara* and *om*.

I. 19. 1. etena hā 'sya sarveno 'dgītam . . . : cf. i. 57. 9 ; 58. 10. The  
construction of *vṛvraç + ā* with the ablative (instead of dat. or loc.)  
is noteworthy.

I. 20. 1. tad yathā . . . : cf. JB. i. 144, yathā vā akṣeṇa cakrāu vi-  
śkabdhāv evam etene 'nāñ lokāu viśkabdhāu ; RV. vii. 99. 3.

6. The three *āgās* are described below, i. 37. 1. — The precise tech-  
nical meaning of *āgīta*, *vibhūti*, *pratiṣṭhā*, and *pragā* is obscure.

I. 21. 4. The paragraph is not clear to me; *ahorātrā* as feminine is  
very irregular; *prācīr* I have taken in the sense of *parācīr* (into which  
it should perhaps be corrected) 'successive,' as AB. vi. 18. 6 ff.

I. 21. 5. rg vā . . . : cf. above, i. 18. 8.

I. 22. 1. Cf. TS. vi. 8. 1. 4-5, nā 'dhvaryur upagāyet. vāgvīryo vā  
adhvaryuḥ. yad adhvaryur upagāyed udgātre vācam samprayacched  
upaddśukā 'sya vāk syāt.

I. 23. 1. tasyā 'bhipilītasya . . . : this is a clear contradiction of i. 1. 6.

I. 24. 1. The same play between *akṣara* and *vṛkṣar* in Amṛtanāda U.  
24, yad akṣaram na kṣarate kadācit (Ind. St. ix. 32); cf. also CB. vi. 1.  
3. 6.

I. 24. 2. The same play between *akṣara* and *vṛkṣi* is repeated below,  
i. 43. 8.

I. 25. 1. atha yathā . . . : i. e. as insignificant as a pail in comparison  
with a river.

I. 25. 2. Cf. JB. i. 324, trāiṣṭubho vā asāv ādityaç çuklam kṛṣṇam  
puruṣah.

I. 25. 3. yo 'gnir mṛtyus saḥ : cf. CB. ii. 2. 4. 7, 9, agner mṛtyor  
ātmānam atrāyata ; JB. i. 12, devā vāi mṛtyunā samayatanta. sa yo ha  
sa mṛtyur agnir eva saḥ. — Chānd. U. iii. 1-4 and vi. 4. 2 are quite  
different from this paragraph.

I. 25. 10. On the *puruṣa* of the sun cf. KBU. iv. 8 ; Chānd. U. i. 6. 6 ;  
iv. 11. 1 ; BAU. ii. 1. 2 ; iii. 9. 12.

I. 26. 1. Cf. JB. i. 254, trivṛc cakṣuṣ çuklam kṛṣṇam kanīnikā ; 324,

*trāiṣṭubham idam cakṣuḥ cūklam kṛṣṇam puruṣaḥ*; CB. xii. 8. 2. 26, *trivṛd vā idam cakṣuḥ cūklam kṛṣṇam kanīnakā*; below i. 34. 1.

I. 26. 1. *tad yās tā āpo . . .*: cf. i. 29. 5; 38. 5; CB. ii. 1. 1. 3: cf. AA. iii. 2. 2-4.

I. 26. 4. On the *puruṣa* of the eye cf. KBU. iv. 18, 19; Chānd. U. i. 7. 5; iv. 15. 1; BAU. ii. 3. 5; iv. 2. 2; v. 5. 2, 4, etc.

I. 26. 5. The paragraph is obscure.

I. 26. 6 ff. The Chānd. U. vi. 4. 4. mentions *rohitam*, *cūklam* and *kṛṣṇam rūpam* of the lightning.

I. 26. 8. On the *puruṣa* in lightning cf. KBU. iv. 5; Chānd. U. iv. 13. 1; BAU. ii. 1. 4: 5. 9.

I. 27. 1. *adhyāste*: very likely in the sense of 'prevails,' which PW. assumes for it in RV. i. 25. 9. — *annāḥ kṛtvā*: because death is hunger: above i. 3. 3; BAU. i. 2. 1, 4.

I. 28. 1. *sa eṣa saptarāgaṁ vṛyabhas tuviṁmān*: the last three words are quoted from the *rc* below, 29. 7 (RV. ii. 12. 12a).

I. 28. 1. On these numerals see above, note to i. 10. 4.

I. 29. 1. The *rc* is RV. ii. 12. 12.

I. 29. 8. *eṣa hy eva . . . ṛṣabhaḥ*: cf. JB. ii. 87, *indro vā akāmayaata ṛṣabhas sarvāśām prajānām syām ṛṣabhatām gaccheyam iti. sa etāḥ yajñam apaçyat tam āharat tenā 'yajata. tato vā sa ṛṣabhas sarvāśām prajānām abhavad ṛṣabhatām agacchat*. — *mahiyyā* here and below (46. 2; 48. 5) was certainly connected with *mahant* rather than with *ymah*: cf. PW. s. v. *ymahī*; the commentator of TS. vii. 5. 10 explains it by *pūjā*.

I. 30. 1. *anisēdhāḥ sāma*: *nīṣedha* is the epithet of several *sāmans*.

I. 30. 1. = i. 45. 6.—AB. iv. 2. 3. states that the *nāndanāḥ sāma* (SV. ii. 658) is *abhrātṛvyam* and *bhrātṛvyahā*: cf. also Ind. Stud. iii. 203, 208.

I. 31. 1. Very differently on the sevenfold *sāman*, Chānd. U. ii. 8 ff. — *yā devatāḥ*: on the divinities of the different quarters see BAU. iii. 9. 20 ff.

I. 32. 1. The *rc* is RV. viii. 70 (59). 5.

I. 33. 1. *tad yad vā brahma sa prāṇaḥ*: this is the doctrine of Kāuśitaki and Pāṇīgya (KBU. ii. 1; 2.), of the sacrificial fires as revealed to Upakosala Kāmalāyana (Chānd. U. iv. 10. 5), and one of the explanations of Varuṇa to Bhṛgu (Tāit. U. iii. 3. 1). The same was taught by Udaṅka Cāulbāyana (BAU. iv. 1. 2). For a refutation of it see BAU. v. 18. 1.

I. 33. 1. Cf. i. 18. 5.—*mana eva hiñkāraḥ*: cf. Chānd. U. ii. 11. 1. *vāk prastāvah*: cf. Chānd. U. ii. 7. 1; 11. 1.

I. 33. 4. *karoty eva vācā*: cf. below ii. 2. 8; iii. 32. 9, *sa eṣa prāṇo vācā karoti*; CB. iv. 6. 7. 5, *sā yatre 'yāḥ vāg ḍśit sarvam eva tatrā 'kriyata sarvam prājñāyatā 'tha yatra mana ḍśin nāi 'va tatra kiṁ canā 'kriyata na prājñāyatā no hi manasā dhyāyataḥ kaç canā "jānāti*; Mahānār. U. iv. 7, *vācā kṛtaḥ karma kṛtam*; VS. xiii. 58 and comment on it, CB. viii. 1. 2. 9. — *gamayati manasā*: cf. Chānd. U. v. 10. 2 (= iv. 15. 6), *tat puruso manasa enān brahma gamayati*. — *tad etan . . . manah*: cf. Māit. U. vi. 34, *tāvan mano niroddhavyah hrdi yāvat kṣayāḥ gatam*.

I. 38. *s.* *agnīḥ prastāvah*: cf. Chānd. U. ii. 2. 1. — *āditya udgīthah*: cf. Chānd. U. ii. 20. 1 (i. 3. 1).

I. 38. *v.* The same etymology recurs below, 40. 6; 48. 7; 51. 2; iv. 13. 2.

I. 38. *s.* For the identification of sun and moon with the *sāman* cf. Chānd. U. i. 6. 3, 4.

I. 34. *i.* Cf. above 26. 1.

I. 34. *s.* *sa esa āhutim atimatya* and *ta eta āhutim atimatya* in 5 refer to pāda *c* of the *rc* quoted in 6.

I. 34. *s.* The stanza is A V. x. 8. 35, which reads *sadhrīcīḥ* for *samīcīḥ*, in *b*, and *āhutim* in *c*. In *b* *dadante* (manuscript reading: see Whitney, *Index Verb.*) should be restored for *dādate* of the edition. For *dičas samīcīḥ* cf. CB. vii. 8. 1. 24.

I. 34. *v.* The stanza is A V. x. 8. 36, which has *eṣām* for *eko* in *c*, and *eke* for *anye* in *d*.

I. 34. *ii.* *tā etās . . . annādyāya*: obscure and probably corrupt.

I. 35. *i.* *sahvatsara*: 36. 1, *parjanye*, 4, *puruṣe*, and 10, *devatāsu*, prove it to be locative.

I. 35. *s* ff. Cf. above, i. 12. 7.

I. 35. *ii.* A similar play on *varṣāḥ* and *varṣāḥ* CB. ii. 2. 3. 7.

I. 35. *s.* *nidhanakṛta*: *nidhanikṛta* would be expected, but cf. the similar passage SB. iii. 1, which ends *hemanto nidhanam. tasmād dhemantam prajā nidhanakṛtā ivā "sate nidhanarūpam ivā 'tarhi.*

I. 36. *i.* Cf. Chānd. U. ii. 3. 1 and 15. 1; similarly TS. i. 6. 11. 3-4; CB. i. 5. 2. 18.

I. 36. *s.* *pratyag*: contrasted with *ūrdhvā* in 4, as Kāth. U. i. 5. 3, *ūrdhvam prāṇam unnayaty apānam pratyag asyati* (cf. Chānd. U. iii. 13. 3, *yo 'sya pratyāñ suṣīḥ so 'pānaḥ*. 5, *yo 'syo "rdhvāḥ suṣīḥ sa udānāḥ*). It corresponds to *āvṛtta* in Chānd. U. ii. 2. 2, *lokā ūrdhvāg ca "vṛttīg ca*.

I. 36. *v.* Cf. Chānd. U. ii. 19.

I. 36. *s.* Cf. Chānd. U. ii. 7.

I. 36. *ii.* Cf. Chānd. U. ii. 20.

I. 37. *i* ff. On this distribution of the *savanas* among the different divinities see Eggeling's note, SBE. xii., p. xviii.

I. 37. *s.* On the manner in which the *gastras* of the three *savanas* should be sung cf. AB. iii. 44. 5. Also below i. 51. 6 ff.—The term *māndra* is frequently connected with Agni in the RV. Differently Chānd. U. ii. 22. 1, where the *vinardī sāmnāḥ* is regarded as Agni's *udgītha*. — *rādhnoti* with accusative, like *āpus*.

I. 37. *s.* *ghoṣīḥ, upabdimatiḥ*: these two adjectives are also combined JB. i. 258, *yasmād etad ghoṣī 'vo 'pabdimad iva gīyate tasmād ghoṣī 'vo 'pabdimad iva garbhā jāyante*: cf. AB. iv. 9. 3, *āgvarathene 'ndra ājīm adhāvat. tasmāt sa uccāirghoṣa upabdimān kṣatrasya rūpam. āindro hi saḥ*. The Chānd. U. assigns to Indra the *clakṣṇam balavat sāmnāḥ*.

I. 37. *s.* *uccā*: i. e. 'further on': cf. below 7.

I. 37. *s.* The Chānd. U. also attributes the *krāuñcaḥ sāmnāḥ* to Brhaspati, while in TS. ii. 5. 11. 1 it is assigned to the Asuras: *yat krāuñcam anvāhā "surāḥ tad yan mandram mānuṣan tat*. As to its char-

acter, cf. comment. on TS. v. 5. 12. 1, *krāñco dāruṇasvānaḥ pakṣivīceṣaḥ*.

I. 38. 2. *nitarām* may mean ‘in a low tone.’ The rest of the chapter is obscure and partly corrupt.

I. 38. 3. A *loma sāman* is mentioned TMB. xiii. 11. 11. The point of the pun between *loma* [sāman] and *lomaçāni* (perhaps ‘covered with herbs’) çmaçānāni is not clear.

I. 38. 4. *galūnasa*: the exact form of the name is not quite certain; at J.B. i. 816, A.B.C. read *galāna*, D. *galūna*. — çāmūlaparṇābhyaṁ: probably corrupt; but I have not corrected the ū into ī, because çāmūla is only found as adjective, ‘made of çāmū-wood.’

I. 39. 1. Pāluṣita is probably the same person as Pāluṣi, Chānd. U. v. 11. 1 (CB. x. 6. 1. 1), who is (Chānd. U. v. 13. 1) also addressed as Prācīnayoga.

I. 39. 2. *sāmnāḥ pratiṣṭhā*: cf. BAU. i. 3. 29, *tasya hāi 'tasya sāmno yaḥ pratiṣṭhāḥ veda prati ha tiṣṭhati. tasya vāi vāg eva pratiṣṭhā* etc.; Sāmavidh. B. i. 12, *yo ha vāi sāmnāḥ pratiṣṭhāḥ veda prati ha tiṣṭhaty asmiṇā ca loke 'muṣṭiṇāḥ ca vāg vāvā sāmnāḥ pratiṣṭhā. yad v etad vāg ity ṛgvedaḥ saḥ rci sāma pratiṣṭhitam.*

I. 39. 4. *sāmnas suvarṇam*: cf. BAU. i. 3. 28, *tasya hāi 'tasya sāmno yaḥ suvarṇāḥ veda bhavati hā 'sya suvarṇam. tasya vāi svara (!) eva suvarṇam* etc.; Sāmavidh. B. i. 11, *yo ha vāi sāmnāḥ svāḥ yaḥ suvarṇāḥ veda svāḥ ca ha vāi sāmnāḥ suvarṇāḥ ca bhavati. svaro (!) vāvā sāmnāḥ svāḥ tad eva suvarṇam.*

I. 40. 1. The verse is RV. i. 164. 45.

I. 40. 2. *vāg eva sāma*: cf. BAU. i. 3. 24, *vāg vāi sāma*.

I. 40. 3. The meaning of this paragraph is not quite clear.

I. 40. 4. ff. Cf. KB. ii. 8.

I. 40. 7. *prāṇā evā 'suḥ*: cf. CB. vi. 6. 2. 6, *prāṇo vā asuḥ*.

I. 41. 4. The *rc* is RV. i. 89. 10.

I. 41. 7. The same five *puruṣas* are mentioned BAU. ii. 1. 2 (sun), 3 (moon), 4 (lightning), 8 (waters); 3. 9 (eye); KBU. iv. 8 (sun), 4 (moon), 5 (lightning), 10 (waters), 17 and 18 (eyes). Slightly different Chānd. U. iv. 11. 1 (sun); 12. 1 (moon); 18. 1 (lightning); 15. 1 (eye), 6 (mind).

I. 43. 2. *yat paçuṣu . . .*: cf. Tāit. U. iii. 10. 3; TB. iii. 8. 7. 2.

I. 43. 3. Cf. Māit. U. vii. 11, *puruṣaç oaksuṣo yo 'yah dakṣine 'kṣiny avasthitāḥ | indro 'yam . . .*

I. 43. 10 = iv. 24. 3.

I. 43. 11. The list of adjectives, with the exception of *jyotiṣmān*, corresponds to the qualities enumerated above, 42. 3 ff.

I. 44. 1. The *rc* is RV. vi. 47. 18.

I. 44. 2. *harayaḥ* = *ādityasya raçmayaḥ*: cf. Nirukt. vii. 24, *ādi-tasya harayaḥ suparṇā haraṇā ādityo raçmayaḥ te*. — For the etymology cf. SB. i. 1. 18, *pūrvapakṣāparapakṣāvā īndrasya hari tābhyaṁ hā 'dam sarvāḥ harati*.

I. 44. 6. The stanza is RV. iii. 53. 8.

I. 44. 9. *imāḥ . . . saṁcakṣīṇāḥ*: cf. RV. vi. 58. 2.

I. 45. 1. The metre of the verses in 1 and 2 is defective. The thought of the first *çloka* is similar to RV. i. 164. 46 (AV. ix. 10. 28),

pāda c of which ends like pāda d here. For the end of pāda d of the second stanza, cf. below, iii. 2. 1.

I. 45. 4. to the end is repeated *verbatim* at iii. 37. 6 ff., which has been used in emending the MSS. reading here. — *lēlāyati*: the verb, in the same sense, is repeated below at 51. 3; 55. 3; 58. 7; also JB. i. 299, *prajāpatir yasmād yoneḥ prajā asrjata so 'lēlāyat eva sa dīpyamāno bhrājamāno 'tiṣṭhat*; MS. i. 8. 6 (p. 123. 12), *yad aṅgāreṣu vyavaçānteṣu lēlāya vī 'va bhāti tad devānām āsyam*: cf. ApCS. vi. 9. 2.

I. 45. 5. *pāpmā nyāṅgaḥ*: *pāpmānyāṅgaḥ* would be expected, but cf. below ii. 12. 1, and JB. i. 10, *tad yathā 'hir . . .* (MSS. *aṇyeddhmāte*) *na kaṭ caṇa nyāṅgaḥ pāpmā pariçīṣyata evaḥ hāt vū 'smīn na kaṭ caṇa nyāṅgaḥ pāpmā pariçīṣyate ya evaḥ vidvān agnihotrah juhoti*.

I. 46. 5. On *sajāta*, see Eggeling's note on CB. v. 4. 4. 19. — *māhiyā*: cf. above, i. 28. 8.

I. 46. 6. *caturdhā*: the conjecture is uncertain; perhaps the reading was *pañcadhā*.

I. 48. 5. The paragraph is not clear.

I. 48. 7. *samāītat*: it would be easy to regard this form and *anvāītat* (iii. 38. 10) as due to dittohraphy of the following *tat*, were it not for AV. xviii. 3. 40, *anvāītat*, which is protected by the metre.

I. 48. 8. *janītā*: so emended after Chānd. iv. 3. 7. Perhaps it would be better to correct it into *janayītā*: cf. below, iii. 38. 3, and JB. ii. 386, *prajāpatilō prajānām prajanayītā*.

I. 50. Cf. below, 53 ff., 56 ff.

I. 50. 4. *sunoti* is the MSS. reading throughout, although one would rather expect *sanoti*. But cf. AB. iv. 17. 3, where *asunvan* (so all MSS. and Aufrecht; PW. emends to *asanvan*) corresponds to *asiṣṭasatyas* in 2.

I. 51. 1. *āīlabena*: I emend so hesitatingly after AV. vi. 16. 3 etc.

I. 51. 1. Cf. below, i. 58. 8.

I. 51. 5 ff. Cf. above, i. 37. 1 ff.

I. 52. 5. *apadhvāntam*: emended after Chānd. U. ii. 22. 1, *apadhvāntam varuṇasya*.

I. 53. 1. At Chānd. U. vi. 2, Āvetaketu's father strongly maintains that in the beginning there existed the *sat* only, without a second: cf. also Chānd. U. iii. 19. 1 (identity of *sat* and *asat*). The Tāit. U., on the other hand, holds (ii. 7. 1) that the *sat* was produced from the *asat*, a doctrine which Āvetaketu's father mentions and refutes.

I. 53. 5. *tasmāt . . .*: the logical connection of the two sentences is obscure. For the second one, cf. CB. i. 1. 1. 20 = ii. 5. 2. 17, *evaḥ hi mithunah kiptam uttarato hi strī pumānsam upaçete*; vi. 3. 1. 30 = vii. 5. 1. 6, *dakṣiñatā vā vṛṣā yoṣām upaçete*. The reason is very probably the desire for male offspring: cf. Br̄hat S. lxxviii. 24, *dakṣiñapārṣye puruṣo vāme nārī yamāv ubhayasāṁsthāu*.

I. 53. 4 ff. On the superiority of the *sāman* over the *rc* and its chronological bearing see K. T. Telang's introduction to the Bhagavad-gītā, SBE. viii. 19. — *sāman* is loosely treated as male and masculine (*amah*; 54. 2, *sa*): cf. CB. iv. 6. 7. 11, *tad vā etad vṛṣā sāma yoṣām rcām sadasy adhyeti*; i. 4. 4. 3, *varṣā hi manah*; AB. i. 28. 16, where *vāc* is taken as masculine.

I. 53. s. For the etymology, cf. e. g. BAU. i. 3. 24; Chānd. U. i. 6. 1; AB. iii. 23. 1.

I. 53. s. *viprā*: the emendation is doubtful.

I. 53. ss. *ādāya na . . .*: text and translation are doubtful.

I. 54. i. *tasmād . . .*: cf. ApDhS. i. 1. 2. 28; GāutDhS. ii. 18. — *kāmam . . .*: cf. ApDhS. i. 1. 3. 32. From ApDhS. i. 1. 4. 5 ff. it would seem that students were at times offered forbidden food by their teachers: see Bühler's note.

I. 54. s. *bharāṇḍakeśṇena*: correct form and meaning are unknown.

I. 54. s. On the intercourse of *sāman* and *ṛc* in the *sadas* and the prohibition of witnessing it (except through the door), see ČB. iv. 6. 7. 9 ff.

I. 54. s. *amo 'ham . . .*: different versions of the formula AV. xiv. 2. 71; ČB. xiv. 9. 4. 19 (= BAU. vi. 4. 20); AB. viii. 27. 4 (for appointing a *purohita*); TB. iii. 7. 1. 9; GB. ii. 3. 20; ApCS. ix. 2. 3; Ka. xxxv. 18; QGS. i. 18. 4; AGS. i. 7. 6; PGS. i. 6. 3; MānGS. i. 10; BādhGS. 1. 12; BhāradGS. i. 19; HGS. i. 20. 2.

I. 54. s. *sambhavann atyariyata*: the emendation after i. 57. 5.

I. 54. s. *hiṅkāraç ca . . .*: cf. AB. iii. 23. 4, *te vāi pañcā 'nyad bhūtvā pañcā 'nyad bhūtvā 'kalpetām dhāvaç* (? Aufr.-vāç) *ca hiṅkāraç ca prastāvaç ca prathamā ca rg udgithaç ca madhyamā ca pratihāraç co 'ttamā ca nidhanam ca vaṣṭakāraç ca*. — *vyadravatām*, the emendation after ČB. iv. 6. 7. 10, *tasmād yady api jāyāpati mithunah carantāu paçyanti vy eva dravata āga eva kurvātē*.

I. 54. ss. *tad yathe . . .*: text and meaning of the clause are uncertain.

I. 56. 7 ff. Cf. AB. iii. 23; GB. viii. 20 ff., and Haug's note, AB. ii. 197.

I. 57. i. *gāyatām*: for this pregnant use of the genitive see Weber, *Ind. Stud.* ix. 247.

I. 57. s. Cf. Chānd. U. i. 3. 6-7; BAU. i. 3. 25.

I. 57. s. Cf. above, i. 51. 3.

I. 58. i. Because the *udgitha* (*ud*) is the sun: cf. above, 57. 7.

I. 58. s. *gāpayeyur*: with the same meaning which the causative of *vad* usually has.

I. 58. s. *prattiç*: the MSS. read here and iii. 6. 1, 3 *pratiç*, as do five MSS. of TS. v. 4. 7. 2. — *manasā* 'in silence,' as above, i. 5. 6.

I. 58. s. *hiranyam avikṛtam*: cf. JB. iii. 1, *sa* (Prajāpati) *idah sarvah vyakarot*, *yathā ha vāi hiranyash vikṛtam evam*.

I. 58. s. Cf. i. 51. 3.

I. 59. s. *sāmavāiryam*: the meaning is uncertain. According to JB. i. 219, the *nidhana* is the *vīrya* of the *sāman*: *tad u ho 'vāca jānaçru-teyo vīryah vā etat sāmno yan nidhanam*.

I. 59. ss. The distribution of what follows among the several speakers is not clear; *tad etat sādhv . . . brūhy eva* probably belongs to Čāunaka, who approves of Brahmadatta's answer and urges him to continue. After this it seems as if Brahmadatta's reply was lost, in which he proposes to turn the tables and ask Čāunaka and Abhipratārin. To this either Čāunaka or Abhipratārin object with *me 'dañ te*

namo 'karma (with reference to 11) . . . atiprākṣis. And in 14 Brahmadatta gives the questions which he proposed to ask them, together with the answers. As the text stands, however, it would seem that me 'dam . . . atiprākṣis is spoken by Brahmadatta, although what he refers to by *idam* namas is not clear. The text is not above suspicion, especially the absolute *mā* = 'don't,' for which BAU. v. 13. 2, *sa* (Prātrīda's father) *ha smā* "ha pāṇīnd mā prātrīda seems to be the only parallel case.

I. 60. Cf. below, ii. 1 and 10; Chānd. U. i. 2; BAU. i. 8 (CB. xiv. 4. 1); cf. also JB. i. 269, *manasū suhārdasāḥ ca durhārdasāḥ ca vijānāti prāyena surabhi cā 'surabhi ca vijānāti cakṣusā darçanāiyāḥ cā 'darçanāiyāḥ ca vijānāti ḡrotreṇa ḡravaṇīyāḥ cā 'ṛavaṇīyāḥ ca vijānāti vāc svādu cā 'svādu ca vijānāti.*

I. 60. \*. *apānena jighrati*: this peculiar conception occurs also at BAU. iii. 2. 2, *so 'pānēnd 'tigraheya gr̄hītaḥ*, *apānena hi gandhāñ jighrati*. In the latter passage Böhtlingk has changed the reading, though supported by both recensions, into *sa gandhend* and *prāyena* respectively. It is possible that the confusion (for which, however, I am inclined to hold the authors themselves responsible) came about through passages like ii. 1. 16, *apānena pāpanā gandham apāniti*, which, occurring in connection with 'perceiving by sight,' 'hearing with hearing,' etc., was thought to be equal to 'smelling bad odor,' instead of 'exhaling' it.

I. 60. \*. Cf. above, i. 7. 6.

After chapter 60 the MSS. have this very corrupt colophon: *gapābhī-dhānopaniṣadāḥ calāḥ saṃtikhayḍakāḥ niyogādvīnavā* (B. -cā) *ddhyāyah ḡrīkṛṣṇena* (B. *gesādrīra*) *likhat* (B. -n). *mudāgirivan hi samudrakānanakṣanti rudrākṣipaddignayo guṇāḥ*. *kūṭakarṇaçardēvī* (B. -*karṇa-*  
*kucāgnī*) *sūgaraçruti gaṅgādhhvai guṇāḥ gajesavāḥ*.

II. 1. Cf. i. 60 and ii. 10.

II. 2. \*. *vācō bṛhatyāḥ patiś*: *bṛhatī* as a name for *vāc* and the same etymology of *Bṛhaspati* also Chānd. U. i. 2. 11; BAU. i. 8. 22.

II. 2. \*. *tasya . . . prajāḥ*: cf. below, iii. 32. 9.

II. 2. \*. *yad vāvā . . .*: cf. i. 38. 4.

II. 3. \*. *svādu . . . vanāme 'ti*: the emendations are not quite certain.

II. 3. \*. The change from *paryādatta* in 5 and 6 to *paryātta* in 7, 8, and 9 (cf. below, ii. 13. 8) is noteworthy.

\* II. 3. 11 ff. Cf. above, i. 7. 6.

II. 4. \*. *asya hy . . . vā saḥ*: unclear.

\* II. 6. 10. *sahasraṁ . . . putrāḥ*: cf. ii. 9. 10.

II. 6. 11. Cf. TS. v. 6. 5. 8, *etāḥ vā para āñpāraḥ kakṣivāḥ āucijo vitahavyāḥ ḡrāyasas trasadasyuḥ pāurukutsyaḥ prajākāmā acinvata. tato vā te sahasraṁ-sahasram putrān avindanta*; TMB. xxv. 16. 3, *para āñpāras trasadasyuḥ pāurukutso vitahavyāḥ ḡrāyasāḥ kakṣivāḥ āucijs ta etat prajātikāmāḥ satrāyaṇam upāyaṇs te sahasraṁ-sahasram putrān apusyann evān vāva te sahasraṁ-sahasram putrān puṣyanti ya etad upayanti*.

II. 7. 1. The emendation of *sthālyām* to *sthalyām* after JB. iii. 128 (transl. Proceedings for May, 1888, p. x), *aīha ha cyavano bhārgavaḥ punar yuvā bhūtvā 'ga[cohao] charyātam mānavam. tam prācyām sthal-*

*yām āyājyat*. In the AB. the name of the sage is Cāryāta Mānava, in the CB. the *a* is short, as in our text.

II. 7. 2. For the different quarters assigned to gods, Fathers, etc., cf. e. g. CB. iii. 1. 1. 2., 6, 7. — *bambena* is the correct reading: cf. below, 6, and TS. vi. 6. 8. 4.

II. 8. 2. *etad dha nā . . .*: cf. AB. i. 14. 5 [*udicit*] *dig aparājita*; CB. iv. 6. 6. 1 ff.

II. 8. 7. The same etymology below, ii. 11. 8 ff., and BAU. i. 3. 9, 22; Chānd. U. i. 2. 12.

II. 9. 2. Five *vyādhrtis* are also mentioned at JB. ii. 354, *pañcabhir vāi vyāhṛtibhir idam devā ajayan*.—For *pra* and *ā*, cf. Chānd. U. ii. 8. 1, and Eggeling, SBE. xii. 101, note.—*ud* must be supplied: see 8.

II. 9. 4. 5. The identification of *pra* with *prāṇa* (but of *ā* with *udāna*) is also found CB. i. 4. 1. 5; differently Chānd. U. ii. 8. 1.

II. 9. 8. *ud iti so 'sūv ādityaḥ*: cf. Chānd. U. i. 3. 7, *āditya evo 't*. The meaning of the following clause is obscure.

II. 10. Cf. above, i. 60.

II. 10. 2. *tasya . . . āsuḥ*: the same phrase is repeated below, iii. 30. 3: cf. JB. iii. 190, *atha ha vāi vāikhānasā ity ṛṣikā īdrasya priyā āsuḥ*.

II. 10. 4. *bhuñjate*: on account of the preceding *vadati* I have taken it as 3d singular.

II. 11. Cf. BAU. i. 3. 12 ff.

II. 11. 2. Cf. above, ii. 8. 7.

II. 11. 9. For the etymology cf. BAU. i. 3. 9, 21.

II. 11. 10. *anāmayatvam*: the reading is probably corrupt.

II. 12. 1. *pāpmā nyañgal*: see above, i. 45. 5.

II. 12. 7. *alokatāyāi* = *alokyatāyāi*, BAU. i. 3. 33.

II. 13. 2. *yathā dhenum . . .*: cf. TS. ii. 3. 6. 2, *yathā vatsena pratām gām duha evam eve 'mān lokān prattān kāmam annādyān duhe*.

II. 14. 1. *nediṣṭham*: cf. Aufrecht on AB. 1. 1; and CB. i. 6. 2. 11.

II. 14. 4. *atha yad . . . pādābhyaṁ*: cf. CB. iii. 1. 1. 7, *tasmād u ha na pratiçinairāḥ çayita. ne 'd devān abhiprasārya çayā iti*.

At the end of the chapter there is the following colophon:

*grutyanṭāgamahī devāggriñivāsa iti grutaḥ :*

*ekahinakalākhanḍam çarādhyāyam alilikhat.*

III. 1. For this and the following chapter, cf. Chānd. U. iv. 3. 1. On the *grahas* see Eggeling on CB. iv. 6. 5. 1; Vāyu is similarly contrasted with the other divinities at BAU. i. 5. 33, *sa yathāi 'sām prāñānām madhyamah prāṇa evam etāśāḥ devatānām vāyuh. mlocanti hy anyā devatā na vāyuh. sāi 'sā 'nastamitā devatā yad vāyuh*. (Somewhat similar is AB. viii. 28. 2 ff.). But at CB. iii. 9. 2. 5 we read *sarvan vā idam anyad ilayati yad idam kīmcā 'p iyo 'yam pavate 'thāi 'tā (the waters) eva ne 'layanti*.

III. 1. 4. Cf. JB. ii. 48, *yadā "dityo 'stam eti vāyum (MSS. -r) evā pyeti.*

III. 1. 7. Cf. JB. ii. 48, *yadā vā agnir udvāyati vāyum evā 'pyeti.*

III. 1. 11. *kṛtsnam*: supplied after 19.

III. 1. 14. Cf. JB. ii. 49, *yadā vāi tūṣṇīm āste prāṇam eva vāg apyeti*; KBU. iii. 3.

III. 1. 16. Cf. JB. ii. 49, *yadā svapiti prāyam eva cakṣur apyeti*.

III. 1. 20. Vāyu enters man, QB. i. 1. 3. 2; v. 2. 4. 10.

III. 1. 21. In the corresponding story of Chānd. U. iv. 3, the beggar is a *brahmaśārmī*.

III. 2. 2. The Chānd. U. version in *c* reads *t. k. nā'bhipaçyanti martyāḥ*; and, at the end of *d*, *rasantam* (*b* of the cloka at JB. ii. 26 ends *ba-hudhā nivisfāu*); in *b* the MSS. of the Chānd. U., as ours, read *so* for *sa*.

III. 2. 4. The Chānd. U. version in *a* has *janitā prajānām* for *uta m.*; in *b*, *hirayyadañśtro babhaso 'nasūrīḥ*; in *d*, *anannam* for *aduntam*. — *rapasa* (from *rapas*, as *rabbasa* from *rabbas*) is uncertain, and so is also the reading of the next two words.

III. 3. 1. *ṇa*: see note on i. 5. 1.

III. 3. 2. Breath is identified with the *uktha* in BAU. v. 14. 1.

III. 3. 4. *çāgavat*: Eggeling now takes the word to mean 'probably' in the Brāhmaṇas: note on QB. v. 4. 3. 2.—The end of this paragraph is not clear to me; perhaps the *na* should be thrown out.

III. 3. 5. Cf. a similar etymology of the name in AB. vi. 20. 3, 4.

III. 4. 4. *triṣṭubhā paridādhati*: cf. AB. vi. 15. 5.

III. 4. 10. *nava-navā 'kṣarāṇī sampadyante*: this statement is correct for *agni + prthivi + mahant + mahī*, and *āditya + dyn + brahman + brāhmaṇī*; but not for *vāyu + antarikṣa + deva + devī*, which make ten syllables, unless *vāyv* is read for *vāyu*.

III. 4. 18. For the comparison, cf. JB. ii. 248, *yathā* (MSS. *çāha*) *vāi maṇḍāu maṇḍiṣūtram otāḥ syād evam eṣu lokeṣu trirātṛa otāḥ* (MSS. *otāḥ*); QB. xii. 3. 4. 2; TMB. xx. 16. 6.

III. 5. 2. *muñjas*: corrected after SB. iv. 1. The rest of the chapter is obscure, the readings, especially the quotations in 5, doubtful.

III. 5. 5. The quotations are given as they appear in the MSS., without *sāñdhī* at the end.—*manoyuktam*: it is uncertain whether this should be taken as a compound, or as two separate words.

III. 5. 6. *bimbena*: possibly 'by means of the fruit of the *Momordica monadelpha*'.

III. 6. 4. *hotur vā "jye . . . māitrāvaruṇasya vā*: see Eggeling's note on QB. iv. 8. 2. 1 (SBE. xxvi. 825).

III. 6. 6, 7. The correction of *abandhu* (neuter) to the masculine *-dhur* seems necessary to bring out the contrast: cf. RV. viii. 21. 4, *vayāḥ hi tu bandhumantam abandhavo vīprāśa īndra yemima*. — *kasmād vā . . . manthanti*: these words are not quite clear to me.

III. 8. 2. *anyatarāṁ upāgād*: I take this to be a euphemistic expression, similar to QB. v. 1. 3. 18, *sa kva tataḥ syāt*. The actual bodily danger incurred by entering into a disputation with a superior is well known (e. g. Chānd. U. i. 10. 9-11. 9; QB. ix. 6. 3; BAU. iii. 9; JB. ii. 76, 77, etc.).

III. 8. 4. The construction of the clause as it stands is harsh, no matter whether *ma* be taken as dative or as genitive: see Delbrück, *Synt.* 399 (end). — *suyamān*: the word is very appropriate in talking to a driver.

III. 8. 7. In the following this much is clear, that Sudakṣīṇa Kṣāimi by his unexpected arrival within the sacred enclosure succeeds in out-

witting Prācīnaçālī (iii. 7. 7) and making himself the *udgātar*; he particulars are not clear to me.

III. 8. 10. Possibly here and in the following paragraphs *retobhūta* should be taken as a cpd. : cf. *havirbhūta*, MS. iii. 4. 7 (p. 58. 18).

III. 9. 9. This paragraph is obscure. It must be inferred that the younger Jābāla was not able to hear Sudakṣiṇa's discourse, iii. 8. 9–9. 7, the substance of which is told him by his older brother in iii. 9. 10, *yas trayāyām . . . ativahati*. — The transitive use of *avādi* is very remarkable. It is probable that *avādi 'ti* should be corrected into *avādīt*, which would at the same time remove the superfluous *iti*.

III. 9. 10. *enash . . . yaḥ katham avocad bhagava iti* = the younger Jābāla.

III. 10. 1–3 are obscure. It is uncertain who is the subject of *uvāca* in 1 and 3; also who is reproached in 3.

III. 10. 9. *avokṣapīyā āpas*: cf. AGS. iv. 6. 14.

III. 10. 12. The stanza is AV. x. 8. 28, where however *b* reads *utāi 'śām pīto ta vā putra eśām*, and precedes *a*; in *c* AV. reads *prathamo jātaḥ s. u. g. antal*.

III. 10. 13. The readings of this paragraph are doubtful. Though the MSS. have no indication of a lacuna, it is certainly defective, and lacks the verb on which *imam puruṣam* depends.

III. 11. a. *yad retas . . . abhisambhavati*: cf. QB. vii. 8. 1. 45, *retak siktam prāṇam abhisambhavati*. — *ācām abhijāyate*: cf. Chānd. U. vii. 12. 1, *ākūce jāyate. ākūcam abhijāyate*.

III. 12. 1. *imāṅga ca lokān*: cf. QB. xiii. 1. 7. 2, *tryāvṛta ime lokāḥ*.

III. 12. 2. *açanayā*: see note on i. 8. 3.

III. 13. a. *pañāyantī*: so far only found in Pān. iii. 1. 28: cf. above, i. 38. 5, *pañāyyāḥ*.

III. 13. 5. Nāka Māudgalya (QB. etc.). — The bearing of *yathā . . . tādṛk tat* on what precedes is not clear. The clause is so much abbreviated as to be obscure. It is probable that *ratham* should be supplied as object to the causatives *arpayitvā* and *arpayet* (6): viz. 'as one having caused one chariot to collide with a post (obstruction) would drive around the obstruction with the next chariot': cf. AV. x. 4. 1, *ratha sthāṇum ārat*.

III. 13. 6. The *iti* should perhaps be placed after *arpayet*.

III. 13. 7. *bradhnasya viṣṭapam*: this phrase occurs frequently in the JB: *tad bradhnasya viṣṭapam gacchanti* (ii. 337, 344, 351, 353, parallel passages); *atha yāc catasras tad eva bradhnasya viṣṭapam. tasminn etad devīs sarvān kāmān duhre* (iii. 328); *tad etat svargyāḥ sāmā 'gnute svargah lokah ya evāḥ veda. tad yathā ha vāi bradhnasya viṣṭapāny evam etāni viçālasya viṣṭapāni stargasya lokasya samaśyādi pra svargah lokam āpnoti ya evāḥ veda* (iii. 219); *samudrasya* (MSS. -ā) *viṣṭape* occurs JB. iii. 218: cf. below, iii. 19. 7, *triviṣ pam*.

III. 14. 1–4. This is repeated, almost verbatim, JB. i. 18, where however the text is unfortunately even more corrupt than here: viz. *taṁ hā "gatam prechati kas tvam* (C. *tasyam*) *asī 'ti* (C. om. *iti*). *sa* (C. -e) *yo ha nāmnā vā* (A.B. om. *vā*) *gotrena vā prabṛute* (B. -braute) *taṁ hā "ha yas te 'yam mayy* (C. for *hā*) *"ha . . . mayy* has *bhā bha ye su*; for *mayy*

B. reads *maryy*, A. *may*) ātmā 'bhūd (B.C. *ñdrō*) eṣa te sa (C. *si*) iti. *tasmin hā* "tman *pratipat* (C. *prativart*) tam (B.C. *ta*) *rtavas* (A. *tavas*) *sampalāyyapad* (so A. and B.; C. *sampalāryya*) *grhitam apakarṣanti*. Then, with only a few orthographical differences, to the end of 5 (all MSS. read *suvas*, *svargyam*, *svār*, *suvargah*, *suvar* in 3 and 4). After this, *sa etam eva sukṛtarasam* (so C; A.B. *sahkṛt-*) *apy eti tasya putrā dāyam upayanti pitaras sādhukṛtyām*. — In the text the division *pratipat*. *ta* is purely conjectural, the MSS. reading *pratipatta*, which might be an ablative depending on *apakarṣanti*, but it seems not improbable that a past pple is hidden in the word. For *sampadāryapad* I have been unable to find an acceptable emendation.

III. 14. \* *sa yathā . . . eva*: cf. JB. ii. 12, *yathā ha vā idam ḥndā* (MSS. -āñ) *nirbhidyērann evam evāi tasmād añho nirbhidyante*; Āit. U. i. 1. 4, *tasyā bhitaptasya mukhañ nirabhidyata yathā ḥndam* (cf. also RV. i. 104. 8, *āñdā mā no . . . nir bhet*). — The *yy* in *nirbhīñnam* is noteworthy: see above, note to 1. 5. 1.

III. 15. \* Cf. SB. i. 5. 1 ff. *indro ha vāi viçvāmitrāyo 'ktham uvāca vasiñhāya brahma. vāg ity eva viçvāmitrāya mano brahma vasiñhāya*. 2. *tad vā etad vāsiñham brahma*; also TMB. xv. 5. 24. Hence a *Vāsiñha* should be chosen as *brahman*-priest, TS. iii. 5. 2. 1: *vāsiñho brahmā kāryah*; cf. SB. i. 5. 3.

III. 15. 4 ff. Cf. AB. v. 82; CB. xi. 5. 8; GB. i. 6; Chānd. U. iv. 17.

III. 16. 1 ff. Strikingly (at times *verbatim*) similar is AB. v. 33. 2: cf. also GB. iii. 2; Chānd. U. iv. 16; KB. vi. 11; SB. i. 5. 4 ff.

III. 16. 7. *ubhayāpād*, *ubhayācakro*: cf. iv. 14. 3, *ubhayāpadī* (also *ubhayādant*); the AB. has *ubhayatahpāt* and *ubhayataçcakra*.

III. 17. 1-a. Cf. Chānd. U. iv. 17. 4 ff.; AB. v. 33. 5 ff.; CB. xi. 5. 8. 5 ff.; SB. i. 5. 8; JB. i. 358, *yan nu no 'dyā 'yam yajño bhreṣann iyāt* (MSS. iy-) *kenāi 'nam bhiṣajyāme 'ti tān prajāpatir abravīd yad vā etasya trayasya vedasya teja indriyām vīryām rasa āśid idam vā ahañ tad va* (MSS. *vam*) *udayaccham* (MSS. insert *ity*). *etā vyāhṛtiḥ prāyacham. etābhīr enam bhiṣajyathe 'ti. sa yadi yajña rkto bhreṣam iyād* (MSS. i-) *bhūs svāhe 'ti gārhapatyē juhavātha. sāi 'va tatra prāyacittih. atha yadi yajuṣṭo bhūvas svāhe 'ty agnīdhre juhavātha. sāi 'va t. pr. atha yadi sāmatas svas svāhe 'ty āhavanīye juhavātha. sāi 'va t. pr. atha yadi 'ṣṭipāgubandheṣu vā dārgapūrṇamāsiyor vā bhūvas svāhe 'ti anvāhāryapacane juhavātha. sāi 'va t. pr. atha yady anupasmytāt kuta idam ajanī 'ti bhūr bhūvas svas svāhe 'ty āhavanīye juhavātha. sāi 'va tasya sarvasya prāyacittih.*

III. 17. 1. *tad yathā . . .*: very similar is Chānd. U. iv. 17. 7; the comparisons in AB. v. 32. 6 and CB. xi. 5. 8. 6 differ, especially in the latter: cf. also comm. on KBU. (Bibl. Ind. p. 4, line 4 ff.), *baddhvā kāṣṭhene 'va kāṣṭhanāñ nīṣarāñdhībandhanāñ jaturājulohādibhiḥ*.

III. 17. 4. *tad āhur . . .*: almost *verbatim* as AB. v. 34. 1 ff.; GB. iii. 3.

III. 17. \*. With *c* of the *çloka* cf. Muñ. U. ii. 2. 1, *atrāi 'tat samarpitam ejat prāṇan nimiṣac ca yat*.

III. 19. 1. *somañ pavate* and *upāvartadhvam*: cf. below, iii. 34. 2 CB. iv. 2. 5. 7, 8, and Eggeling's notes, SBE. xxvi. 307, 308.

III. 19. 3, 4 = i. 8. 4, 5.

III. 20. 1. *yo 'smān . . . dvīṣmaḥ* = KBU. ii. 8 (Mahānār. U. iv. 18); the phrase (without the *ca* after *yam*) is very frequent in AV., e. g. ii. 11. 8 ; 19. 1-23. 5.

III. 20. 2. *apamā*: cf. BAU. v. 15. 10 (QB. xiv. 8. 15. 10), *apad asi na hi padyase*, in an invocation of *gāyatrī*.

III. 21. 2. Text and translation are uncertain; the last two words are emended after AV. vii. 35. 2 b, *aham . . . bilam apyadāhām*.

III. 25. 4. *modo . . . pramodo*: as in Tāit. U. ii. 5. 1, *molo dakṣīṇāḥ pakṣāḥ pramoda uttaraḥ pakṣāḥ* (of the ātmā "nandamayaḥ").

III. 27. 11. *nava-nava . . . jāyamāno*: a Vedic reminiscence, RV. x. 85. 19, *nava-nava bhavati jāyamāno . . .* (= AV.; TS.; TB).

III. 28. 1 ff. Similar, but differing considerably in detail, are BAU. v. 12 and KBU. 1. 2 ff.

III. 28. 2. *atra = loke 'cokāntare 'hime* (BAU. v. 12. 1).

III. 29. 2. There seems to be no other passage in Vedic literature where a dead man temporarily returns of his own accord to comfort and instruct a friend. Somewhat similar are the stories of Bhṛgu (QB. xi. 6. 1. 1 ff.; JB. i. 42-44, JAOS. xv. 284 ff.) and Naciketas (TB. iii. 11. 8. 1 ff.; Kāṭh. U. i. 1), and, in later literature, that of Kādambari calling her lover back to life by her embrace (Weber, ZDMG. vii. 588 = *Ind. Streif.* i. 367). Cf. also the Jāina-story of *ajj'* Āśādha, *Ind. Stud.* xvii. 109.

III. 29. 7. Cf. Hom. Il. Ψ. 99 f., ἀε ἄρα φωνήσας (Achilles) ὥρέξατο χεροὶ φίληστιν | οὐ δὲ ἡλαζε· ψυχὴ (of Patroclus) δὲ κατὰ χθονός, ἡύτε καπνός, | φέρετο τερπεγία.

III. 30. 2. *prajāpater . . . āsa*: the same phrase occurred above, ii. 10. 2. — *r̥ṣīnām* is perhaps to be taken with *sa*, and *devānām* in 4 with *prajāpatir*.

III. 31. 1. Cf. JB. iii. 7, *prajāpatir jāyamāna eva saha pāpmānam* 'jāyata. so 'kāmayatā 'pa pāpmānam haniye 'ti. sa etan vyūḍha-chandasah dvādaṣṭāhaṇyajñānam apacayat. tam āharat. tenā 'yajata. tena viṣvañcam pāpmānam vyāuhāna. sa yaḥ pāpmagrīha ita mānyeta sa etena vyūḍhachandasā dvādaṣṭāhenā yajeta. viṣvañcam hāi 'va pāpmānam vyāuhate.

III. 31. 2. The emendations of this corrupt passage are tentative only.

III. 31. 10. I have not been able to restore a satisfactory text.

III. 32. 2. *tad atha yadā . . .*: cf. QB. iii. 8. 3. 15 = 4. 5, *yadā 'smāt prāṇo 'pakrāmati dārv eva tarhi bhūto 'narthyah cete*; KBU. ii. 14, *asmāc charīrād uccakramus tad dhā 'prāṇat çuṣkam dārubhūtam cīcye*.

III. 32. 2. *sa . . . sa*: as is seen from 8, they refer to antarātmā.

III. 32. 2. *vācā karoti*: see above, i. 38. 4.—*tasya svara . . . prajāḥ*: cf. above, ii. 2. 6; in Chānd. U. i. 13. 2, *svara* and *prāṇa* are identified.

III. 33. 1. For the identification of *agni* and *vāc* cf. Chānd. U. iii. 13. 3, *sā vāk so 'gnih. — ādityas svara . . .*: cf. Chānd. U. i. 3. 2, *samāna u evā 'yah cā 'sāu ca. usno 'yam usno 'sāu. svara iti 'mam ācakṣate pratyāsvara ity amum*; i. 5. 1, *ity asāu vā āditya udgītha esa praṇavaḥ. om iti hy esa svarann eti*: cf. i. 8. 1, *ya evā 'sāu tapati tam udgītham upāśita. udyan vā esa prajābhya udgāyati*.

III. 33. 7. *brahmaṇa āvartah*: cf. Chānd. U. iv. 15. 6, *mānavam āvartam*.

III. 34. 1. *tad etan... ṛksame*: cf. Chānd. U. i. 1. 5. — *ācaturam*: to the passages from MS., KB., and Kāth., quoted by Böhtlingk (on Pāṇini viii. 1. 15) and Schröder (*Monatsberichte d. Berl. Akad.*, July 24, 1879, p. 688), must be added JB. ii. 276, *ācaturam ha khalu vāi mithunam prajananam*; iii. 42, *ācaturam* (MSS. *ācatuṇi*) *mithunam prajananam*; iii. 87, *ācaturam vāva m. p.*

III. 34. 2. *somaḥ pavate* and *upāvartadhvam*: see above, iii. 19. 1.

III. 34. 5. Cf. QB. vi. 6. 1. 6, *yādṛg vāi yonān retaḥ sicyate tādṛg jāyate*; vii. 4. 1. 1, *yādṛcād vāi jāyate tādṛṇī eva bhavati*: Brh. Saṁh. lxxv. 2.

III. 35. 1. The verse is RV. x. 177. 1.—On *marīcīnām* in *d* see Weber, *Ind. Stud.* ix. 9, note.

III. 35. 2. *ati ratham udīksate*: these words are doubtless corrupt.

III. 35. 6. *marīcīyah* I have left unchanged, regarding it as one of the frequent instances of confusion of *i*-stems and *ī*-stems.

III. 36. 1. The verse is RV. x. 177. 2.

III. 37. 1. The verse is RV. x. 177. 3 (=i. 164. 31).

III. 38. 3. *prajānāḥ janayitā*: cf. i. 48. 8.

III. 38. 4. A similar etymology of *gāyatā* is given at BAU. v. 15. 7.

III. 38. 6. *upā 'smāi... nara*: the first pāda of SV. ii. 1 and 113 (= RV. ix. 11. 1 etc.). The final of *gāyatā* is protracted also in SV. and RV. The second and third pādas are given in 8, with the var. lect. *devam* for *devāḥ* (SV. RV.). They also differ from SV. and RV. in the protraction of the final of *indave* to *-vāi*, and of the last three vowels of *iyakṣate* (*iyākṣatāi*), and by the insertion of *hum-bhā* between the second and third syllable of the latter. The Bibl. Ind. gives the verse, *yajñāyajñīyam*, thus: *upā 'smāi | gāṣyāṣṭā nārāḥ | pāṣvāmāṣnā | yāṣṭā | hummāyī | dāṣvāyī | abhi devāḥ iyākṣatāū || te.*

III. 38. 8. *sodačakalaḥ vāi brahma*: cf. below, iv. 25. 2.

III. 38. 10. *anvātit*: cf. note on i. 48. 7.

III. 39. 1. *sodačakalo vāi puruṣaḥ*: cf. QB. xi. 1. 6. 36, and the mystic explanations of Praç. U. vi. 1 ff.

III. 39. 2. *tad... āvṛdyat*: I have not been able to restore a readable text. From what follows it would appear that parts of *ovāc*, as *ā* and *o*, are commented upon and mystically explained.

III. 39. 3 ff. are similar to i. 4. 2 ff.

III. 40 ff. Only very few of these names occur in the *Vaṇčabrahmāyaṇa*; a number of names are repeated in the *vaṇča* at iv. 16 ff.

After III. 42. the MSS. have this colophon :

*bahutvād dhāraṇācaktā vismaranty alpabuddhayaḥ :*

*yam ahaṁ triṇīcād adhyāyam alikhaṇ tam bṛhadgaṇam.*

IV. 1. 1. *haritasprcas samānabuddho*: the correctness of the MSS. reading is doubtful, the meaning obscure.

IV. 2. 1 ff. Cf. Chānd. U. iii. 16. The correspondence is very close, even to the misreading *caturviṇčativarṣāṇi* in 2.

IV. 2. 2. *sarvāḥ vasv ādātate*: Chānd. U. *sarvāḥ vāsayanti* (cf. QB.

xi. 6. 3. 6; BAU iii. 9. 4.) ; cf. BAU. iii. 9. 4, *eteṣu hī 'daṁ vasu sarvashitam* (= JB. ii. 77, JAOS. xv. 240).

IV. 2. a. For the etymology cf. JB. ii. 77; ČB. xi. 6. 3. 7.

IV. 2. a. For the etymology cf. JB. ii. 77, *īdāḥ sarvam ādādānāyanti* = ČB. xi. 6. 3. 8; ii. 1. 2. 18 (of the sun), *tasmād ādityo nāma yad eṣāḥ vīryāḥ kṣatram ādatta*.

IV. 3. 1. The AV. v. 28. 7 reads : *tryāyuṣah jāmadagnēḥ kacṣapasya tryāyuṣam | tredhā 'mṛtasya cakṣaṇah trīṇy ayūñsi te 'karam* ; pādas *a* and *b*, of the AV. version are also found VS. iii. 62.

IV. 3. a. Cf. RV. i. 187. 1, *upa naḥ pītav ācara . . . | mayobhur . . .*

IV. 3. a. = TS. v. 5. 7. 5; also VS. xviii. 67, with these var. lect. : in *a*, *pāñcajanyā* for *puriṣyāḥ*; in *b*, *asyāṁ prthivyāṁ abhi*; in *c*, *asi* *tram*. — *puriṣyāḥ*: see Eggeling's note to ČB. vi. 3. 1. 33. — *no* : cf. above, 1. 5. 1.

IV. 5. 1 ff. Cf. below, 10. 10 ff.

IV. 5. a. *virātra*, not so much "the end of the night" (PW., pw.) as the second half, or after-part of the night: cf. *vyadhva*. — *agnihotra-velāyām* = after sunrise (AB. v. 31).

IV. 6. 4. Tallies with the description given of a Vedic student returning after he has completed his studentship, CGS. iii. 1; PGS. ii. 6; GGS. iii. 4; *dāyopānaham* occurs also CGS. iii. 1. 18.

IV. 6. a. *südgātā . . .* : cf. TS. vii. 1. 8. 1, *ā 'syā catvāro virā jāyante suhotā südgātā svadhvaryaḥ susabheyāḥ*.

IV. 8. a. Cf. BAU. v. 15. 12.

IV. 8. 7. For Pratidarpa Ālibhāvata, see ČB. xii. 8. 2. 3.

IV. 9. a. *vispr* follows the *nā*-class only here and below, 10. 1-8 : cf. e. g. *stabhnāti*, *stabhnōti*; *sināti*, *asinot* (JB. iii. 210 ter); *skabhnāti*, *skabhnūvant*; *lunāti*, *lunoti*; *kṣināti*, *kṣinot*; *str̄nāti*, *str̄noti*, etc.

IV. 10. a. *saptadhā* : i. e. by means of the seven *vibhaktis* of the *sāman* enumerated in 1-7; cf. below, 18.

IV. 10. 10. Cf. above, 5. 1.

IV. 11. 10. Cf. iii. 32. 5.

IV. 18. a. Chānd. U. viii. 3. 5; KBU. i. 6; BAU. ii. 3. 1 similarly divide *satyam* into an immortal (*sat*) and mortal (*ti*) syllable.

IV. 14. a. The paragraph is obscure.

IV. 14. a. *ubhayāpadi* : scil. *devatā*.

IV. 14. 4. It seems very probable that a negative should be supplied in the relative clause, in order to contrast this paragraph with the preceding one. It would then correspond to KBU. i. 2, *ye vāi ke cā 'smāl lokāt prayanti candramasam eva te sarve gacchanti . . . etad vāi svar-gasya lokasya dvārah yac candramāḥ. tam yāḥ pratyāha tam atisṛjate. atha ya enām na pratyāha tam iha vr̄ṣṭir bhūtvā varṣati. sa iha . . . teṣu-teṣu sthāneṣu pratyājāyante* (Böhlingk, Ber. d. Sächs. G. d. W. 1889, p. 201 ff.).

IV. 16 ff. Some of the names occurred above, iii. 40 ff.

IV. 18-21. The Kena-Upaniṣad. In Cañkara's recension it formed the ninth *adhyāya*. One of Burnell's MSS. of a fragment of JB. (i. 1-178) contains a commentary on this Upaniṣad, with the title *Kṣudravi-varaya*.

IV. 18. 1. Röer compares Kāṭh. U. ii. 6. 3; Tāit. U. ii. 8. 1.

IV. 18. 2. Röer compares Kāṭh. U. ii. 6. 12; Tāit. U. ii. 2. 4 (=9); Mund. U. iii. 1. 8.

IV. 18. 4. Both the Bombay ed. and the ed. of Röer count paragraphs 3 and 4 as one. — The second half-stanza of 4 occurs also Içā U. 10, 13; see also Weber, *Ind. Stud.* ii. 188.

IV. 18. 5. *mano matam*: this was also the reading of the author of the *Kṣudravivaraya*.

IV. 18. 6. *prañiyate*: for a similar pun between *prāya* and *vñi* + *pra* see Praç. U. iv. 8, *yad gārhapatyāt prañiyate prañayanād dhava-*  
*nīyah prañah*; also QB. vii. 5. 1. 21.

IV. 19. 1. *dahram*: both edd. and the *Kṣudravivaraya* read *dabhrām*. The AV. recension reads *daharam* (*Ind. Stud.* ii. 182). — Both Q. and the Kṣ. place a period after *eva te* and take *manye viditam* (so, without *avagraha*, all edd.) as a remark of the student, which is harsh and unnecessary; by reading *aviditam* we obtain a fit transition to what follows. The AV. recension differs considerably here, and begins the second paragraph with *viditam*.

IV. 19. 4. *vidyayā . . . mṛtam*: cf. Içā U. 11, *vidyayā mṛtam açnute* = Māit. U. viii. 9.

IV. 19. 5. *vivicya*: Röer *vicintya*, Bombay ed. and the Kṣ. *vicitya*; but the latter explains *dhīrāḥ* by *vivekināḥ*: cf. Kāṭh. U. i. 2. 2, *tāu sampaṛitya vivinakti dhīraḥ*.

IV. 20. 4. *tad*: both MSS. here *tam*; in 8, A. *tad*, B. *tam*; in 11, both *m* (!); the AV. recension has *tam* throughout.—*vā aham*: the faulty reading of the MSS. *vā ham* (here and once below, in 8) is found also in Chamb. 187 throughout (*Ind. Stud.* ii. 182).

IV. 20. 6. *nāi 'nad açakam*: the edd. here, and below in 10, *'tad* for *'nad*.

IV. 20. 9. *ādadiya*: the edd. and Q. *ādadīyam*.

IV. 21. 1. The edd. insert *sā* before *brahme 'ti*. — For *mahiyoḍhva* the edd. have *-dhvam*.

IV. 21. 2. *pasparçus*: the edd. have the faulty form *pasparçus*. — *sa*: our MSS. and the edd. *te*, but it is obvious that this reading is due to the *te* of the following paragraph, and should be changed to *sa*, with Chamb. 187 (*Ind. Stud.* ii. 182). It is probable that the whole clause is a gloss.

IV. 21. 4. *vyadyutad āś iti nyamīṣad āś*: Röer, *vyadyutadā iti 'ti nyamīniṣaddā*; the Bombay ed., *vyadyutadāś iti 'ti nyamīniṣaddā*. The author of the Kṣ. read *nyamīniṣad*. The *ā* after the verbs is surprising; both commentaries explain it as having the force of comparison (Kṣ. *ā iye 'ty upamārtha āçabdah*). After *nyamīṣad* an *iti* seems to be wanting.

IV. 21. 5. *yad enad . . . cāi 'nad*: the edd. twice *etad*.

IV. 21. 7. Cf. 23. 6.

IV. 21. 8. *sarvāṅgāṇi*: the edd. *-ni*: see note to i. 5. 1.

IV. 21. 9. *jyeye*: the edd., Q., and the Kṣ., *jyeye* (Q. = *jyāyasi*; Kṣ. = *mahati sarvamahati*; both explanations are impossible). But there

can be no doubt that the true reading is 'jyeye, as suggested by Müller. Here ends the Kena-Upaniṣad.

IV. 22. 11. *agnir vāi . . . vāg iti*: the change from *vāi* to *iti* throughout this paragraph is noteworthy. In the similar passage i. 6. 2, *iti vāi* and *iti* are used for *vāi*.

IV. 23. 1. *arkyam*: the same form is repeated below, 4. As the form occurs repeatedly in QB. along with *arka* (see PW.), I have not corrected it to *arkam*, which would better fit the etymology here given.

IV. 23. 2. *prāyo vāvo 'd'*: cf. Chānd. U. i. 3. 6; BAU. i. 3. 25.—*vāg gī*: cf. Chand. i. 3. 6; BAU. i. 3. 25 identifies *vāc* with *gīthā*.

IV. 23. 3. Cf. Chānd. U. i. 7. 1; BAU. i. 3. 22 differs.

IV. 23. 4. BAU. i. 2. 1 derives *arkya* (so MSS.) from *ṝc* 'honor' and *ka* 'joy.'

IV. 23. 5. Cf. above, 21. 7. The second half of this and the first half of the next paragraph are corrupt. The translation is purely tentative. —*vīśu* as independent word is unsupported, and calls for emendation.

IV. 23. 6. The *guklam*, *kṛṣṇam*, and *tāmram* are the three *dhātus*. The rest of the paragraph is obscure, and I have not succeeded in restoring a satisfactory text. In *da*(space)*cča* of the MSS. perhaps *damaç gama* are hidden.

IV. 24. 6 = i. 43. 10.

IV. 24. 12. Cf. note to i. 26. 1. — In i. 25. 8, *guklam rūpam* is also assigned to the *ṝc*, but 9 connects *kṛṣṇam rūpam* with the *yajus*.

IV. 24. 12. Cf. note to i. 26. 4.

IV. 25. 6. Cf. above, iii. 38. 8.

IV. 26. 6 ff. Similar are KBU. iii. 6 and BAU. iii. 2. — 6. KBU. *manasā sarvāyi dhyānāny āpnoti*; BAU. *manasā hi kāmān kāmayate*.

IV. 26. 7. *vācā*: i. e. *jihvayā*, as KBU. (*jihvayā sarvān annarasāñ āpnoti*) and BAU. (*jihvayā hi rasān vijānāti*) read: cf. QB. viii. 5. 4. 1, *sarvesām aṅgānāṁ vācāi 'vā 'nnasya rasām vijānāti*; x. 5. 2. 15, *na vācā 'nnasya rasām vijānāti*. See further, TMB. xx. 14. 8 (PW.), and JB. i. 269, quoted in the note to i. 60.

IV. 26. 7, 8. There are no corresponding passages in KBU.; BAU. has *tvacā hi sparçān vedayate*; for 9-11 there are no corresponding passages in BAU.

IV. 26. 10. KBU. *upasthenā "nandam ratim prajātim āpnoti*.

IV. 26. 11. KBU. *pādābhyaṁ sarvā ityā āpnoti*.

IV. 26. 12. *atisāmayāi 'turetāya*: the text seems to be corrupt. — *dhartarāṣṭra* and *ṝthugravas* are mentioned together at TMB. xxv. 15. 8; AV. viii. 10. 29 reads *dhrtarāṣṭra*, and Kāuç. 9. 10 and 17. 27 *pārtha-gravasa*.

IV. 28. The *sāvitri* is here given (as directed e. g. by ApGS. iv. 11. 10) *pāda* by *pāda*, hemistich by hemistich, and as a whole.

IV. 28. 6. *apa . . . tarati*: I have not corrected to *ava . . . tarati* on account of AV. vi. 6. 8 (RV. x. 183. 5 reads *ava . . . tira* in this verse).

## INDEX.

I. Contains the ἀπαξ εἰρημένα and rarer words, together with such words and references as for one reason or another seemed noteworthy. An \* indicates that the word, form, or meaning to which it is prefixed is wanting in the minor Pet. lex. A v. after a reference indicates that it is to a *vāṇī*.

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 arkyā : rc + ka, iv. 23. 4.  
 asu : √stū, i. 40. 7.  
 asura : asu + √ram, iii. 35. 3.  
 Āṅgirasa : āṅga + rasa, ii. 11. 9.  
 ādi : √dā + ā, i. 11. 7.  
 √dhā + ā, i. 19. 2.  
 āditya : √dā + ā, iv. 2. 9.  
 āvarta : √vrt + ā, iii. 33. 7.  
 uras : uru, iv. 24. 2.  
 rc : √rc, i. 15. 6.  
 gāyatra : gāyān atrāyula, iii. 38. 4.  
 devaçrut : devatāh + √cru, i. 14. 3.  
 pataṅga : √pat + āṅga, iii. 35. 2.  
 pāyata : √paq, i. 56. 6.  
 pratihāra : √hr + prati, i. 11. 9.  
 prasāma, prasāmi : pra + sāman, i. 15. 4.

prastāvā : √stū, i. 11. 6.  
 Brhaspati : (vāco) bṛhatyāi patūḥ, ii. 2. 5.  
 bhimala : bhīma + mala, i. 57. 1.  
 madhuputra : mad adhyabhūt, i. 55. 1.  
 mahīyā : √mahiyy, i. 48. 5.  
 Rudra : √rud, iv. 2. 6.  
 rodasī : √rud, i. 32. 4.  
 Vasu : vasu, iv. 2. 3.  
 vāīvāmitra : viçva + mitra, iii. 3. 6.  
 catasani : çatam + √su, i. 50. 4 ff.  
 sajāta : √jan + saha, i. 48. 3.  
 samudra : √dru + sam, i. 25. 4.  
 sāman : √i + sam, i. 38. 7 ; 40. 6 ; 48. 7 ; 51. 2 ; iv. 18. 2.  
 sama, i. 12. 5.  
 sā + ama, i. 53. 5 ; 56. 2 ; iv. 28. 3.  
 sindhu : √si, i. 29. 2.  
 suvarga : suvar + √gam, iii. 14. 4.  
 hari : √hr, i. 44. 5.

## III.

## GRAMMATICAL.

The Grantha characters are liable to confuse pa and va, tta and kta, ṛ and ra, th and dh, dh and y, also long and short vowels, especially u and ū. There is no distinction made between mma and mama. No avagraha is used.

Lingual n for n : see note to i. 1. 5.  
 uv : v, tanuve, iv. 3. 2 (verse); suvar,  
 iii. 14. 8, 4, suvarga, iii. 14. 4.  
 Locat. of stems in -an without end-  
 ing ; as sāman, i. 21. 8 ; 53. 4 ;  
 akṣan, i. 41. 7 ; 43. 9.

Confusion of i-stems and ī-stems :  
 maricī, iii. 35. 6.  
 Numerals : see note on i. 10. 4 ;  
 sahasram saptatīk=70000.  
 Verbs : √spr, pres. sprñdti, see note  
 on iv. 9. 9 ; √bhūñj according to

*a*-conjugation, ii. 10. 4 ff.; *vī*, irregular imperfects *samāitāt*, i. 48. 7 (see note) and *anvāitāt*, iii. 38. 10; *vīsic*, precative *āśicayād*, i. 3. 8 (see note); *vīdā + pari-ā*, past pples *paryādatta* and *paryātta* side by side, ii. 3; *vīci*, 3d. sing. pres. *çaye*, i. 35. 7; periphrastic future with plural of pple: *çmaçānāni bhavitārah, gātaras smal*, i. 38. 3; transitive use of passive aorist in *-i* (?), iii. 9. 9 (see note); adverbial gerund, *upāpapātam*, i. 11. 7.

Composition: *nidhanakṛta* for *-nīkṛta*, i. 35. 6 (see note); apposi-

tion instead of composition: *pāp-mā nyāñigāḥ*, i. 45. 5; ii. 12. 1, 2; iii. 37. 7 (bis).

Syntax: Superfluous *u*: *teno*, i. 1. 8; 6. 6; 9. 4; 33. 11; 34. 2, etc.; genit. of time, i. 44. 9; dative of the infinitive after *vībrū*, ii. 15. 3; *kam* after dat. infin., i. 45. 2 (verse); *vīrdh* with accusative, i. 37. 8 ff.; *vīvraç* + *ā* with ablative, i. 19. 3; i. 57. 9; 58. 10; locat. absolute of pples: *ātāpati*, iii. 32. 7; *upatāpati*, iv. 2. 11; *vīyū*, iv. 5. 1; verb in plural after *gaturviñçati*, i. 17. 2; iii. 38. 9.

## IV.

## 1. VERSES.

[*ativyādhī rājanyaç çūrah*, i. 4. 2, a Vedic reminiscence: see note.]

*aditir dyāur aditir*, i. 41. 4 : RV. i. 89. 10, etc.

*apacyanah gopām anipadyamānam*, iii. 37. 1 : RV. i. 164. 31=x. 177. 3, etc.

*ātmā devānām uta martyānām*, iii. 2. 4: cf. Chānd. U. iv. 8. 7.

*āyur mātā matih pitā*, iv. 1. 7.

*indrām uktham ṛcam*, i. 45. 1.

*imām eṣām pr̄thivīm*, i. 34. 7 : AV. x. 8. 36.

*utāi 'ṣām jyeṣṭhal*, iii. 10. 12 : AV. x. 8. 28.

*upā 'smāi gāyata*, iii. 38. 6, 8 : RV. ix. 11. 1 (SV. ii. 1, 113), etc.

*r̄ṣaya ete mantrakṛtaḥ*, i. 45. 2.

*caturā vāk parimitā*, i. 7. 3 ; 40. 1 : RV. 1. 164. 45, etc.

*tat savitur varepyam*, iv. 28. 1 ff.: RV. iii. 62. 10 (SV. ii. 812), etc.

*trydyuṣaḥ kaçyapasya jamadagnes*

iv. 3. 1 : AV. v. 28. 7.

*[navo-navo bhavasi jāyamānah*, iii. 27. 11, Vedic allusion: see note.]

*patañgam aktam*, iii. 35. 1 : RV. x. 177. 1, etc.

*patañgo vācām manasā*, iii. 36. 2 : RV. x. 177. 2, etc.

*māyī 'dam manye bhuvanādi*, iii. 17. 6.

*māhātmaṇaç caturo devaḥ*, iii. 2. 2 : cf. Chānd. U. iv. 3. 6.

*yad dyāva indra te caram*, i. 32. 1 : RV. viii. 70. 5 (SV. i. 278; ii. 212.), etc.

*yas saptaraçmīr vṛṣabhas*, i. 29. 7 : RV. ii. 12. 12, etc.

*ye 'gnayah puriṣyāḥ*, iv. 3. 3 : TS. v. 5. 7. 4, 5 ; VS. xviii. 67.

*yebhir vāta iṣitah*, i. 34. 6 : AV. x. 8. 35.

*rūpam-rūpam pratirūpo*, i. 44. 1 : RV. vi. 47. 18.

*rūpam-rūpam maghavā*, i. 44. 6 : RV. iii. 53. 8.

*sa no mayobhūḥ*, iv. 3. 2.

*sa yadā vāi mriyate*, i. 4. 7.

*strī smāi 'vā 'gre*, i. 56. 5.

*sthūpām divastambhanīm*, i. 10. 9, repeated in 10, but different in d.

## 2. YAJUSES, ETC.

<i>abhijid asy abhijayyisam</i> , iii. 20.	<i>prāṇāś prāṇāś prāṇāś hum bhā ovā</i> , ii. 2. 7.
10.	
<i>amo 'ham asmi</i> (longer version), i.	<i>mahān mahyā samadhatta</i> , iii. 4. 5.
54. 6; (abbreviated), 57. 4.	<i>yat purastād vāsi 'ndro</i> , iii. 21. 1.
<i>aranyaasya vatto 'si</i> , iv. 4. 1.	<i>vibhūtī purastāt sampat paçcāt</i> , iii. 27. 2.
<i>upāvartadhvam</i> , iii. 19. 1; 34. 2.	<i>vyuṣi savitā bhavasi</i> , iv. 5. 1.
<i>guhā 'si devo 'si</i> , iii. 20. 1.	<i>çvetāgo darçato harinilo 'si</i> , iv. 1. 1.
<i>diças stha çrotram</i> , i. 22. 6.	<i>satyasya pantha</i> , iii. 27. 10.
<i>devena savitrā prasūtaḥ</i> , iii. 18. 3, 6.	<i>somaḥ pavate</i> , iii. 19. 1; 34. 2.
<i>purusaḥ prajāpatis sāma</i> , i. 49. 3,	
4 (bis).	

## CORRECTIONS.

P. 80. (Introduction) line 12, and note \*, read Journal xv. for xiv.

P. 81. (Text) i. 1. 8, read *asṭāçaphāḥ* for *asṭāçaphāḥ*.

P. 85. (Text) i. 5. 1, read *akar ye* for *akar ne*.  
(Translation) i. 5. 7, add " after burns.

P. 86. (Translation) i. 6. 1, add " after immortality.

P. 87. (Text) i. 7. 6, read *loṣṭo* for *loṣṭho*, and cancel note <sup>1</sup>.

P. 115. (Translation) i. 37. 5, read further on for above (?)

P. 122. (Notes) 44<sup>11</sup>, read *rūpan-rūpath* for *rūpam-rūpam*.

P. 132. (Translation) i. 54. 8, read three times [rc] for [āgā ū].

P. 140. (Text) i. 60. 8, read *loṣṭo* for *loṣṭho*, and cancel note <sup>10</sup>.

P. 145. (Text) ii. 63. 12, 13, read *loṣṭo* for *loṣṭho*, and cancel note 3<sup>10</sup>.

P. 148. (Translation) ii. 66 (end), insert 1<sup>2</sup> before He who.

P. 154. (Notes) 11<sup>11</sup>, read -*aḥ* for *aḥ*.

P. 164. (Translation) iii. 5, line 6, read + instead of =.

P. 166. (Text) iii. 7, line 4, read + instead of =.

P. 168. (Notes) 9<sup>12</sup>, read -*yaj-* for *yaj-*.

P. 176. (Translation), iii. 16. 6, read brahman-priest for Brāhmaṇ priest.

P. 187. (Translation), iii. 27. 11, read Bearer for Burden.

P. 188. (Text) iii. 28. 5, read *bahu vyāhito* for *bahuvyāhito*.  
(Notes) 29<sup>1</sup>, read -*dīgr-* for *dīgr-*.

P. 201. (Translation) iv. 2. 2, read *gāyatṛi* for *gāyatri*.  
(Notes) 1<sup>2</sup>, supply *ayāñy*.

P. 216. (Text) iv. 19. 2, read *su* for *sv*.

P. 227. line 13, read *ativyādhī* for *ativyadī*.

P. 237. line 43, read *kīmcā 'pi yo* for *kīmcā 'p iyo*.

P. 248. col. 1, line 42 and col. 2, line 47, read 2 *v* for 1 *v*.

## ARTICLE V.

# IBRAHIM OF MOSUL: A STUDY IN ARABIC LITERARY TRADITION.

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Presented to the Society March, 1894.

ONE of the most fascinating characters in the history of the Bagdad caliphate is Ibrahim of Mosul (Ibrâhîm al-Mausûlî), the foremost singer and composer in the reign of that celebrated despot, Hârûn ar-Rashîd. As a boon companion and prime favorite, he became the repository of confidence both for the caliph and for his erstwhile Barmecide viziers. Hence the importance and interest attaching to traditions which relate to him and his affairs, and have been handed down through his family line or the schools of music and literature. They still lie numerously imbedded in the various histories, in the *Kitâb al-Âgânî*—a work which I class by its contents as a musico-biographical encyclopædia and from which Ibn Hallikân derived much of his memoiristic information—and in the host of anthological productions still extant.

The outward details of his life have been summed up very briefly by Kosegarten,\* at greater length, and from several sources, by Hammer-Purgstall,† who made good use of the Gotha epitome known as the *Mohtâr al-Âgânî*; also by Ahlwardt,‡ who paid more attention than the former to the inner historical and artistic development of the period; and finally by Caussin de Perceval,§ entirely on the basis of the unabridged “Book of Songs” as contained in the Paris MS. But these scholars merely cited the traditions which they found, or translated them, sometimes literally, sometimes freely, according to.

\* Proemium to his *Alii Ispahan. liber cantilenarum magnus*, vol. i. (unic.), p. 26.

† *Literaturgesch. der Araber*, iii. 769 ff.

‡ Vorwort to his *Diwân des Abu Nowâs*, p. 13.

§ *Journal Asiatique* (1873), 7<sup>e</sup> série, ii. 546, in an article posthumously published.

taste, as if an examination of their correlation and interdependence were uncalled for, or even unnecessary. Therefore, in the following study of a couple of coincident traditions found in two or more of the sources, a stricter critical treatment will be attempted, in the hope of thereby bringing out new facts respecting the sources themselves.\*

A good opportunity for comparative work offers itself in the three versions (I am informed that there is at least one other) of the story of Ibrahim and the Devil, a conspectus of two of which is appended below. This tradition is reported by the *Kitâb al-Âgânî* in Ibrahim's own words, as they purport to have been repeated to his son Ishâk, by him to his son Hammâd, and by the latter to Mohammed ibn Mazyad,† who passed it on to Al-Îsbahânî, the author of the *Agânî*.‡ Yet it is identical with the anecdote in the Thousand and One Nights, entitled "Story of Abu Ishâk an-Nâdim Ibrâhim al-Mauâlîf (and his adventure) with Abu Murra."§ Burton, of course, translates the latter form of the story, and in a note he criticises his predecessor, Lane, for failing to perceive its existence in the body of the Nights, and giving only an abstract of it from another source.|| But Burton himself mistook in supposing that that source could have been Al-Mas'ûdf ("French translation, vol. vi., p. 340"); for the passage cited relates the appearance of the Devil to Ishâk, his son (also known as Al-Mauâlîf), in the palace of the caliph, not in his own home.¶ Hence the footnotes in which Burton calls attention to its differing characteristics help little in the study of the story of Ibrahim and the Devil. His alternative, that Lane borrowed from the *Halba(t) al-Kumeit*, is of course the correct one.\*\* This anthology was written by Shams ad-Dîn an-Nawwâjî (d. 1455 A. D.). Although I have had no access to its text, I perceive from Lane's abstract, which is often literal, that its version stands midway between that of the *Agânî* and that of the Nights. Its description of the Devil's disguise agrees with the details given in the former, while its use of the appellative Abu Murra in speaking of the Devil accords with the latter. There are also other agreements with the *Agânî* account. The story, however, received an addition or two: e. g. the statement that Ar-Rashid, after appointing Saturday for the "day off," gave Ibrahim two thousand dinârs.

\* Cf. some remarks by Derenbourg in the *Revue Critique* (1888), no. 15.

† Also known by his surname Ibn Abî-l-Azhar (cf. *Agânî*, v. 66 below middle; at the conclusion of this story, v. 88, incorrectly Ibn al-Azhar).

‡ Ed. Bulak, v. pp. 36-38. Reprinted, with various omissions, in the *Riwayât al-Âgânî* (ed. Beirut 1888) i. p. 85.

§ So Macnaghten. But Cairo ed. (1802 A. H.) iii. p. 163 has Iblis for Abu Murra.

|| Cf. Lady Burton's ed., iv. p. 321. Lane (1st ed.) i. 228: compare his defense, iii. 246, overlooked by Burton.

¶ Perhaps the index to Al-Mas'ûdf (vol. vi.) misled him. It makes the same blunder.

\*\* Cf. Lane, l. c., i. 224, footnote \*.

But the version in the Thousand and One Nights is considerably shortened from the original form of the story, and toned down to a mere tale. This is shown by the numerous blanks in the right hand column of the parallel translations below.\*

The first point of difference in the Nights as regards subject-matter is the entire absence of the slave-girls from the first part of the story. Then again Ibrahim has a plurality of doorkeepers, but no chamberlains. Harun makes no pithy remarks, either at the beginning or at the end (the wish excepted). The unwelcome sheikh wears one tunic and white garments instead of two tunics and short boots. The style of his cap varies, but the species of his perfumery is unnoticed. He is less discourteous, and by no means sarcastic, in his first request for a song. The insult contained in his compliment is less distinctly emphasized, so much less that the name Ibrahim is actually not employed.† Abu Ishāk sings only twice; and no allusion is made to his great care in singing to the caliph, perhaps the most delicate touch of the story. The first two of the Devil's songs vary slightly in vocabulary, probably on account of bad copying; but the third song has received an additional couplet, as well as a rearrangement of lines.‡ The musical technicality or reference to the *mâhâri* metre of the third song is dropped, showing that the design of this narrative, which was originally to explain how Ibrahim became famous for the use of that metre, had been exchanged for the mere desire to relate a sensational anecdote. Ibrahim's reflections on his way to inform the caliph of his experience are also omitted; and his present, instead of being delivered for him, is taken by him.

Now all these differences in the trend and wording of the story go to show that the version in the Thousand and One Nights is a free borrowing from some written biographical source. That it is not a form corrupted by the repetitions of story-tellers is evident, I think, from the remarkably long verbal agreements with the text of the *Agâñî*, a work which belongs back in the tenth century. Yet it must be later than the version in the *Halba(t) al-Kumeit* (used by Lane), for reasons already given, and therefore subsequent to 1450 A.D. The minor differences of vocabulary and turns of phrase are probably due to the careless copying of the Nights during the three or four centuries of its history.

\* In my translations, when the words or constructions differ in the originals, the English renderings vary to correspond.

† So Macnaghten and Cairo eds. *Salhâñî* (Beirut, 5 vols.), however, "Ibrahim."

‡ In one case (أَنَا دَنْيَى for أَنَا نَبِي), the Nights has a more apposite reading. But the Bulâk text of the *Agâñî* may be at fault. It would be interesting to collate all the MSS. on this passage (v. 88, top).

§ Particularly its disagreement in the details of the Devil's disguise.

The question now arises, what reason is there for the existence of this anecdote in the Nights? It must be answered that, so far as it is concerned, Lane seems to be correct in his surmise that, just as the old groundwork of the Thousand and One Nights (the Persian work entitled the "Thousand Nights") became by the addition of tales of Arab origin\* the least portion of the collection, so the anecdotes—especially the thirteen extending from the 680th to the 698th night,† of which "Ibrahim of Mosul and the Devil" is the seventh—were borrowed from older books, more classical in style, modernized, and inserted to supply lost portions or augment the original series of stories.‡ It is Lane's opinion, however, that the borrowing was by means of oral communication for a number of years before the written work, the Thousand and One Nights, appeared. It seems more probable, from what has been said up to this point, that the borrowing was made through a chain of written sources. Furthermore, though this story of Ibrahim was shortened, most of the other twelve anecdotes were probably lengthened and developed, as it were, from sober tradition into the freer form of fiction. At least one of them, the fourth in order, entitled "Story of Yūnus the Scribe (and his adventure) with Al-Walid ibn Sahl," exhibits such a history. For the basis of it is to be found in the *Kitāb al-Āgāñī*, in the biography of Yūnus. Likewise the "Story of Jamil ibn Ma'mar (told) to Hārūn ar-Rashid," the eighth of these anecdotes, describes a scene, though not the incidents, of one of the traditions adduced on authority in the biography of Jamil.§

The story of Ibrahim and the Devil, having many parallels in the ana of other Arab singers who endeavored to mystify their patrons respecting their sources of musical inspiration, requires little comment here upon its unhistorical nature as a story. There are two accounts of an appearance of the Devil to his son Ishāk; the one in the Nights (the eleventh anecdote of the thirteen), where a young woman plays an important part in the proceedings; and the other in Al-Mas'ūdī's *Muṭāj ad-Dahab*, so unhappily referred to by Burton. There are also in the Āgāñī two accounts of the Devil's visitation to Ibrahim ibn

\* Such was the judgment of Hammer-Purgstall: cf. Lane, l. c., iii. 741 middle.

† Cf. Lane, l. c., iii. 238 middle.

‡ Cf. Lane, l. c., iii. 744 middle; and Burton in his Terminal Essay, ed. Lady B., vi. 295, where, for the words "*They end in* (two long detective stories)," should be read "*They are followed by*, etc."

§ Other anecdotes in the Nights are equally traceable to a written source such as the Āgāñī. The story of "Isaac of Mosul and the Merchant" (ed. Lady B., iii. 288) should be carefully compared with the version in the Āgāñī (v. 126). The Basket-story of Ishāk is, on the other hand, a freer adaptation, doubtless transmitted through an intervening anthology or two, of the story formerly told of his father Ibrahim (see Āgāñī, v. 41-2).

al-Mahdī,\* a story of Ibn Jāmī', who was not of Persian but of good Koreishite birth, inspired by a *jinnī*,† and a story of Mohārik, Ibrahim al-Mausūlī's favorite pupil, surprised by a vision of Iblīs in the form of an old sheikh.‡ Under the same category of weird stories come the traditions, also found in the Agānī, that one of Ishāk's most famous melodies was learned from cackling geese,§ and that his father Ibrahim one night, in a grotto belonging to his estate, enjoyed a secret opportunity to plagiarize on the efforts of two miauling cats.|| It must not be supposed, however, that educated persons of the tenth century, among whom one would certainly class the author of the Agānī, believed in the truth of these narratives. With acumen Al-Isbahānī says, at the close of the account of Ibrahim and the Devil: "Thus am I informed of this story by Ibn al-Azhar (Ibn Abi-l-Azhar). I do not know what to say about it. Perhaps Ibrahim made up this tale to gain esteem by it; or it was made up and told about him, though a foundation for the story is (afforded by the following), which is more like the truth of it." Thereupon he details a tradition, according to which Ibrahim dreamed that a man met him and opportunely suggested that he set some words of the poet Dū-r-Rimma (= "he of the withered limb," not Dū-r-Rumma), to the amazingly fine new melody which he had just composed in the *māyūrī* metre. But, though the idea that Ibrahim had a dream is more natural than that an apparition came to him in broad daylight, it should be noted that in the latter event he was taught a *māyūrī* tune, apparently the first one of the kind known to him, while in the former he is inspired with words for that tune. The stories therefore do not hang together, and in so far both must be pronounced fictitious. The possibility suggests itself merely that Harun was minded to play Ibrahim a trick some day when he had let him off from court functions; and whether he initiated him in the *māyūrī* metre or not matters little, the point of interest being that he once upon a time showed himself a well-disguised, witty, and artistic Devil.

Another tradition worthy of study occurs in Al-Isbahānī's biography of Ibrahim. It concerns an event which happened at a time in Ibrahim's life earlier than that in which the one just treated is supposed to have occurred.

At the death of Harun's father, the caliph Al-Mahdī, in the year 785 A. D., Ibrahim, then forty or more years of age, was beginning to leave behind his older competitors in the art of singing, among whom were Yāḥyā ibn Marzūk (al-Makkī) and Ibn

\* Cf. Barbier de Meynard in *Journal Asiatique* (1869), 6<sup>e</sup> série, xiii. 307.

† Cf. Caussin de Perceval, l. c., p. 542, and Agānī vi. 71 top.

‡ See Brünnow's vol. xxi. of the Agānī, p. 232.

§ Agānī, v. 89 middle.

|| Agānī, v. 20 bottom.

Jāmī', and to stand forth conspicuously in his profession. His old master Siyāt had just died. Meanwhile, Fuleih ibn al-'Auri' was ranked of the old school of composers, Hakam al-Wādī was only mediocre in his rendering, Mūhammed ar-Raff (az-Zaff ?) was unoriginal, and Mubārik, 'Alāwiyya, and Ishlīk were yet young and of the new generation. Ibrahim ibn al-Mahdī, the half-brother of Harun, was also but a youth of sixteen, and, according to the orthodox ideas of the Moslems, so hampered by his royal birth as to be incapable of rising higher than the position of a dilettante. The consequence was that Ibrahim al-Mauṣūf stepped to the front, and enjoyed a much-coveted familiarity with the ruling monarch, winning through his favor great fame and large rewards for his marked musical powers. Sometimes, however, he must have overstepped the bounds, as a realization of his unique position filled his mind. Accordingly a certain degree of credence may be given to the following account of a musical séance under the caliph Al-Hādī. In the "Tūrīb ar-Rusul wa-l-Mulūk" of At-Tabarī<sup>\*</sup> it reads thus :

One day [Ibrahim speaks] we were with Mūsā [i. e. Al-Hādī], and Ibn Jāmī' and Mo'ad ibn at-Tobeibt were with him (too). It was the first day that Mo'ad had come in to our presence, and Mo'ad was excellent in (singing) songs and well acquainted with some of the old ones. (Al-Hādī) said : "Whoever of you pleases me (with a song) shall have his choice (of reward)."† So Ibn Jāmī' sang him a song ; but it did not move him. (Now) I understood his desire in songs. So, (when) he said, "Come now, Ibrahim !" I sang to him :

"Suleimā sometimes holds reunions ;  
But where are her sweetmeats? where, Oh ?"

He was so pleased that he arose from his seat and raised his voice and said "Repeat." So I repeated. Then he said "This is what I like :§ make (your) choice." I said "Commander of the Faithful, the garden of 'Abd al-Malik and its gushing fountain."<|| Then his eyes revolved in his head till they were like two coals and he said : "(You) son of an uncircumcised woman, you desire that the vulgar may hear that you pleased me, and that I gave you your choice and presented you with a fief. By Allah, if your foolishness which conquers your soundness of sense were not (due to) haste, I should strike off that (thing) your tear-fountains<¶ are in !" He was silent a while, and I saw the Angel

\* Series iii. 1, p. 595, ed. Houtsma and Guyard.

† The Agāni seems to offer nothing respecting this person.

‡ Literally, "Whoever of you pleases me, his choice (shall be) to him." The exact sense of طرب is to tickle the fancy of a person.

§ Literally, "This is my taste."

of Death between me and him, awaiting his command. Then he called to Ibrahim al-Harrānī and said : "Take this fool by the hand and lead him into the treasury, and let him take from it what he will." So Al-Harrānī took me into the treasury and said "How much will you take?" I said "One hundred *badra*."<sup>\*</sup> He said "Wait till I consult him." I said "Then eighty." He said "Till I consult him!" Then I knew what he meant, and I said "Seventy *badra* for me and thirty for you." He said "Now you have it right: go ahead." So I went away with seven hundred thousand (dirhams), and the Angel of Death went away from me.<sup>†</sup>

That such an incident as this took place in the life of Ibrahim is made clear by the occurrence of an equally interesting and ingenuous account in the *Agānī*.<sup>‡</sup> It appears, however, to have descended (from Ishāk) through a different channel of tradition. Although agreeing verbally in parts, it varies considerably concerning the circumstances of the occasion. At-Tabarī states that his narrative was told (in his day?) on the authority of Ishāk "or someone else," on the authority of Ibrahim, as if it made little difference to his readers from whom he got hold of it. But Al-Iṣbahānī gives a chain of evidence, according to his custom : "Yahyā ibn 'Alī from his father ('Alī ibn Yahyā), from Ishāk." For the benefit of comparison the version in the *Agānī* is here translated. After describing the morose and sour-tempered Al-Hādī, Ishāk is reported to have said :

My father was singing songs to him one day, and he said : "Sing me the kind of song I like and am pleased with, and you shall have your choice (of reward)." He said : "Commander of the Faithful, if Saturn were not in opposition to me with his cold, I should hope to attain to what is in your mind." (Ibrahim said) For I never used to see him give ear to any of the songs. His attention was (always) to its genealogy and its subtlety (of expression); and the school of Ibn Sūrij he praised more highly than the school of Ma'bād. So I sang to him (this) piece of his :

"Surely a weariness overtakes me at the remembrance of thee ;  
As the sparrow shakes himself free when the rain-drops moisten  
him."

Thereupon he thrust his hand into the opening of his cuirass and lowered it an arm-length.<sup>§</sup> Then he said : "Well done, by Allah ! (Sing me) more." So I sang :

"O love for her ! increase in me ardor every night ;  
O carelessness of the days ! thy meeting-place is the Judgment Day !"

\* There is ostensibly a play on this word بَادِرَةً in بَادِرَةً (= haste) above.

† Literally "from my face."

‡ Ed. Bulāk v. 16.

§ In his excitement.

Then he thrust his hand into his cuirass and lowered it another arm-length or near it, and said: "(Sing me) more. You villain, well done, by Allah! You must have your choice, Ibrahim." (But) I sang :

"I renounced thee so that 'twas said 'He knows not love.'  
And I visited thee so that 'twas said 'He has no patience'."

Then he raised his voice and said "Well done, my fine fellow!\* Come, what will you?" I said "My master, the fountain of Marwān in Medina." Then his eyes revolved in his head till they were like two coals, and he said "(You) son of an uncircumcised woman, you desire to publish me in this assembly, so that people may say 'He pleased him and he gave him his choice'; and (you wish) to make me (subject to) talk and report. Ibrahim al-Harrānī, take this fool by the hand, when you go, and lead him into the private treasury. If he take everything in it, let him have it." So I entered and took fifty thousand dinars.

There is a manifest value in comparing these two narratives of the same remarkable event in Ibrahim's life, aside from the differences which appear in their subject matter. The status of secular tradition in the time of the historian At-Tabarī was evidently that of floating hearsay and inexact testimony, even for the period preceding him by only from a hundred to a hundred and fifty years. On the other hand, the good authority for the account in the Agāñf happens to be very well known in this particular case. The Kitāb al-Fihrist, a bibliography proved from at least four passages within it to have been written in the year 987 A. D., states that 'Alf ibn Yahyā (see chain of authorities above) was a contemporary and pupil of Ishāk, and that he wrote a book entitled "History of Ishāk ibn Ibrahim." It also informs us that he died hardly forty years later than Ishāk, and that his son Yahyā lived until 912 A. D., at which time the author of the Agāñf was a youth of fifteen.† It may be said, therefore, with all probability, that Yahyā put into Al-Iṣbahānī's hands papers in his possession which contained this story of Ibrahim and Al-Hādi, if he did not copy it directly from his father's book into his own; for the Fihrist informs us that he also composed a history of Ishāk, a statement which is corroborated in the Agāñf in the biography of Ishāk.‡ Of course it is probable that Yahyā's father merely heard the story from his celebrated teacher, and may not have written it out entirely as it was told to him. But in any case it was transmitted through a direct line of well-known traditionists to the author of the "Book of Songs."

\* Ar. أَحْسَنْتَ لِلَّهِ أَبُونَكَ.

† See ed. Flügel, p. 143. Ibn Hallikān closely follows the Fihrist in his articles on 'Alī and his son Yahyā.

‡ See v. 102 bottom.

That At-Tabarī, however, gives his little anecdotes on less good authority, there is an indication in his tradition from a certain Al-Karmānī, who related that Al-Hādī despatched Yahyā ibn Hālid with a ring as token of good-will to Ibrahim al-Manṣūl for the purpose of bringing him back to court. For, in the later years of Al-Mahdī, Ibrahim had been forced to seek a hiding-place through having violated his oath that he would not associate with his two sons, Mūsā and Hārūn. But, according to the family tradition, known to Al-İsbahānī directly from Ḥammād, who wrote a history of his grandfather Ibrahim, it was not the Barmecide vizier but the family relatives who brought back the great singer into Al-Hādī's presence, where he announced in touching lines of his own composition the sad news of his favorite wife's decease.\* Had Ḥammād known that Yahyā the Barmecide was sent after his grandfather on that memorable occasion, he would surely have mentioned the fact with great emphasis; for his family pride—and his father's, too—was enormous.

In the light of the foregoing remarks it is certainly fair to conclude that the traditionists upon whom At-Tabarī depends were in many cases "outsiders," speaking from hearsay only, and that they are to be graded below the professional men of music and letters whose schools of tradition preserved authoritative testimony to the history of persons who had formerly been connected with them.

## CONSPECTUS.

## AĞĀNĪ.

I asked Ar-Rashīd that he would give me a day in the week in which he would not send for me for any cause or pretext, that I might be alone therein with my maidens<sup>2</sup> and my friends.

He granted me Saturday,<sup>3</sup> saying "It is a day I find burdensome,<sup>4</sup> so amuse yourself however you wish."

So I remained Saturday at home, and ordered the preparation of my meat and drink and whatever I needed, and ordered my doorkeeper, and he shut the doors, and I instructed him not to let anyone in to me.

I asked permission<sup>1</sup> of Ar-Rashīd that there might be given me some day for being private with my household and my friends.

He granted me Saturday.

And I went home and began to prepare my meat and drink and whatever was needed, and ordered the doorkeepers to shut the doors and not to permit anyone to come in to me.

\* Cf. Ağānī, v. 6.

<sup>1</sup> So Lane (from Halba(t) al-Kumeit version).

<sup>2</sup> Lane here agrees with the Ağānī.

<sup>3</sup> Lane adds "and he gave me two thousand dinārs."

<sup>4</sup> Ahlwardt (l. c.) freely: "auf den Tag gebe ich nicht viel."

But while I was in my sitting-room with the women around me and maidens in line before me, behold I (was visited) by a sheikh of comely and reverend (aspect), clad in short boots and two fine shirts, a *kalansuwa*<sup>2</sup> on his head and in his hand a silverhooked staff, and wafting musk until the house and court were filled (with it).

Great annoyance penetrated me at his coming in to me in the face of what I had ordered, (annoyance) such as had never before penetrated me; and I thought to turn away my doorkeeper and chamberlains<sup>4</sup> on his account. But he saluted me in the best fashion, and I returned it and bade him be seated.

So he sat down. Then he began some stories of people and Arab battles<sup>5</sup> and stories and verses, until my anger was gone, and methought my servants had sought to please me by admitting one of such good breeding and elegance. Then I said "Are you (inclined) for meat?" He said "I have no want of it." I said "Are you (inclined) for drink?" He said "That is as you wish." So I drank a pint and poured him out the like.

Then he said to me: "Abu Ishâk,<sup>6</sup> are you (inclined) to sing us something of your art wherewith you have good custom from high and

But while I was in my sitting-room with the harem around me, behold (there appeared) a sheikh of comely and reverend (aspect), clad in white garments and a fine shirt, a *feilasân*<sup>2</sup> on his head and in his hand a staff with silver handle, and wafting perfume<sup>3</sup> until the court and porch were filled (with it).

Annoyance penetrated me at his coming in to me and I thought to turn away the doorkeepers.<sup>4</sup> But he saluted me in the best fashion, and I returned it and bade him be seated.

So he sat down and began telling me stories of the Arabs and their verses, until my anger left (me) and methought my servants had sought to please me by admitting one of such good breeding and culture. Then I said "Are you (inclined) for meat?" He said "I have no want of it." I said "And for drink?" He said "That is as you wish." So I drank a pint, and poured him out the like.

Thereupon he said to me: "Abu Ishâk, are you (inclined) to sing us something so we may hear of your art wherein you excel<sup>1</sup> high and

<sup>1</sup> يَتَرَدَّدْنَ بَيْنَ يَدَيِّ . For "women," the Agâni has **الْخُرُم** with masc. pl. verb, the 1001 Nights **الْجَرِيم** with fem. pl. verb (all eds.).

<sup>2</sup> Burton for *feilasân* "a doctor's turband." Lane does not know the form of the *kalansuwa*.

<sup>3</sup> Lane adds "from his clothes."

<sup>4</sup> Lane has "chamberlain" here and at the opening of the story. Ahlwardt refers the "turning off" to the visitor. This may be supported by the reading of the Gotha epitome, which he used.

<sup>5</sup> Likewise Lane, "tales of war."

<sup>6</sup> Lane "Ibrahim."

<sup>7</sup> So Lane.

low?" His speech angered me, but I showed it indifference, took the lute, tried it, then played and sang. He said "Well done, Ibrahim!"

Then my anger increased, and I said: "He is not satisfied with coming in to me without permission and making demands upon me, but must call me by name instead of by surname and addressing me respectfully."<sup>3</sup> Then he said "Will you go on (singing) to us?" I received the insult, took the lute and sang. He said, "Well done, Abu Ishāk! Finish, that we may repay you and sing to you." I took the lute and sang and took pains and completely rose up in what I sang to him, as I had never taken pains and arisen before the caliph or anyone else, because he said to me "I will repay you." He was delighted and said "Well done, my master!"<sup>4</sup>

Then he said "Will you give your servant<sup>5</sup> leave to sing?" I said "As you like," doubting his sense to sing in my presence after what he had heard from me. But he took the lute, tried it, tightened it —and, by Allah, I fancied it was speaking in the Arabic tongue for the beauty of its voice as I heard it. Thereupon he sang :

"I have a wounded heart; who  
will sell me  
"For it a heart having no wound  
(at all)?

low?" His speech angered me, but I showed the matter indifference, took the lute, played and sang. He said "Well done, Abu Ishāk!"<sup>6</sup>

(Then<sup>7</sup> says Ibrahim) I became more angry, and I said: "He is not content with coming in to me without permission and making demands upon me, but must call me by name, ignorantly addressing me."<sup>8</sup> Then he said "Will you go on (singing)? We will repay you." I bore the annoyance, took the lute and sang, and took pains in what I sang and completely rose up because he said to me "We will repay you."<sup>9</sup> He was delighted and said "Well done, my master!"<sup>10</sup>

Then he said, "Will you give me leave to sing?" I said "As you like," doubting his sense to sing in my presence after what he had heard from me. But he took the lute, tried it, and, by Allah, I should have<sup>11</sup> fancied the lute was speaking in the pure Arabic tongue, with a sweet murmuring voice. And he began to sing these couplets :

"I have a wounded heart; who  
will sell me  
"For it a heart having no wound  
(at all)?

<sup>1</sup> Salhānī (Beirut, 5 vols.) corrects to "Ibrahim," in accordance with the context.

<sup>2</sup> Salhānī (Beirut, 5 vols.) omits  $\frac{۱}{۲}$ .

<sup>3</sup> Lane has "proves himself unworthy of my conversation" (a mis-translation?).

<sup>4</sup> The story is here divided by the customary formulas and part repetition of the foregoing words, to introduce the 688th night.

<sup>5</sup> Lane has "my master, Ibrahim."

<sup>6</sup> Similarly Lane, "your slave."

<sup>7</sup> لَدْنَى prefixed to the verb-form.

"The people refuse me it ; they will not sell it.  
 "Who would buy damaged (goods) for sound ?  
 "I groan for the pining which is in my sides  
 "With the groans of a choked one, wounded by drink."

"The people refuse to sell it to me.  
 "Who would buy damaged (goods) for sound ?  
 "I groan for the pining which is in my flanks,  
 "With the groans of a choked one, injured by drink."

And, by Allah, I thought the walls and doors and all that was in the house answered him and sang with him, for the beauty of the song, so that I fancied I and my limbs and clothes answered him. I abode amazed, unable to speak or answer or move, for the trouble of my heart. Then he sang :

"Culvers of Liwa ! (to your nests) return ;<sup>1</sup>  
 "Your mournful voices thrill this heart of mine.<sup>2</sup>  
 "Returned they ; as they flew, they well nigh took  
 "My life, and made me tell my secret pine.  
 "With cooing call they repeatedly, as though  
 "Their breasts were maddened with the rage of wine.<sup>3</sup>  
 "Ne'er did mine eyes their like for culvers see  
 "Who weep, yet teardrops never dye their eyne."

"Culvers of Liwa ! (to your nests) return ;<sup>1</sup>  
 "Your mournful voices thrill this heart of mine.<sup>2</sup>  
 "Then back a-copse they flew, and well nigh took  
 "My life, and made me tell my secret pine.  
 "With cooing call they one who's gone, as though  
 "Their breasts were maddened with the rage of wine.<sup>4</sup>  
 "Ne'er did mine eyes their like for culvers see  
 "Who weep, yet teardrops never dye their eyne."

(I do not know any air to these couplets traceable to Ibrahim. That which I do know to them is by Mo-

<sup>1</sup> Or "piece" صوت.

<sup>2</sup> Following Burton's translation. Ahlwardt, "Culvers of the hedge, back hither return."

<sup>3</sup> Ahlwardt, "Euch girren hören ist mein einziger Glück."

<sup>4</sup> Agāñi سُقِيَنْ ; 1001 Nights شرِبْنَ. The translation of this line is too free to be faithful. Lit. "(as though) they had drunk wine or madness were in them."

hammed ibn al-Harit ibn Shoheir,  
[of the metre] *haſſif ramal*.<sup>1</sup>

And Allah knows, by Allah, my  
reason was nigh distracted with  
delight and pleasure as I listened.

Then he sang :

"O Zephyr of Najd, when from  
Najd thou blowest,  
"Thy voyage heaps only on me  
new woe !  
"I moan with the moaning of love-  
sick grief,  
"Into grief doth all check and all  
effort blow.  
"Bespeak me the turtle in bloom  
of morn,  
"From frail plant-twigs and the  
willow (bough);  
"They say lover wearies of love  
when far,  
"And is cured of love an afar he  
go ;  
"I tried every cure, which ne'er  
cured my love;  
"But that nearness is better than  
farness I know."

Then he sang also these couplets :  
 "O Zephyr of Najd, when from  
Najd thou blowest,  
"Thy voyage heaps only on me  
new woe !  
"The turtle bespeak me in bloom  
of morn  
"From the cassia-twigs and the  
willow (bough).  
"She moaned with the moaning of  
love-sick youth,  
"And exposed love-secret I ne'er  
would show ;  
"They say lover wearies of love  
when near,  
"And is cured of love an afar he  
go ;  
"I tried either(?) cure, which ne'er  
cured my love ;  
"But that nearness is better than  
farness I know.  
"Yet the nearness of love shall no  
'vantage prove,  
"An whoso thou lovest deny thee  
of love."<sup>2</sup>

Then he said : "Ibrahim, this  
song is *mâhârf*. Take it and keep  
to it in your singing, and teach it  
to your maidens." I said "Repeat  
it to me;" but he said : "There is  
no need to repeat it. You have  
learned it and have it all." There-  
upon he vanished from before me.  
I was amazed, rose for my sword,  
bared it, ran to the doors of the  
harem and found them closed. I

ened<sup>3</sup> to the door of the harem and  
said : "Ibrahim, sing  
this song which you have heard,  
and keep to it in your singing, and  
teach it to your maidens." I said  
"Repeat it to me;" but he said :  
"There is no need to repeat it.  
You have learned it and have it  
all." Thereupon he vanished from  
before me. I was astonished, rose  
for my sword, drew it, then hast-  
ened to the door of the harem and

<sup>1</sup> This musical note is very interesting (Moh. ibn al-Harit was slightly younger and outlived Ibrahim, to the reign of Al-Ma'mûn). Of course it has no place in the Nights.

<sup>2</sup> As Burton notes, this song occurs without the last two hemistichs in Al-Mas'ûdî (Fr. transl. vii. 318); a good proof that the compiler of the Nights has made an addition, or copied it in from another.

said to the maidens "What have you heard?" They said "We have heard the finest singing ever heard." I went out astounded to the house-door, found it closed, and asked the doorkeeper "about the old man. He said: "What old man? By Allah, no one has come in to you to-day." So I went back to think over my adventure.

But lo, he called me from one of the corners of the house, and said: "No harm to you, Abu Ishâk! I am Iblis, who have been your guest and companion to-day, so trouble not." Then I rode off to Ar-Rashid, and said "May I never (again) present him with news like this." I entered his presence and told him the story. He said "Reflect upon the couplets, whether you learned them." I took the lute, tried them, and behold! they were so firm in my breast as not to have vanished. Ar-Rashid was delighted and sat drinking, though he was not resolute in drinking, and ordered me a present and its delivery, and said "The sheikh was most wise in saying to you that you had learned them completely. Would he might some day favor us with his company, as he favored you!"

But lo, he called me from one corner of the building, and said "No harm to you, Abu Ishâk! I am only Abu Murra, who have been your companion to-day, so fear not." Then I rode off to Ar-Rashid and told him the story. He said "Repeat the pieces which you have learned from him." I took the lute and played, and behold! they were firm in my breast. Ar-Rashid was delighted with them and began to drink to them, though he was not confirmed in drinking, and said "Would he might some day favor us with his company, as he favored you!" Then he ordered me a present; and I took it, and departed.

ARTICLE VI

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## NUMERICAL FORMULÆ IN THE VEDA AND THEIR BEARING ON VEDIC CRITICISM.

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In view of the conflicting opinions that are current respecting the age of the eighth book of the Rig-Veda, every additional means of historical criticism becomes of value. Of possible bases of criticism two have attracted my attention. In reading the Kanya book, I have been struck by the noteworthy similarity in vocabulary and in numerical formulæ between the eighth book and those books which I may call "General Books," (i., ix., x.) in distinction from the other received "Family Books" (ii.-vii.; the fourth book is perhaps the latest of the Family Books). The material for comparison from both points of view I have now collected; but, as the examples of the vocabulary are not yet arranged, I offer at present only the coincidences in numbers found in the Kanya Book and General Books. The results from this point of view alone are of course not such as to be conclusive in any way; yet they furnish strong corroborative evidence of the view that sees in the Kanya-book a literary production which, in so far as we are enabled to discriminate in the matter of time, belongs rather to the later than to the earlier Vedic period. There are hymns in either division of the books when the latter are arranged in groups, that belong to the other division. This is a *va sans dire* of Vedic criticism. Yet the general character of the two groups is not such as to indicate that the body of hymns of one group in their present form is synchronous with that of the other.

In respect of numerical formulæ, the evidence given by their use easily may be overestimated; but, not less easily, this may be unjustly depreciated. For a numerical complex, when once received, naturally tends to assume a sacrosanct character, and perpetuates itself in the religious consciousness. Not that a holy number remains intact. Other factors come into play. Exaggerated laudation leads to multiplication *in majorem gloriam*.

Nevertheless, coincidences of numerical formulæ are to a certain extent indicative of a contemporary way of looking at things, and as such deserve to be reckoned as a factor in determining the age of a literary production. It is, for instance, possibly a mere coincidence that "the far distance" is spoken of in one group of books and that only in the other (later) group are found "the three far distances." The underlying idea of three spaces may be older than the expression that here conveys it; but it certainly is significant that in the formulaic expression the Kāṇva book coincides with the later group; while the significance is heightened by finding similar coincidences to be not unusual, but rather, considering how few are the fixed formulæ, the norm. While, therefore, I would not lay too much weight upon the following examples, I consider them provisionally as indicative of a close connection between the General Books and that attributed to the Kāṇvas.

The first example is the one already cited. In x. 95. 14 we find a plurality of "far distances" implied in *paramā parāvāt*; in i. 34. 7 and in the Atharva-Veda vi. 75. 3, the number is known as "three far distances." Elsewhere in the Rig-Veda this formula is unknown save in the Kāṇva-book, and there it occurs twice (viii. 5. 8; 32. 22).

This three is of course a number peculiarly holy. Accordingly it is here that we find most of the coincidences. Thus, the gods are grouped in threes in a certain expression that is used but twice, once in the first, once in the eighth book (*triṣv ā rocunē divās*, i. 105. 5; viii. 69 (58). 3); the mystical "three dawns" are known only in viii. 41. 3; x. 67. 4; and *nīrti*, used all through the Veda in the singular, occurs in the plural only in viii. 24. 24, and x. 114. 2 (here specified as three in number).

Again, the fixed expression *trivī't*, occurring quite a number of times, is found in the Atharvan, but in RV. only in the Kāṇva and General Books: thus, i. 34. 9, 12; 47. 2; 118. 2; 140. 2; viii. 72 (61). 8; 85 (74). 8; ix. 86. 32; x. 52. 4; 114. 1; 124. 1; and in four or five hymns of the Atharva-Veda. This is a very good example, because *trivī't* is a word thoroughly Brahmanic and classical, so that its history, if sketched in literature, would read "used as a common word in epic literature and legal *smṛtis*; often employed in the Brahmanic period; not rare in the AV.; found in RV. in the General Books and Kāṇva, but not traced so far back as the other Family Books."

The following examples of "three" may point to a closer connection with a late period. The expression *triṣadhaṣṭhē barhīśi* in i. 47. 4 is paralleled only by the similar *tridhātu barhīśi* of viii. 102 (91). 14; and by *tribarhīśi sādasi* also in the first book, i. 181. 8. Indra's bolt is represented as a trident only in i. 121. 4\* and viii. 72 (61). 8. It is only in viii. 2. 21 that Indra receives the laud which is elsewhere ascribed to Agni, that he is "born in three

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\* *Trikakubh* (Indra) in sense refers to three-forked lightning.

places." Cases of magic where "three" is employed in a mysterious occult manner, common in the Atharvan (e. g. AV. iv. 3. 1; 9. 8, etc.), occur in RV. only in the eighth and tenth books (viii. 91 (80). 5-7; x. 87. 10 ff.). The same growth in appreciation of esoteric wisdom, especially affected in the Brähmanas, may perhaps be traced in the fact that "concealed" *padāni* are spoken of only in i. 164. 45; viii. 8. 23; x. 13. 3 (=AV. xviii. 3. 40, v. 1.). The "three ages past" appear to be known in viii. 101 (90). 14=AV. x. 8. 3, and not elsewhere in the Rig-Veda.

Turning to the next holiest number, it is only in the eighth book of the Rig-Veda that *saptápadā* occurs, withal in its late meaning, just as it is found in the Atharva-Veda (RV. viii. 72 (61). 16; AV. v. 11. 10); it is only in the eighth book that the "seven bottomed sea" is known, viii. 40. 5. Again, the "seven *ragmáyás* of the sun" are spoken of only in i. 105. 9 and viii. 72 (61). 16, although synonyms of *ragmáyás* are often found elsewhere, and Indra's seven *ragmáyás* are common. Ludwig, indeed, will not accept Säyana on i. 105. 9, when the latter says *saptasaṁkhyākū ragmayah sūryasya* to explain *amī yé saptā ragmáyás tātrā me nābhīr ātatā*; but, with the remark "es ist uns jedoch von dergleichen nichts erinnerlich," refers the rays to Agni as the only possibility (v. 444); a subjective impression that is contradicted by *sūryasya saptā ragmibhis* in viii. 72 (61). 16.

A very striking example of the differences between the Family and the General Books may be noticed in the number of *hotars*. These priests are of course mentioned a great many times. In distinction from the "seven seers," who by the way are late, the seven *víprás*, and the *kaváyás*, the *hotars*, when expressly counted, are reckoned either as five or as seven. In iii. 29. 14 we have a passage which on entirely different grounds is reckoned late, and here we find seven *hotars*. There is only one more passage in the Family Books, and this in the same third book, where the *hotars* are reckoned as seven, viz.: iii. 10. 4. On the other hand, they are elsewhere counted as five in the Family Books, while in books eight and ten, and possibly in the first book, they are counted as seven. The count of the Atharva-Veda also makes them seven. Thus, in RV. ii. 34. 14; v. 42. 1 we have distinctly only five *hotars*; but, as in AV. iv. 24. 3, so in RV. i. 58. 7 (?); viii. 60 (49). 16; ix. 10. 7; 114. 3; x. 35. 10; 61. 1; 83. 7, there are as plainly seven *hotars*, and probably we should add to these viii. 72 (61). 7; ix. 10. 3; and x. 122. 4.\* With this latter group goes the late iii. 29. 14 (the language alone of this hymn shows its lateness; compare Lanman, Noun-inflection, p. 578).

I reckon as late, not early, coincidences with cis-Indic data, referable to Persian or Babylonian influence,† and among them

\* Ludwig, iii. 228, includes iii. 7. 7 (late?) as *hotars*, but these are *víprás*, not expressly *hotars*. I think AV. never mentions five *hotars*.

† On this topic, more in the next paper.

the name of the land as "Seven Rivers." The seven rivers are often referred to; but, as an equivalent of *hapta hindu*, this designation occurs only in viii. 24. 27, where it stands on a par with the one mention of Babylon's mintage, the "manā of gold" of viii. 78 (67). 2. It is, again, only in the eighth book that we find designated fractions other than a half. In viii. 47. 17 *saphā* is  $\frac{1}{2}$  and *kalā* is  $\frac{1}{6}$ .\* So AV. vi. 46. 3; xix. 57. 1.

Before leaving the province of seven, I may add the fact that *saptamānusa* occurs only in viii. 39. 8, in respect of which I venture proleptically the following suggestion. Agni "of the seven peoples" may be meant, since it is difficult to see how *mānuṣa* can stand here for "priest." We may accept the explanation that seven means "many" (PW.), but another explanation is also possible. In a preceding paper† I have attempted to show that the "five tribes" cannot be the Puru-Yadu group with which the five are arbitrarily identified. I think the "five" refers to the five tribes whose respective family- or tribe-collections make the first Rig-Veda. Each tribe is identified with one special family of singers. Their output is represented by books ii.-iii., v.-vii. There were new tribes absorbed into the whole body of older Aryans. They too had each its priestly family. The first new one was the tribe represented in the collection by the hymns of the Gautamas, the fourth book. The next to come in were the Kāṇvas, who for a long time are regarded as more or less aliens. Apart from these distinctly family or tribal collections, containing some spontaneous and some ritualistic poetry, were the hymns not claimed by any family as exclusively theirs. Such were the few really old hymns of Soma, of death (with the Yama hymns), and of marriage. But such hymns were not numerous, and the later books consist chiefly of the new hymnology that belonged to a united people, settled in about the same region which they are to occupy for centuries. The "seven singers" (*r̄ṣayas*), as fathers of the clan-priests, belong only to this later period (iv. 42. 8; ix. 92. 2; x. 82. 2; 114. 7; 130. 7). There were, then, before the Rik collection finally closed, seven families or tribes, each with its ancestral *r̄ṣi*, and to this division refers the "Agni of the seven tribes" (*saptamānusa*) of the eighth book. The old nomenclature continues, however, just as the "seven rivers," after they become twenty-one, are still called "the seven," and even in the later period "the five families" (*jána, mānuṣa, etc.*) are retained.

The cardinal points, known in the Atharvan as ten, appear as ten in the Rik only in viii. 101 (90). 18, and, possibly, i. 164. 14. In regard to two of the most significant numerical formulæ, I have elsewhere compared the use of the General Books with that of the Kāṇvas ("The Holy Numbers of the Rig-Veda," in the *Oriental Studies* of the Philadelphia Oriental Club). The facts, briefly stated, are as follows. Several stereotyped groups of

\* In vii. 18. 15 *prakalāvīd* is not technical.

† J.A.O.S. xv. 260.

seven, such as "seven gifts," "seven rivers," are raised by trebling to twenty-one; just as, conversely, in the Atharvan the three bonds of Varuna are multiplied into the other sacred number and become twenty-one. There are in the Rik, outside of the group i. viii, ix, x, but two cases where is found this later multiplication of objects that were before holy enough without such aid; and both of these exceptions refer to the same point, and are full of esoteric mystery: "they observed the first name of the cow; they found the thrice-seven highest names of the mother" (iv. 1. 16); and "Varuna declared unto me, the wise one, that the not-to-be-slain one (viz., the cow) bears thrice seven names" (vii. 87. 4). There are "seven names of the cows" in i. 164. 3; and in each of these cases we have to do with the raising of the number from seven to thrice seven, for these cows were once identical with the other Indric sevens (the Maruts, the beams, etc.).

The further cases are as follows:

Seven is raised to thrice seven in i. 20. 7, where the gifts begged for as seven in the Family Books (v. 1. 5; vi. 74. 1)\* are now twenty-one. The "seven secret places" (*padā*) of Agni are in i. 72. 6 raised to thrice seven; and in a mystic hymn of the same book, i. 191. 12-14, we find mentioned "the three times seven *vispuliṅgakās*, and thrice seven peahens (Maruts)." In all the Family Books (with the exceptions just mentioned) there are no mystic thrice sevens. But in viii. 69 (58). 7 the Maruts appear again as thrice seven; and in viii. 96 (85). 2 Indra's seven strongholds, familiar from other parts of the work, suddenly appear as "thrice seven mountain-tops" destroyed by Indra.† Other instances are all from books nine and ten: "Thrice seven cows milk for him," in ix. 70. 1; and again "thrice seven cows" are opposed to "seven cows" (streams) in ix. 86. 21, 25. In the tenth book are "the thrice seven streams" and "thrice seven wood-piles," x. 64. 8; 90. 15.

Moreover, a certain increase, even of the old method of multiplying holiness, may be observed in the *trīh saptā saptatīnām* ( $3 \times 7 \times 70$ ) of viii. 46. 26; while in viii. 19. 37 we find "three seventies." Once more, it is to be noticed that it is only in viii. 96 (85). 8 that the Maruts are raised to "thrice sixty."‡ The Atharvan use of "thrice seven beings" is found in the Rik only at i. 133. 6 and Vāl. 11. 5, a Kānya verse.

\* Compare v. 52. 17; *saptā me saptā - - ēkam-ekā çatā dadus* in a gift-laud.

† Bergaigne, *La Religion Védique*, ii. 122, takes viii. 96. 2 and i. 72. 6 as referring to "worlds." But these are thrice seven only in still later literature. Compare viii. 7. 34 for sense. So later the seven hells become twenty-one. In iv. 19. 3 and ix. 54. 2, the *saptā pravṛddas* may be hills. Seven fortresses are mentioned in vi. 20. 10; vii. 18. 13 (Family Books).

‡ Not "sixty-three" (*trīh sastis*).

Not less interesting is the raising of the number of the original ten gods (as I think I have shown their original number to be, l. c.) to thrice eleven.\* In Vâl. 9. 2 and ix. 92. 4, as in the late passage i. 34. 11, all the gods are included in this number. In iii. 6. 9 we find the only exception to the rule that the thrice eleven are confined to Kanya and General Books. For the Kanya book compare viii. 28. 1; 30. 2; 35. 3; 39. 9. In i. 139. 11 (compare x. 65. 9) the three elevens are distributed over heaven, earth, and waters. Without division they are mentioned in i. 34. 11; 45. 2. The exception in iii. 6. 9 may possibly be only a further example of the case in hand: that is, a late verse; for here the gods are mentioned *pátnivantas* 'accompanied with their wives,' an expression which occurs in regard to gods only here and i. 72. 5; iv. 56. 4; viii. 28. 2; 93 (82). 22. But the fourth book is almost as late as the eighth.

Characteristic also of the eighth book is the fact that only here is there found a Dvita invented to go with the ancient Trita (as later still Ekata goes with both), viii. 47. 16. We have in all this the same later raising of gods as that which we see again in AV. xi. 5. 2 (thousands of Gandharvas); and TS. v. 5. 2. 5 ff. where the old Vasus are raised to 333; or, better still, ib. i. 4. 11. 1, where the eleven Rudras are made thirty-three.†

I might add to these a rather remarkable fact in connection with Schmidt's theory of the duodecimal system: viz., that sixty, alone or in composition, occurs in Family Books only in the 60,000 men slain by Indra at vi. 26. 6, and in the Battle of the Ten Kings, vii. 18. 14. But it is not infrequent in the other group. In viii. 96 (85). 8 we have  $3 \times 60$  (above); in i. 53. 9 there are 60099 slain by Indra; in i. 126. 3, we find 60,000 kine; in viii. 4. 20, the same; ib. 46. 29, the same; ib. 22, 60,000 horses; all these passages being gift-lauds; and in ix. 97. 53 there are 60,000 good things.

A few more cases remain. Only in iv. 26. 7 and in the eighth book have we *ayûta*=10,000 (viii. 1. 5; 34. 15; and gift-lauds, ib. 2. 41; 21. 18; 46. 22). In the eighth and tenth books appears generally the greatest extravagance in gift-lauds (e. g. viii. 5. 37; 46. 22; 2. 41; x. 62. 8). But in vi. 63. 10 hundreds and thousands of horses are acknowledged as baksheesh!

The "double one," *dvayú*, is found only in viii. 18. 14, 15; ix. 104. 6; 105. 6; *dvipá*, 'island,' only in i. 169. 3; viii. 20. 4. The old "pair" of horses is replaced by a spike-team: i. e. horses with a leader (*pr̄śatīs+pr̄astīs*), only in i. 39. 6; 100. 17; viii. 7. 28, and a gift-laud in vi. 47. 24. The later "four names" of Indra occur in the Rik only in x. 54. 4 and viii. 80 (69). 9. Elsewhere the four are unknown, although familiar to the Brahmanic

\* That is, at first, "ten with one added" as *e'kaçatam*=100, loc. cit., p. 152. Compare RV. x. 85. 45.

† The 3339 gods of iii. 9. 9 really belong only in x. 52. 6. The still later group of thirty-five gods has been discussed by me, loc. cit., p. 153. It is found i. 162. 18 and x. 27. 15, 16.

age (see Ludwig's citations). In viii. 80. 9 the fourth name is taken as a matter of course. Compare the Kāṇva verse Vāl. 4. 7, where Indra is the fourth Āditya, another late idea.

These numerical coincidences will be found to be paralleled by the vocabulary of the poets of the General Books and Kāṇvas respectively, in regard to which I hope to read a paper at the next meeting.\*

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\* For previous estimates of the age of the Kāṇva book, see Zimmer, *Altindisches Leben*, p. 355; Lanman, J.A.O.S., X. 580; Brunnhofer, KZ., 1880; Iran und Turan, Preface.

ARTICLE VII.

KITÂB AL-MATAR.

BY ABŪ ZEID SA'ID IBN 'AUS AL-ANSÂRÎ.

Transcribed from a manuscript in the Bibliothèque Nationale, Paris, and edited,  
with Notes,

BY R. J. H. GOTTHEIL, Ph.D.,

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Presented to the Society, March, 1894.

كتاب المطر لابى زيد سعيد بن اوس الانصاري رواية  
ابى عبد الله محمد بن العباس بن محمد بن ابى محمد يحيى بن  
المبارك اليزيدى عن عمه ابى جعفر احمد بن محمد عن

\*ابى زيد رحمة الله

(fol. 1b) بسم الله الرحمن الرحيم الاعتماد على رب العباد  
قال أبُو زَيْدِ الْانْصَارِيَّ قال الْقَيْسَيُونَ أَوْلُ الْمَطَرِ الْوَسِيُّ  
وَأَنْوَادُ الْعَرْقُوتَانِ الْمُوْخَرْتَانِ مِنَ الدَّلِيلِ ثُمَّ الشَّرْطُ ثُمَّ التُّرْتِيَا  
وَبَيْنَ كُلِّ نَجْمَيْنِ نَحْنُ مِنْ خَمْسَ عَشْرَةَ لَيْلَةً ثُمَّ الشَّتْرِيَّ  
بَغْدَ الْوَسِيُّ وَأَنْوادُ الْجَوَاءِ ثُمَّ الدِّرَاعَانِ وَنَشْرُتُهُما ثُمَّ الْجَبَاهَةُ  
وَهُنَّ أَخْرُ الشَّتْرِيَّ وَأَوْلُ الدَّفِيَّ وَأَنْوادُ أَخْرُ الْجَبَاهَةِ وَالْعَوَاءِ ثُمَّ  
الصَّرْفَةُ وَهِيَ فَصْلٌ بَيْنَ الدَّفِيَّ وَالصَّيْفِ ثُمَّ الصَّيْفُ وَأَنْوادُهُ

السماكان الاول والآخر الرقيب وما بين السمكين صيف وهو نحو من اربعين ليلة ثم الحريم وهو نحو من عشرين ليلة الى خمس عشرة عند طلوع الديران وهو بين الصيف والخريف وليس له توء ثم الخريف وانوار النسران ثم الاخر ثم عرقوتا الدلو الاوليان وكل مطر من الوسمى الى الدفع (fol. 2b) ربيع وانما هذه الانوار في غيبوبة وغيوب هذه النجوم \* اول القبيط طلوع الشرينا وآخر طلوع سهيل واؤل الصفرية طلوع سهيل وآخرها طلوع السمك وفي اول الصفرية اربعون ليلة يختلف حرعا وبذرها المعتدلات ثم اول الشتاء \* السمakan وآخره قوع الجبهة واؤل الدفع وقوع الجبهة وآخره القرفة واؤل القبيط السمك الآخر وهو الاول وآخر الصيف السمك الآخر الذي يقال له الرقيب وبينهما اربعون ليلة او نحو ذلك \*\* اول اسماء المطر القطيقط وهو اصغر المطر والرذاذ فوق القطيقط يقال قطقط السماء فهي مقطقطة واردت فهي مردة ارادا ومنه الطش وهو فوق القطيقط والرذاذ يقال طشت السماء (fol. 2b) تطش طشا ومنه البغش وهو فوق الطش يقال بعثت تبغش والعبيبة فوق البغشة وكذلك الخلبة والتجدة يقال اغبت فهي مغيبة اغباء وحلبت تحلب حلبا

وأشجدتْ تُشْجِدُ الشَّجَادَاً وهو فوق الْبَغْشَةِ ومنه الْحَفْشَةُ وهي مِثْلُ الْغَبَيْبَةِ يقال حَفَشَتِ السَّمَاءَ تَحْفِشُ حَفْشًا وَالْحَشْكَةُ مِثْلُهَا يقال حَشَكَتْ تَحْشِكُ حَشْكًا ومن المطر الْدِيَمَةُ وهو المطر الدَّايمُ الذي ليس فيه رَعْدٌ ولا بَرْقٌ أَقْلَهَا ثُلُثُ النَّهارِ أو ثُلُثُ اللَّيْلِ وَأَكْثَرُهَا مَا بَلَغَتْ مِنِ الْعِدَّةِ وَالْتَّهْتَانِ نَحْوَ الْدِيَمَةِ قال

الراجر

يَا حَبَّدَا نَخْحُكَ بِالْمَشَافِرِ كَانَهُ تَهْتَانُ يَوْمٌ مَاطِرٍ  
وَمِنَ الْدِيَمَةِ الْهَضْبُ وَالْهَطْلُ يقال هَضَبَتْ تَهْضِبُ هَضْبًا  
وَهَطَلَتْ تَهْطِلُ هَطْلًا وَهَطَلَانًا قال الشاعر

بِدِي الرَّضِيمِ مِنْ دَائِتِ الْمَرَاهِيرِ أَدْجَنْتُ

عَلَيْهَا ذَهَابُ الصَّيْفِ تَهْضِبُهَا هَضْبًا

fol. 8a) الْذَّهَابُ الْأَمْطَارُ الْضَّعِيفَةُ وَالشَّدِيدَةُ ويقال سَحَابَةً

دَاجِنَةُ وَمُدْجِنَةُ وقد ادْجَنَتْ إِدْجَانًا وَدَجَنَتْ تَدْجُنْ دَجْنًا

وَدُجُونًا وَالدَّجْنَةُ من الغَيْمِ الْمُطَبِّقِ تَطْبِيقًا الْرِيَانُ الْمُظْلُمُ

الَّذِي ليس فيه مَطَرٌ يقال يَوْمٌ دَجْنٌ وَيَوْمٌ دُجْنَةٌ وكذلك

اللِّيْلَةُ عَلَى الْوَجْهَيْنِ بِالْوَضِيفِ وَالْإِضَافَةِ الدَّاجِنَةُ الْمَاطِرَةُ

الْمُطَبِّقَةُ نَحْوَ الْدِيَمَةِ وَالدِّجْنُ الْمَطَرُ الْكَثِيرُ وَمِنَ الْدِيَمَةِ الرِّهْمَةُ

وَهِيَ أَشَدُّ وَقْتًا مِنَ الْدِيَمَةِ وَاسْرَعُ ذَهَابًا يقال قد أَرْهَمَتْ

السماء فهى مُرْهَمَةٌ وجماعها الرِّهَامُ ومنها الهفاءُ  
واحدتها هفأة وهي نحو الرِّهَمَةِ وقال العَنْبَرِيُّ أَفَهُوَ وَافَاعُهُ منها  
الدَّهَمَةُ وهي البَطْرَةُ الْحَقِيقَةُ والهَدَمَةُ مثلها وجماعها الهَدْمُ  
والهَدَامُ والدَّهَمُ والدِّهَاثُ ويقال أَرْضٌ مَدْشُوَّةٌ وَمَهْدُومَةٌ والوَطْقَاءُ  
الدِّيَمَةُ السَّمُخُ (fol. 3b) الحثيثة ان طال مَطْرُها او قَصَرَ ومنه  
القَطْرُ وهو في كل المطر ضعيفةٌ وشدیدةٌ ومنه الذهاب وهو  
اسم للمطر كله ضعيفةٌ وشدیدةٌ والرش القطر الحفيظ القليل  
البَلَبَدُ تَلْبِيدًا ارْشَتِ السَّمَاءَ قُرْشٌ إِرْشَاشًا وَجِمَاعُ الرِّيشِ الرِّشاْشُ «  
ومنه الوَابِلُ وهو أَغْزَرُ المطر واعظمُه قَطْرًا يقال وَبَلَتِ الأرضُ  
وَبَلَّا نَهَى مَوْبِلَةً وَجَوْدُ من المطر الكثير العَامُ وهي في كل

رَشَانٍ قال الشاعر

أَنَا الجَوَادُ بْنُ جَوَادٍ بْنِ سَبَلٍ ان دَيْمُوا جَادَ وَإِنْ جَادُوا وَبَلْ  
وقال العَنْبَرِيُّ ان دَوْمُوا جَادَ وَالْمِدْرَارُ وَالدِّرَرُ فِي كُلِّ الْأَمْطَارِ وهو  
الذى يتَّبعُ بَعْضُهُ بَعْضًا وَجِمَاعُ الدِّرَرِ \*

والرِّكُّ من المطر الضعيف الذي لا يَنْفَعُ إِلَّا ان تكون له  
تَبَعَّةٌ والتَّبَعَّةُ المطر بعد المطر يقال أَرْضٌ مُرَكَّكَةٌ تَرْكِيْكًا وَجِمَاعُ  
الرِّكِ الرِّكَانُ ويقال وَابِلٌ (fol. 4a) سَاحِيَةٌ وَسَاحِيَةٌ وَابِلٌ وهو المطر  
الذى يَنْجَحُ مَا أَتَى عَلَيْهِ فَيَسِيلُ بِهِ ويقال أَرْضٌ مَسْحُورَةٌ وهي التي يَ

يأخذها المطر الجود فلا يزال بها حتى تقلب نباتها ويقلعه من أصوله ويقلب ظهر الأرض لبطنها سحرت الأرض سحراً ويقال للمطر الذي لا يدع شيئاً إلا أسأله جار الضبع وذلك أنه يكثر سيله حتى يدخل في بحر الضبع فيخرجه منها والعنفل المطر الحيث المتدارك والسمح مثله غير أن السمح (بما لم يتبيّن قطرة والمنهمر مثله والودق السمح والقطر والضرب المطر الضعيف والدهان مثل ذلك واحدتها دهن يقال دهنها ولِي مذهبة\*)

والمروية التي تروي الأرض والمليد من المطر الذي يندى وجه الأرض ويسكن التراب والحياناً المطر الكبير والأهاصيب واحدتها هضاب واحد الهضاب (fol. 4b) هضب وهي حلبات القطر بعد القطر والهلل أول المطر والمتاخر والباحثنون السيل الكبير والرئي المطر بعد المطر في كل حين والعهد المطر الأول وجماعها العهاد يقال أرض معهودة إذا عم مطراها والارض المعهدة عهدت تعهيداً التي تصيبها النفقة من المطر والنفقة المطرة التي تصيب القطعة من الأرض وخطىقطعة يقال أرض منفحة تنفيضاً والشوبوب المطر يصيب المكان وخطى الآخر وجماعة الشأبيب ومثله التجو وجماعة

النجاء والارض المَنْصُوحةُ هي المَجْوَدَةُ نُصِحَّتْ نَصْحَا وَالْغَيْثُ  
اسْمٌ للمطر كُلِّهِ وجماعةُ الغَيْثِ ويقال ارض مَغِيَثَةٌ وَمَغِيُوتَةٌ<sup>\*</sup>  
ويقال اسْتَهَلَّتْ السماءُ وذلك في اول المطر والاسم الْهَلَلُ  
وَاسْبَلَتِ السماءُ إِسْبَلًا والاسم السَّبَلُ وهو المطر بين السحابِ  
والارض حين يخرج من السحاب (fol. 5a) ولما يصلُ الى الارض  
ويقال للمطر القَلِيلُ العَرْضُ سَحَابَةٌ إِنْ قَلَّ قَطْرُهُ أَوْ كَثُرَ وَهُوَ مُثُلَّ  
الشُّوَبُ ومثل ذلك السَّبَلِ العَثَانِيَنُ وهو المطر بين السحابِ<sup>#</sup>  
والارض واحدُها عَثَنُونُ ويقال هو الضَّرِيبُ والصَّقِيعُ والجَلِيدُ  
والتَّلْجُ فاما الضَّرِيبُ والصَّقِيعُ والجَلِيدُ فانه لا يكون الا  
بالليل والتَّلْجُ بالليل والنهار في الغَيْمِ وهُنَّ لَا يَكُنُّ إِلَّا فِي  
الصَّحْوِ ويقال ارض ضَرِبَةٌ اذا أَصَابَهَا الجَلِيدُ فَاحْرَقَ نَبَاتَهَا  
وقد ضَرِبَتْ ضَرِبَةً واَصَرَّبَهَا الضَّرِيبُ اِضْرَابًا وَصَبَقَعَتِ الارضُ اذا  
احْرَقَ الصَّقِيعُ نَبَاتَهَا وَتُلِيجَتْ فَهِي مَتَلُوْجَةٌ \*

وَالظَّلُّ اثْرُ النَّدَى فِي الارضِ مِنَ المطرِ او الجَلِيدِ وَالصَّقِيعِ او  
الضَّرِيبِ ويقال ايضا للندى الذي تُخْرِجُهُ عُرْفُ التَّلْجِ إِلَى  
غُصُونَهَا طَلٌ \*

وَالصَّقِيعُ وَالضَّرِيبُ وَالجَلِيدُ وَالسَّقِيقُ نَدَى يَخْرُجُ مِنْ جُرْدَةٍ<sup>##</sup>  
السماء (fol. 5b) ويقال السماء جَرْدَاء اذا لم يكن عليها غَيْمٌ

وقد جردت السماء جردا اذا لم يكن عليها غيم والاسم الجردة  
 ويقال تصلعت السماء [تصلعا] اذا انقطع غيمها ثم تجربه  
 بعد ذلك حين يذهب الغيم كله ويقال احبت السماء احباء  
<sup>١٠</sup> والاسم الححو وقالوا اقصر المطر واقلع إقصارا وإقلالا اذا  
 انقطع ويقال طلل القوم ثم مطلولون اذا اصابهم الطلل ويقال  
 طلل دم فلان اذا عرف قاتلها فمظلل وذهب دمه فهو مطلول  
 واطللني عليه بالاذية اطلاقا وذلك ان لا تزال موديما له  
 ويقال هدر دمه يهدى هدرا اذا عرف قاتلها فابطلة السلطان  
<sup>١١</sup> وذهب دمه هدرا واهدرة السلطان اهدارا \*  
 ومن المطر الرثان ويختفف وهي القطار المتتابعة يفصل بينهن  
 سكون (٦٠. ٦١) اقل ما بينهن ساعة واكثر ما بينهن يوم وليلة  
 ويقال ارض مروقة ترثينا واحد القطار قطر والرمح والغبار والقناط  
 بالليل والنهار يقال ازهقت الارض ازهاجا واضبت اضيابا  
<sup>١٢</sup> وتناثرت قطعها قطعوما ومن الرمح السيف وهو السحاب الذى  
 تسوق الريح وليس فيه ماو والاغصان المطر الدائم الذى  
 ليس فيه فرج وفرجه يدوم اليوم والليلة واكثر من ذلك \*  
 اسماء الرعد \* الرعد وجماعة الرغود يقال رعد السماء  
 فهي ترعد رعدا وارعد القوم ارعاها اذا اصابهم الرعد وفي

الرعد الإِرْزَامُ وهو صوت الرعد غَيْرُ الشَّدِيدِ منه يُقال اِرْزَم<sup>١٣٠</sup>  
 الرعد إِلَرْزَاماً وفيه التَّهْزِمُ وهو أشَدُ صوت الرعد شديداً وضعيفة  
 وهو الهرزيم (fol. 6b) ويقال تهزيم الرعد تَهْزِماً وانهزيم انْهَرَاماً  
 وفيه القَعْقَعَةُ وهو تَتَابُعُ صوت الرعد في شدَّةٍ وجماعها القَعْقَاعَةُ  
 وفيه الرَّجْسُ والرَّجَسَانُ وهو صوت الرعد الثقيل رَجَسُ الرعد  
 ورجَسَت السماء تَرْجُسُ رَجَسَانًا ورَجَسًا وفيه الصاعقةُ وجماعها  
 الصواعقُ وهي نَارٌ تَسْقُطُ من السماء في رعد شديداً ويقال  
 اصْعَقَتْ عَلَيْنَا السماءِ إِصْعَاقاً وفيه الْأَرْبَرُ وهو صوت الرعد  
 تَسْمِعَةٌ من بَعِيدٍ والرِّزْ الصوت مثل الْأَرْبَرِ يقال ان الرعد يَئِرُّ  
 آذَا وَأَرِبَراً وَرَزِّتِ السماء تُرِزِّ رِزْ قال الراجز

١٣٠

جَارَتْنَا مِنْ وَإِلَيْنَا أَلَا اسْلَمَى

الا اسلمي اسقيبت صوب الديم

صَوْتَ رِبِيعٍ بَاكِيرٍ لَمْ يَنْمِ

يُرِزْ رِزْ مِنْ وَرَاءِ الْأَكْمِ

رِزْ الرَّوَايَا بِالْمَرَادِ الْمُغَصِّمِ

ويقال جَلْجَلُ الرعد جَلْجَلَةُ وهو الصوت (fol. 7a) يتقلب في

جُنُوب السَّحَابِ وَتَهَزِّجَ الرعد تَهَزِّجاً وهو مثل الجَلْجَلَةِ وَرَمَزْمَ

الرعد زِمْرَةٌ وهو احسنُ صَوْتاً واثبَتُه مطْرًا ويقال ارنَتِ السماء  
 ارنَائِنَا وهو صوت الرعد الذي لا ينقطع \*  
 اسماء البرق # البرق وجماعه البرُوق ويقال بَرَقَتِ السماء  
 تَبَرُقُ بَرْقاً داَبَرَقَ القوم ابراً اذا اصابهم البرق وتكتَشَفَ البرق  
 تكتَشَفَا وهو اضائة في السماء واستطمار البرق استطماراً وهو مثل  
 التكتَشِيف ولَمَعَ البرق يَلْمَعُ لَمْعاً ولِمَعَانِي وهي البرقة ثم الاخرى  
 المرة بعد المرة ولَمَعَ البرق يَلْمَعُ لمَحَا ولِمَحَانِي وهو مثل  
 اللمع غير ان اللمع لا يكون الا من بعيد وتبَسَّمَ البرق  
 تَبَسَّمَا وهو مثل التكتَشِيف واستَوْقَدَ البرق استِيقاداً وهو تَدَارِكُه  
 لا يَسْكُنْ \*

(fol. 7b) وأوْشمَ البرق إِيشاماً وهو أَوْلُ البرق حين يبرق  
 والاسْتِطاراً والتكتَشُفُ البرقة تَبْلَاءُ السماء والسلسلة برق  
 النهار وبرق الحباب القراءُ وهي البرقة الدقيقة قال الراجز  
 تَرَبَعَتْ وَالدَّهْرُ عَنْهَا غَافِلُ  
 أَقْارَأَ أَحَرَى بَرْقُهُ سَلَسِلُ

ويقال هذا بَرْقُ الْخَلِبِ وبَرْقُ خُلُبٍ وبرق خُلِبٍ وهو الذي  
 ليس فيه مَطَرٌ ويقال حَفَقَ البرق يَحْفَقُ حَفَقًا وَحَفَقَانِي وهو

تَتَابِعُهُ وَخَفَا الْبَرْقُ يَخْفُوا حَفْوًا وَهُوَ أَنْ تَرَاهُ مِنْ بَعْدِ خَفْيَاهُ  
 وَهُوَ أَخْفَى مَا يُبَرِّى مِنَ الْبَرْقِ وَأَوْمَضَ الْبَرْقَ إِيمَاضًا وَهُوَ الْوَمِيَضُ<sup>١٥</sup>  
 وَهُوَ الْمُصَيْفُ مِنَ الْبَرْقِ وَيَقَالُ هُوَ سَنَةُ الْبَرْقِ وَهُوَ فَسُوءُ الْبَرْقِ  
 تَرَاهُ مِنْ غَيْرِ أَنْ تَرَى الْبَرْقَ أَوْ تَرَى مُخْرَجَهُ فِي مَوْضِعِهِ وَإِنَّمَا  
 يَكُونُ السَّنَاءَ بِاللَّيْلِ دُونَ النَّهَارِ وَرَبِّمَا كَانَ ذَلِكَ فِي غَيْرِهِ وَرَبِّمَا  
 كَانَ ذَلِكَ بِغَيْرِ سَحَابٍ وَالسَّمَاءُ مُصَحِّحَةٌ<sup>(fol. 8a)</sup> وَضُوءُ الْبَرْقِ  
 مِثْلُ سَنَاءٍ وَتَشَقَّقُ الْبَرْقُ تَشَقَّقًا وَذَلِكَ أَنْ تَبْرُقَ الْبَرْقَةُ فَتَتَسَعَ<sup>١٦</sup>  
 فِي الشَّيْءِ وَتَالَّفُ الْبَرْقُ تَالَّفًا وَهُوَ مِثْلُ التَّشَقُّقِ وَتَكَلُّمُ الْبَرْقِ  
 تَكَلُّحًا وَهُوَ دَوْلُمُ الْبَرْقِ وَتَتَابِعُهُ فِي الْغَمَامَةِ الْبَيْضَاءِ وَتَلَالًا  
 الْبَرْقُ تَلَالُوا وَهُوَ الْبَرْقُ الْخَفِيفُ الْمُنْتَابِمُ السَّرِيعُ وَمَصْعَعُ  
 الْبَرْقِ يَمْصَعُ مَصْعَعًا وَرَمْحُ يَرْمَحُ رَحْحًا وَهُمَا سَوَاهُ وَهُوَ الْبَرْقُ  
 السَّرِيعُ الْخَفِيفُ الْمُنْتَقَرِبُ وَالْهَبَّ الْبَرْقُ إِلَهَابًا وَإِلَهَابَةً سُرْعَةً<sup>١٧</sup>  
 رَجْعَيَهُ وَتَدَارِكَهُ وَلَيْسَ بَيْنَ الْبَرْقَتَيْنِ فَرْجَةٌ وَالْعَرَاضُ الْبَرْقُ الَّذِي  
 يَلْمِعُ لَا يَقْتُمُ نَحْوَ النَّبَسِمَ عَرِصَتِ السَّمَاءُ تَعْرَضُ عَرَصًا إِذَا  
 دَمَ ابْرُقُهَا وَبَاتَتِ السَّمَاءُ عَرَاصَةً وَفَرَّا الْبَرْقُ تَفْرِي فَرِيَا وَهُوَ  
 تَلَالُوَةُ وَدُوْمَةٌ فِي السَّمَاءِ \*

اسْمَاءُ السَّحَابِ سَحَابَةٌ وَجِمَاعَهَا<sup>(fol. 8b)</sup> السَّحَابُ وَمِثْلُهُ الْغَيْمُ<sup>١٨</sup>

وَجِمَاعَهُ الْغَيْمُ وَهُوَ يَكُونُ فِي قَلِيلِ السَّحَابِ وَكَثِيرٌ وَالْغَامُ

وأحدّتها غمامَةٌ وهي الغَرَاءُ البَيْضَاءُ من السَّحَابِ وجمَاعَةُ

الغَرَاءِ الْفُرَ \*

والْمُزْنَ من السَّحَابِ الْبَيْضَ وواحدّتها مُزْنَةٌ ومنه الْحَمَاءُ وهي  
<sup>175</sup> السَّحَابَةُ السَّوْدَاءُ ومنه السَّيْقُ وهو كُلُّ ما طَرَدَتِ الرِّيحُ وافتَرَقَه  
 من السَّحَابِ انْ كَانَ فِيهِ مَاءٌ او لَمْ يَكُنْ وَاخْلَفَ مِنَ السَّحَابِ  
 كُلُّ سَحَابَةٍ يُرْجَى أَنْ يَكُونَ فِيهَا مَطْرٌ وواحدّتها خَلَقَةُ الصَّبَرِ  
 مِنَ السَّحَابِ الَّذِي تَرَاهُ مُتَرَاكِبًا اعْنَاقًا فِي بَيَاضٍ وجمَاعَةِ  
 الصَّبَرِ وَالسَّدُّ من السَّحَابِ النَّشَءِ الْأَسْوَدِ يَنْشَأُ مِنْ اَى

<sup>180</sup> اقطارِ السَّمَاءِ نَشَاءُ قال الشاعر

تَبَصَّرْ هَلْ تَرَى الْوَاحِدَ بَرِيقٍ او اِيلَهٌ عَلَى الْأَفْعَاعِ قُودُ

قَعَدْتُ لَهُ وَشَيَعَنِي رِجَالٌ وَقَدْ كَثُرَ الْمَخَابِلُ وَالسُّدُودُ

(fol. 9a) وَالْعَارِضُ السَّحَابَةُ تَرَاهَا فِي نَاحِيَةِ السَّمَاءِ وَهِيَ مُثَلُ

الْجِلْبِ إِلَّا أَنَّ الْجِلْبَ أَبْعَدُ وَأَضَيْقُ مِنَ الْعَارِضِ وَالْعَارِضِ

<sup>185</sup> الْأَبْيَضُ وَالْجِلْبُ أَكْثَرُ مَا يَكُونُ إِلَى السَّوَادِ وَفِي السَّحَابِ النَّضَدُ

وَهُوَ مُثَلُ الصَّبَرِ وَجَمَاعَةِ الْأَنْضَادِ وَالرُّكَامُ الَّذِي قَدْ تَرَاكَمَ

بَعْضُهُ عَلَى بَعْضٍ مُثَلُ النَّضَدِ وَمِنْهُ الزَّيَابُ وَواحدّتها رَبَابَةٌ وَهِيَ

السَّحَابَةُ الرَّقِيقَةُ السَّوْدَاءُ تَكُونُ دُونَ الْغَيْمِ فِي الْمَطَرِ وَلَا يَقَالُ

لَهَا رَبَابَةٌ إِلَّا فِي مَطَرٍ \*

<sup>١٩٠</sup> ومنه الرِّيق وهو اول السحاب المُمْطَرُ والكَنْهُورُ السحاب  
الصِّخَامُ الْبِيَضُ ويقال غَيَّاماً كَنْهُورَةً وغَيْمٌ كَنْهُورٌ وجَلْبٌ كَنْهُورٌ  
ومنه الطَّحَاءُ وهو السحاب الرِّقَاقُ واحدته طَحَاءٌ ومنه  
القرَعُ وهو الصَّفَارُ الْمُتَفَرِّقُ واحدته قَرَعَةٌ ومنه النَّمَرَةُ وهو  
الغَيْمُ الذي ترى في خلله يُقَاطِأً واحدته (fol. 9b) نُقطَةٌ  
<sup>١٩١</sup> وجمائِعُ النَّمَرٍ ومثله الجَفْلُ وهو كل سَحَابٍ ساقَتُه الريح قد صبَ  
مَائَةً واجْهَامٌ مثل الجَفْلِ واحدته جَهَاماً قال ابو زَيد سمعت  
رَوْبَةَ يَقْرَأ فَاتَّا الرَّبَدُ فَيَدْهَبُ جُفَالاً قال بَحْفِلُهُ الريح \*  
ومنه الصُّرَادُ واحدته صُرَادَةٌ وهو مثل الجفل ومثله الرَّهْجُ من  
الغَيْمِ \*

<sup>٢٠٠</sup> ومنه السَّيْقُ والخَبَىٰ وهو الغيم في عُرْض السماء القريب  
الحسَنُ \*

ومنه الْحَيْرُ وهو الغيم يَنْشَأ مع المطر فَيَتَحَيَّرُ في السماء ومنه  
بَنَاتُ تَحْيَرٌ وهن سَحَابِيْن يَخْرُجُونَ في البحر بين الخريف والربيع  
طَوَالٌ غُرُّ مُشَمَّخَرَاتٍ ومنه الرِّبَرَجُ وهو مثل الرَّهْجِ والسَّيْقِ  
ومنه العَمَاءُ وهو شِبَّةُ الدُّخَانِ يركب رُوُسَ الجبال ومنه الضَّبَابُ  
وهو شِبَّةُ الدُّخَانِ والنَّدَىٰ يُظَلِّلُ السماء واحدته ضَبَابَةٌ

(fol. 10a) يقال قد أضَبَّتِ السَّمَاءُ ثَهِي مُضِبَّةٌ وَمِنْهُ الظُّلْلُ وَهِيَ  
 أَوْلَ سَحَابَةٍ يُظَلِّلُ وَمِنْهُ الطَّخَارِيمُ وَاحِدُهَا طُخْرُورٌ وَهُوَ السَّحَابَةُ  
 الصِّفَارُ وَالغَيَّاَيَةُ ظِلُّ السَّحَابَةِ وَقَالَ بَعْضُ الْعَرَبِ بَلْ هِيَ السَّحَابَةُ  
 وَقَالَ بَعْضُهُمْ غَيَّاَةٌ وَقَالَ كُثُّيَرٌ عَزَّةٌ كَسَاعٌ إِلَى ظِلِّ الغَيَّاَيَةِ يَبْتَغِي  
 مَقِيلًا غَلَمًا إِنْ أَتَاهَا أَفْسَحَلَتْ وَمِنْ لُغَةِ الْكَلَابِيَّيْنِ  
 اَمْضَحَلَتْ \*

وَالْمُكْفِهِرُ السَّحَابَ الصِّخَامُ وَالرُّكَامُ وَيَقَالُ عَجَاجَةٌ مُكْفَهِرَةٌ  
 وَطُرْرَةُ الْغَيْمِ ابْعَدُ مَا يُرَى مِنَ الْغَيْمِ وَيَقَالُ طُرْرَةُ الْكَلَادُ وَطُرْرَةُ  
 الْقُفُّ وَهِيَ نَاحِيَتُهُمَا وَمِنْ النَّشَاصُ وَهُوَ الطَّوَالُ مِنَ السَّحَابَةِ  
 وَالْوَاحِدَةُ النَّشَاصَةُ وَهِيَ الطَّوِيلَةُ الْبَيْضَاءُ أَكْثَرُ مَا يَنْشَأُ مِنْ  
 قِبْلِ الْعَيْنِ وَالْعَيْنُ كُلُّ سَحَابٍ يَبْدُوا مِنْ قِبْلِ الْقِبْلَةِ \*

(fol. 10b) اسْمَاءُ الْمِيَاءِ النَّهَرُ وَالنَّهَرُ وَجْمَاعَةُ الْأَنْهَارُ وَهُوَ نَهَرٌ  
 أَنْ صَفَرُ أَوْ عَظُمٌ وَمِنْهُ الْجَدَوْلُ وَهُوَ مَا شُقَّ مِنَ الْأَنْهَارِ لِيَسْقِي  
 الْحَرَثَ وَالْتَّخَلَ وَمِنْهُ الْأَقْنَاءُ وَاحِدَةُ قَنَاءً يَقَالُ هَذَا قَنَاءُ وَهُوَ تَجْرِي  
 الْعَيْنُ فِي جَدُولٍ فِي بَطْنِ الْأَرْضِ وَلَا يَقَالُ لَهُ قَنَاءُ حَتَّى يُغَبِّي  
 تَغْبِيَةً أَيْ يُغَطِّي تَغْطِيَةً وَقَالَ بَعْضُهُمْ قَنَاءٌ وَجْمَاعُهَا الْقَنَىُ  
 وَالْجَدَوْلُ كُلُّ تَجْرِيَ لِمْ تُغَطِّي وَالْجَدَدُ مِثْلُ الْجَدَوْلِ وَثَلَاثَةُ أَخِدَّةٌ

وَكَذَلِكَ الْجَمِيعُ وَيَقَالُ لِهُنَّ قَنَّاً وَجَدُولٌ وَخُدَدٌ إِنْ جَرِ فِيهِ<sup>٢٥</sup>  
 الْمَاءُ أَوْ لَمْ يَجِدْهُ وَمِنْهَا الْكَثُرُ وَهُوَ الْحَسْنُ وَجَمَاعَةُ الْأَكْرَارُ<sup>٢٦</sup>  
 وَالْكِبِرَاتُ قَالَ وَالْكَمَرُ الْجَبَلُ الَّذِي يَعْلَمُ الْإِنْسَانَ فِي وَسْطِهِ وَيَصْعُدُ  
 بِهِ الْخَلَلَةَ\*

وَيَقَالُ لِلْمَاءِ الَّذِي يَدْمُدُ النَّاسَ مَاءٌ لَعِينٌ وَالْعَدْمُلُ الْمَاءُ  
 الْقَدِيمُ مِنْ كُلِّ شَيْءٍ وَجَمَاعَةُ الْعَدَامِلُ \*

وَالْحَمْلُ مِنْ الْمَاءِ مَا لَمْ يُغَيِّبِ الْكَعْبُ وَمِثْلُهِ الْغَهْضَاجُ<sup>٢٧</sup>  
 وَالرَّقَافُ (fol. 11a) وَيَقَالُ حَمْلُ الْمَاءِ يُنْهَلُ حُخْوَلًا إِذَا قَلَ \*

وَالبَرْضُ الْمَاءُ الْقَلِيلُ يَسْتَحِمُهُ بَرَضُ الْحَسْنُ يَبْرُضُ بُرُوضًا  
 وَالتَّبَرْضُ الْإِسْتِقَاءُ وَيَقَالُ لِلْكَدَانِ إِذَا أَنْبَطَ فِيهِ الْمَاءُ مُشَاهِدًا  
 الْمَاءُ وَيَقَالُ لِلْجَبَلِ الَّذِينَ الْمَجْفِرُ هِرْشَمُ قَالَ الرَّاجِزُ

\*      هِرْشَمَةُ فِي جَبَلِ هِرْشَمِ

تَبَدُّلُ لِلْجَارِ وَلَا بَنِ الْعَمِ

وَالْجَادِبُ الْمُدَافِعُ الْمُلْتَمِ

وَالْحَشْرَجُ كَدَانُ الْأَرْضِ وَاحِدَتُهُ حَشْرَجَةُ وَقَالَ بَعْضُهُمْ الْحَشْرَجُ  
 الْحَسْنُ الْحَصْبُ وَيَقَالُ رَشَمُ الْمَاءُ أَوْ النَّبَطُ يَرْشَمُ رَشْحًا وَنَشَمَ  
 السِّقَاءُ وَالْأَرْضُ وَالْأَعْنَاءُ وَهُوَ النَّشْفُ نَشِفُ نُشْفًا وَيَقَالُ

للرَّكِيَّةِ طَمَتْ تَطْمُو طُمُّوا وَهُوَ كَثُرَةُ المَاءِ وَالبَأْسَقَةُ الْمُبَتَلَّيَةُ مَاءٌ  
وَهِيَ الطَّامِيَةُ وَيُقَالُ ذَلِكُ فِي كُلِّ نَهَرٍ وَبَخْرٍ إِذَا قَاتَ بَشَقَ  
بُنُوقًا وَبَضِيقُ المَاءِ الْقَلِيلِ يَرْشَحُ (fol. 11b) مِنَ الْأَرْضِ وَمِنَ  
السَّقَاءِ بَضَّ يَبْعَثُ بَضًا وَالْمَسَانُ الْمَكَانُ الَّذِي يُمْسِكُ المَاءَ وَالْإِضَاءَةُ  
الْغَدَيرُ فِي الْقَاعِ الْسَّمَلَةُ الْبَقِيَّةُ مِنَ المَاءِ حِيثُ مَا كَانَ وَجْهَاهُ  
السَّمَلُ وَالْمَخَاصَمُ وَجْهَاهُ الْمَخَاصُمُ وَالْمَخَاصُمُ وَهِيَ مَا جَازَ  
النَّاسُ فِيمَا مُشَاهَةً وَرُكْبَانًا \*

وَالْجَدُودُ الْجَدُولُ وَلَا يُقَالُ لَهَا جَدُودٌ إِلَّا وَفِيهَا مَاءٌ وَجِمَاعُهَا  
الْجَدُودُ وَمِثْلُهَا الْخَلِيمُ وَيُقَالُ لِلْجَدُولِ فِي الْسَّيِّمِ الْفَلَمُ وَجِمَاعُهَا  
الْأَفْلَاجُ وَالسَّيِّمُ مَا جَرَى مِنْ نَهَرٍ أَوْ عَيْنٍ سَاحِ المَاءِ يَسِيمُ  
سَيِّنَحَا وَسَيِّنَحَا وَهُوَ الَّذِي تَشَعَّبَ مِنْهُ جَدَادُ الْحَرْثِ وَالْخَلِيلِ

قال الراجز

يَنْتَخَنَ مِنْ وَخْنَ قَلِيبًا سُكَّا  
تَطْمُو إِذَا الْبَرْدُ عَلَيْهَا التَّكَّا

الْتَّكَّا كُمَّ ارْدَحَامُهُ وَالسُّكُّ الرَّكِيَّةُ الضَّيْقَةُ مِنْ أَعْلَاهَا إِلَى اسْفَلِهَا  
وَالْمُتَنَاقِمَةُ الرَّكِيَّةُ الْكَثِيرَةُ (fol. 12a) المَاءُ وَالْجَبْطُ مِنَ المَاءِ الرَّفْضُ وَهُوَ  
مَا بَيْنَ الْثَّلَاثِ إِلَى الْيَصْفِ مِنَ السَّقَاءِ وَالْحَوْضِ وَالْغَدَيرِ وَالْإِنَاءِ  
وَيُقَالُ لَهُ إِيْضًا حَبِيطٌ قال الراجز

إِن تَسْلِمَ الدَّفْوَاءَ وَالضُّرُوطُ

يُصْبِحُ لَهَا فِي حَوْضِهَا حَبِيطٌ

وَمِنَ الْمَاءِ الْأَجِنْ وَهُوَ الْخَبِيثُ الْمُتَغَيِّرُ الطَّعْمُ وَمِنْهُ الْمَعْرِمُصُ  
وَالْمَطَاحِلُبُ وَهُوَ وَاحِدٌ وَهُوَ الْأَخْضَرُ الَّذِي يَخْرُجُ مِنْ أَسْفَلِ  
الْمَاءِ حَتَّى يَكُونُ فَوْقَ الْمَاءِ وَالرَّكِيَّةُ الْمُوسِنَةُ الَّتِي يُوسَنُ فِيهَا  
الْإِنْسَانُ وَسَنَا وَهَذَا قَوْلُ عَامَةِ الْكِلَابِيَّيْنِ وَهُوَ فَشَنِي يَأْخُذُ  
الْإِنْسَانَ مِنْ نَتْنِ رِيحِ مَاءِ الرَّكِيَّةِ وَقَالَ بَعْضُهُمْ أَسَنَ الْمَاءِ<sup>٢٥</sup>  
يَأْسَنُ أَسَنَا فَهَمَرَ وَالْمَاءُ الْمَطْرُوفُ وَهُوَ الطَّرْفُ وَهُوَ مَاءُ السَّمَاءِ  
الَّذِي تَبُولُ فِيهِ الْإِبْلُ وَتَبَعُرُ غَدْلُكَ الْبَطْرُقُ وَالْمَطْرُوقُ \*  
وَالرَّجْعُ اصْفُرُ مِنَ النَّهَيِ وَكَحُوُ وَجْمَاعَهُ الرُّجْعَانُ وَالنِّهَاءُ وَهِيَ  
فُدْرَانُ فِي الْأَرْضِ وَكَوْكَبُ (fol. 12b) الْمَاءُ حَسْفُ فِي الرَّكِيَّةِ وَخَسْفُهَا  
خَرَجَ عَيْنَهَا وَيَقَالُ لِلرَّكِيَّةِ الَّتِي تَهَدَّمَتْ فَنَقَصَ مَا وُهَا وَنُرِّلتَ<sup>٢٦</sup>  
غُورَانُ وَتَرِيَكَةُ وَيَقَالُ لِأَوْلِ النَّبَطِ قَرِيقَةُ يَقَالُ ذَلِكَ عِنْدَ النَّبَطِ  
تَرَحَّثُ الرَّكِيَّةُ تَقْرُرُخُ قَرْدَحًا وَاتَّلَجَتِ الرَّكِيَّةُ اتَّلَاجًا حِينَ يَدْنُو  
النَّبَطُ وَيَنْدَى التَّرَابُ وَالاتَّلَاجُ قَبْلَ الْقَرِيقَةِ وَهُوَ حِينَ يَنْدَى  
الثَّرَى وَالْقَرِيقَةِ قَبْلَ النَّبَطِ وَالْمَاءُ السَّاكِرُ السَاكِنُ الَّذِي لَا يَجْرِي  
يَقَالُ سَكَرُ الْمَاءُ يَسْكُنُ سُكُورًا \*

ويقال **الغِطَاءُ** غطاء الركبة والأناء وكل شيء غطيته تغطية وذلك اذا جعلت على راس الركبة حجرا فت تلك التغطية او شجرا اذا غطيت فيه راسها والباء التراب الذي يجعله فوق الغطاء حتى توأمة اذا لم يجعل على راس الركبة حجرا ولا شجرا ثم صب فيها التراب بذلك الدفن وكذلك كل حفيزة صفرة<sup>(fol. 18a)</sup> او كبرت جعلت على راسها شيئا يغطيها به ثم دفنت راسها بالتراب فت تلك التغيبة اذا دفنتها بالتراب ولا شي على راسها بذلك الدفن والتغوير وغطيت الاذاء ليس فيه غير التغطية والرئق من الماء القليل المخلوط بالطين والكرد مثله يقال كدر الماء يكدر [كدر] ويقال نسب الماء ينضب نصوبا مثل النسيف وبفن الماء ينبع بضيضا وهو ان يستحث الماء فيجتمع واجتماعه نصيضة ونفس الماء ينبع نصضا وهو مثل البضيضا ويقال ماء عذب ومية عذاب وقد عذب الماء عذوبة ومنه الزلآل وهو أشد الماء عذوبة واطبيته طغا ومنه النقاخ وهو مثل الزلآل ومنه الفرات وهو العذب ومنه الشبم وهو البارد عذبا كان او ملحانا والقارس البارد من كل شراب قيس يغيره قرسا وقروسا<sup>(fol. 18b)</sup> ومنه الملح وهو الذي لا يشرب منه وهو الرعاف وهو اشد ملوحة وهو الذي لا يطعم \*

ومنه المُخِضُّ وهو الشريب من الماء ويقال له خَفِيجٌ \*  
 ومنه المُعلِقُ وهو أشد الماء مَرَارَةً ومنه الغَلِيظُ وهو المُخِضُّ \*\*  
 ومنه القَعَاعُ وهو أشَدُّ مَلْوَحَةً واحْبَثَةً ومثله الأَجَاجُ قال الراجز  
 يَشَرِّبُنَّ مَاءَ سِبَحًا اجَاجًا  
 لَوْ يَلْغُ الدِّيْبُ بِهِ مَا عَاجَاجًا  
 لَا يَتَعَيَّفُنَّ الْأَجَاجَ الْمَاجَاجًا  
 قال ويقال ولِغَ الكلب شَرَابِنَا وَفِي شَرَابِنَا وَمِنْ شَرَابِنَا وَهُوَ  
 الشُّبُّ \*  
 والماء الامِدان الملح الشديد الملوحة ومنه الصَّرِي وهو  
 الأَجِنُّ ومنه الواقِنُ وهو الدَّايمُ الْمَعِينُ الذِّي لا يذهب وَقَنَّ  
 الماء يَتَنَّ وَتُونَّا ومنه التَّرُوزُ وهو القليل من الماء ومن كل  
 شَيْءٍ \* ومنه الرَّوَاءُ وهو الكثيْرُ (fol. 14a) من كُلِّ ماء ويقال للبَيْثِيرِ  
 المُتَرُوكَةِ حين تَاجِنُ اجْهُونًا سِدَامٌ وجماعها السُّدُمُ ويقال للركيَّة  
 التي قد تَهَدَّمَتْ وَتَحْفَرَتْ غُورَانٌ وكذاك الجميْعُ \*  
 وَقَالُوا الْأَنْهَارُ كُلُّهَا بِحَارٌ وَالنَّهَرُ بَحْرٌ ويقال للماء اذا غَلُظَ  
 بعد عُدُوبَةٍ قد اسْتَبَحَّ وَاسْتَبَحَّتْ بِيَرُوكُم اذا غَلُظَ مَاؤُهَا ويقال  
 مَاء طَبِيلٌ وهو أشد حَفَرًا من الكَدَر طَبِيلَ الماء طَبِيلًا والْحَمَاءُ \*\*\*

السَّوْدَاءِ الْمُتَغَيِّرَةِ الْرِيحِ حَمِيمٌ الرِّكِيَّةُ تَحْمَاءُ حَمَاءُ وَالْغَرِيرُ  
الظَّيْنُ الَّذِي يَعْمَلُهُ السَّيْلُ فَيَبْقَى عَلَى وَجْهِ الْأَرْضِ طَبَّا كَانَ

او يَابِسًا \*

تم الكتاب والحمد لله على نعمه وصلى على نبيه سيدنا

محمدٌ <sup>صلوات الله عليه</sup>.

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AL-MATAR.

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١٤٥ إِسْتَوْقَدَ إِسْتِيَقَادَ	وَقَنَ يَتِينُ وُتُونُ وَاتِّنٌ
٣٠٠ وَلْعَ	وَسِيَّىٰ
٧٨، ٧٩ وَلْيٰ	وَسْنٌ يُوسَنُ مُوسِنَةٌ
١٥٥ وَمِيفَنٌ أَوْمَضَ إِيمَافَ	أَوْشَمٌ إِيشَامٌ
	وَطْفَاءٌ

## NOTES.

٦. قيسيون Cf. Fleischer, *ZDMG.* vi. 390; Flügel, *Die Grammatischen Schulen der Araber*, p. 5; Yākūt, iv. 369, 3; Zamahīrī, *al-Muṭṭasal*, 189, 3; 162, 3. On the influence of the stars upon rain, see Wellhausen, *Skizzen*, iii. p. 178, and the passages cited there.

لَانْدَةٌ—وَسِيَّىٰ<sup>٢</sup> So called—according to the *Muḥīt al-Muḥīt*, p. 3350—  
نَوْمٌ زَمَانٌ يَسْمُ الْأَرْضَ بِالنِّبَابِ On the نَوْمٌ see Lane, s. v., and compare the table there given; *Muḥīt*, p. 2140; *Lisān*, i. p. 171; Ibn Ḥiṣām (ed. Wüstenfeld), ii. p. 150; Kazwīnī, i. p. 42; *ZDMG.*, iii. 97; and above all, Wellhausen, *Skizzen*, iii. p. 174. Ḁalbārūnī, ed. Sachau, pp. 336, sq. On the mansions of the moon, see Ideler, *Untersuchungen über den Ursprung und die Bedeutung der Sternnamen*, Berlin, 1809, p. 287; Steinschneider, *ZDMG.*, xviii. p. 118; *JRAS.* 1890, p. 328; Ibn Kuteibah, *Adab al-Kātib*, i. p. 32; Whitney, *Oriental and Linguistic Studies*, Second Series, pp. 418, seq. Ibn Kuteibah wrote a special work upon this subject. See Sproull, *An Extract from I. K.'s 'Adab al-Kātib* (Leipzig, 1877), p. 8.

النَّجُومُ اَوْلَىٰ نَوْمٌ, has the whole passage from line 6, to line 18, but in the name of Abū Mānsūr. I note the following variants:

وَبَيْنَ قَالَ أَبُو مُنْصُورٍ هُمَا الْفَرْعُ الْمُوْخُ [مِنَ الدَّلْوِ]  
وَنَثَرْتُهُمَا [وَنَشَرْتُهُمَا] بَعْدَ الْوَسْمِيِّ<sup>٩</sup> لَيْلَةٌ<sup>١٠</sup> ; الشَّتَّرِيِّ<sup>١١</sup> which is perhaps the better reading, cf. Ideler, *Untersuchungen*, p. 158. The two roots are similar in meaning. For a similar confusion, see De Goeje, *Bibliotheca Geographorum Arabicorum*, iv. p. 363; 10 ; الشَّتَّرِيِّ<sup>١٢</sup> ; يَوْمًا [لَيْلَةٌ<sup>١٣</sup>] ; الْاعْرِلَةٌ<sup>١٤</sup> ; الصَّيْفُ<sup>١٥</sup> ; الدَّفَىٰ<sup>١٦</sup> to وَانْوَاةٌ [صَيْفٌ<sup>١٧</sup>] ; ثَمَ الْخَرِيفٌ<sup>١٨</sup> ; الصَّيْفُ<sup>١٩</sup> ; الْخَمْسَ عَشْرَةٌ<sup>٢٠</sup> ; صَيْفٌ [صَيْفٌ<sup>٢١</sup>]

قال انو منصور وعما ، الدَّلُو الْأُولَىيَان<sup>١٦</sup> ؛ ثم الخريفي  
الفرع المقدم .

٧. الشرطين = الشريطي (β and γ of Aries?) Kazwīnī, i. p. 42 ; Ideler, *Untersuchungen*, pp. 184, 287.

٨. We ought to read الْدَّفَنِي<sup>١٧</sup> , as in the authorities cited above ; cf. also *Lisān*, i. 70 ; *Muhiṭ*, p. 381.

٩. السماك السماك الاعرل and السماكن ، Ideler, *Untersuchungen*, p. 51 ; *Lisān*, xiii. 469 [ZDMG., xlvi. 116]. In the *الرقيب* we seem to have a more general name, "a star which watches (is opposite to) another star." Lane, p. 1184. See line 22.

١٠. هما لفتان غيبة وغيبوب ; on the margin قيظ . The passage is quoted *Lisān*, 172, but without غيبوب .

١١. MS. القنط ; *Muhiṭ*, s. v. and *Lisān*, ix. 339 قيظ ; on the marg. of the MS. some one has made the correction القيظ .

١٢. MS. has distinctly صَفَرِيَّة , with kəsr ; but see Lane and *Muhiṭ*, s. v. and *Lisān*, vi. 184, where our passage is quoted.

١٣. حاشية الصواب المعتدلةات بذال مُعْجَمَةٌ معتدلات ليس غيره ; but see Thorbecke, *Al-Harīrī's Durrat-al-Ğawwāṣ* (Leipzig, 1871), p. 35 ; Lane, pp. 1975, 1989. *Lisān*, vi. 184, cites this passage, with *dāl*.

١٤. Cf. Wright, *Opuscula Arabica*, p. 20.

١٥. So the MS. Read وَأَرَدْتُ .

١٦. So the MS. ديمَة ; *Muhiṭ*, p. 699.

١٧. حاشية رواها الريدي مُعْجَمَةٌ وغيره يبروي نَفْحُكِ بالحاء .  
*Lisān*, xvii. 321, cites the verse with the variant reading يَا حَبَّدَا نَفْحُكَ .

١٨. Read السَّعَ .

١٩. The verse is cited by Lane, p. 936, and by *Lisān*, xv. 109, with هو السكري انا الجواد من الجواد in place of انا جواد , which is an evident mistake.) On Al-Sukkari, see Flügel, loc. cit., p. 89. Hammer-Purgstall, *Literaturgesch.*, i. p. 396.

وسبل اسم فرس قديمة قال الجوهرى سبل اسم : *Lisān*, xiii. 343 :  
 فرس وكانت لغنى وأعوج لبني آكل البراثم صار لبني هلال بن  
 عامر وقال هم الجوارد بن الجوارد بن سبل قال ابن برى الشاعر  
 لجهم بن شبل قال ابو زياد الكلابي وهو من بنى كعب بن بكر  
 وكان شاغرا لم يسمى في الجاهلية والاسلام من بنى بكر اشعر  
 منه قال وقد ادركته يرعد راسه وهو يقول etc. قال ابن برى  
 ثثبت بهذا أن سبل اسم رجل وليس باسم فرس كما ذكر  
 الجوهرى.

But in spite of this, see the remark of Lane, *loc. cit.*

ss. Read شَابِيبٌ . *Lisān*, i. 462, quoting ابُو زَيْدٍ , reads ومثله

النَّجُوُّ وَالخَجَاءُ .

85. On مغيث and مغيوث , see Wright, *Grammar*, i. 165.

91. Marg. حاشية كذا الرواية عن ابى حاتم وغيره ضربة وقد ضربت .

ومقىعت الا الرياشى فانه لم يبرأ ضربة .

On Abū Hātim al-Sajastānī (d. 248 or 255 A. H.) see Flügel, *Die Grammatischen Schulen*, p. 87; Yākūt, iii. 44; and Wüstenfeld's note, *ad loc.* On Abu-l-fadl ibn al-Faraj al-Riyāshī, see Flügel, *Grammat. Schulen*, p. 85; and the authorities cited by Fleischer, *Kleinere Schriften*, iii. 474. (d. 257 A. H.)

103. I have added تصلعاً صمع . Marg. تصلعاً صمع .

108. طل . See De Goeje, *Dīwan Muṣlim al-Anṣārī* (Leyden, 1875), p. xli.

Hashiya قال السكري طل مكان فُطِلَ .

109. Read يَهْدُرُ .

111. Marg. حاشية الرِّثَانُ بالخفيف . Both in the text and on the margin رِثَان . *Muhīṭ*, p. 708 and Freytag, *R̄thān* ; so also the *Lisān*, s. v.; but the *Tāj* says: وقع في نسخ العجاج مضبوط بالكسر .

اَخْبَرْنَا اَبُو زِيدَ عَمْرُو بْنَ عَبْيَدٍ<sup>118.</sup> Cf. Beidâwi, i. p. 30, 8. Marg. عن الْحَسْنِ قَالَ الرَّعْدُ مَلِكُ مَوْكِلٍ بِالْحَسَابِ وَتَسْبِيْخُ صَوْتِهِ  
الَّذِي تَسْمَعُونَ

فِي كِتَابِ السَّكْرَى تُرْزُ وَابْنُ حَاتِمٍ تُرْزُ<sup>122.</sup> Marg.

130. The text in line 131 is not clear; we must evidently read the verse:

اَلَا آسْلَيْيِ اَسْقَيْتِ صَوْبَ الدَّيْمِ

I am indebted for this to Prof. Ignaz Goldziher of Buda-Pesth. A close scrutiny of the MS. seems to bear out this reading.

136. cf. Yâkût, ii. 941.

148. Ms. استطلاة ; but it must be read with ط ; see line 141.

149. برق الحساب rather substantiates the reading of the Kâmuś (Lane, p. 1397, s. v. سلسلة ), and not في الحساب as Lane suggests.

154. MS. الف فاصلة or الف واقية يتحفوا ; Wright, i. p. 10 ; ZDMG., xxx. 207; Nöldeke, Geschichte des Qorans, p. 257; Fleischer, Kleinere Schriften, i. 29. But I doubt if it was ever used with the singular.

160. MS. has يَبْرُقْ , evidently a mistake for the feminine.

168. MS. has وقد اركعه , and above the end of the word some letters which I read as معار , which may perhaps be معاً referring to the possibility of either punctuation.

176. Read والحلق .

179. Read يَنْشَأْ ; Lisân, iv. 192, citing this passage, reads السُّدُّ .

180. Read نَشَأْ .

الرباب الغيم .<sup>158.</sup> Cf. Muhibb, p. 740, الجيم  
الحساب الابيض او الحساب الذي تراه دون الحساب الاعلى  
ويكون ابيض او اسود .

The same mistake is found in line 194, where I have made the correction in the text.

183. غيرة التبرة .<sup>163.</sup> Marg. النمرة .

حاشية عن أبي عبيد التمِّر النَّمْر Marg.

195. *Kur'ān*, Surah, 18, 18. *Beidāwī*, *ad loc.* gives the two readings  
جَفَّاً and جَفَاءٌ; so also the *Kaššāf*, i. p. 677 (ed. Lees), in the name  
of Ru'bah ibn al-'Ajāj. On Ru'bah see Ibn Ḥallikān, i. 528; *Kitāb al-*  
*Aghānī*, viii. 60; xvi. 121; Ibn Hisām, *Leben Mohammed's*, vol. ii.  
Index, p. 287; Gāwālīkī's *al-Mu'arrab*, Index, p. 174.

حاشية غير أبي عبد الله تَجْفَلُهُ.

196. MS. Read تُكَلِّلُ and correct lines 206 and 207 accord-  
ingly.

211. *Muhīf*, pp. 1254 and 1985, gives both forms. Read also الكلَّيْتَينِ,  
against the MS.

223. MS. seems to read أَخْدِيَةٌ, but the correct reading is وَثَلَّتَةٌ  
أَخْدِيَةٌ; cf. *Lisān*, iv. p. 140.

233. كَدَان and كَدَان l. 238. Both forms occur.

235. *Lisān*, xvi. 90, cites the first two lines, with كَبْدُلُ and وَلَبِنْ and  
both of which readings must be accepted. Before this our author is  
cited. قال ابو زيد يقال للجبل اللتين الحضر هرثشم.

240. حاشية ابو حاتم نَسَفَ يَنْسِفُ.

241. So in the MS. Read طَمَوْا.

244. Read بَصَّا.

247. Read فِيهَا?

253. In the *Tāj*, vii. 174 and *Lisān*, iii. 474; xii. 382 the reading of the  
first word is صَبَحَنْ. Dr. Torrey has been kind enough to examine  
the MS. again, and finds the correct reading to be يَنْشَحَنْ. On the  
margin of the *Tāj* is the remark وَشَحِي هِي اسْم بَشَرٍ. The same  
remark is made in *Lisān*. *loc. cit.*; cf. also *Yākūt*, iv. 929, l. 22.

258. معاً الْبَهِي in MS. with written above. Does this again refer to  
a double pronunciation?

255. I have inserted كَدَرًا. Marg. كَدَرًا مع ح.

200. MS. العَدْب.

304. Read وَتُوْنَا.

305. Marg. ابو حاتم ياجُنْ.

### INTRODUCTION.

Al-Ansârî was one of the most renowned of the early Bašra grammarians. His full name was Abû Zaid Sa'îd, and his genealogy is given by Ibn Ḥallikân<sup>1</sup> as : ibn Aus ibn Thâbit ibn Zaid ibn Kâis ibn Zaid ibn al-No'mân ibn Mâlik ibn Thâlabî ibn Ka'b. He belonged to the noblest family of the Hazraj.<sup>2</sup> His grandfather Thâbit is said to have been one of the six who collected the Kur'ân while the prophet was still alive.<sup>3</sup> Ibn Ḥallikân says of him : "He held the first rank among the literary men of that time, and devoted his attention principally to the study of the philology of the Arabic language, its simpler terms and rare expressions." Al-Nâdîm gives us the following estimate upon the authority of al-Mubarrad<sup>4</sup> "Abû Zaid was well learned in grammar, though he did not come up to Ḥâfi and Sibawaih. Yûnus was looked upon by Abû Zaid as untrustworthy in matters of lexicography, but was more learned than Abû Zaid in grammar. Still, Abû Zaid was held in higher estimation than either al-Asma'î or Abû Ubeidah in grammar. For this reason he is called Abû Zaid al-Nâhawî (the grammarian)." Nawâwi<sup>5</sup> calls him "the Imâm" in matters of philology. Simply as "Abû Zaid" he is cited by many authors, e. g. Yâkût, Jauharî, the editors of the *Tâj al-'Arûs* and *Lisân al-'Arab*, etc.

In the strife which divided the Bašra from the Kûfa school,<sup>6</sup> al-Ansârî seems to have been catholic in his choice of authorities. Abû Sa'îd says of him<sup>7</sup> "I do not know any of the Bašrian philologists who have come to Kûfa to study the speech of the Beduin Arabs except Abû Zaid : for he relates traditions coming from al-Mufaddal al-Dabbâl." According to Abû 'Amr al-Mâzînî, traditions going back to Abû Zaid have been handed down by Abû 'Ubeid al-Kâsim, Muhammâd ibn Sa'd, Abû Hâtim al-Sajastâni, Abû Zaid 'Omar ibn Shabbâh, Abû Hâtim al-Râzî, etc., etc.<sup>8</sup> Our author is generally praised for his great knowl-

<sup>1</sup> Biographical Dictionary, Tr. de Slane, i. p. 570 ; other authorities call Thâbit : ibn Bashîr ibn Abî Zaid. To this ibn Ḥallikân wisely remarks : "and God knows which of the two is correct." See also, Hammer-Purgstall, *Literaturgeschichte der Araber*, i. 303.

<sup>2</sup> Flügel, *Kitâb al-Fihrist*, i. p. 54, 20.

<sup>3</sup> Flügel, *Die Grammatischen Schulen der Araber*, Leipzig 1862, p. 71 ; Sprenger, *Das Leben und die Lehre des Mohammad*, iii. 269 ; Nöldeke, *Geschichte des Qorans*, p. 189.

<sup>4</sup> Flügel, *Kitâb al-Fihrist*, loc. cit.

<sup>5</sup> Biographical Dictionary of Illustrious Men, ed. F. Wüstenfeld, p. 721.

<sup>6</sup> See e. g. Flügel, *Schulen*, passim ; Košut, *Fünf Streitfragen der Bašrenser und Kûfenser*, Wien, 1878.

<sup>7</sup> Flügel, *Schulen*, p. 142.

<sup>8</sup> Nawâwi, loc. cit.

edge of tradition. Al-Thauri says, quoting Ibn Munādir: "Al-Asma'i has the best-stocked memory of them all; Abū 'Ubeidah surpasses them in general information; and Abū Zaid al-Anṣārī is the surest authority in traditional knowledge."<sup>1</sup> Even al-Asma'i himself was not slow to recognize his worth. There is a tradition, the authority for which rests with 'Uthmān al-Māzīnī, that he ('Uthmān) was once present when al-Asma'i went up to Abū Zaid, who was then surrounded by his pupils, and after kissing him on the head sat down among them and said: "Thou hast been our lord and master for the last fifty years."<sup>2</sup> While they were there, Ḥalaf al-Āḥmar came, kissed him and sat down and said: "This one has been our teacher for twenty years."<sup>3</sup>

Upon the authority of both al-Asma'i and Abū 'Ubeidah, Abū Zaid is said to have been abstemious, God-fearing and religious.<sup>4</sup> In philosophical thought, Ibn Ḥallikān says he belonged to the sect of the Kadarites<sup>5</sup>—the upholders of the doctrine of free-will, who afterwards received the name of Mu'tazilites.<sup>6</sup>

Of his life we know nothing other than that he came to Bagdad about the year 158 A. H., when al-Mahdi Muḥammad had ascended the throne of the Caliphate.<sup>7</sup> The date of his death is also uncertain. It is variously given as 214, 215 or 216 A. H.—about 830 A. D. But all authorities agree that he attained a great age (93, 95 or 96).<sup>8</sup> He died at Baṣra.

Abū Zaid was quite a prolific writer, nearly always upon lexicographical and grammatical subjects. The canon of his works varies in the different authorities. As many as twenty-five seem to be current and are mentioned by more than one author. But few of these were large works. They deserve rather the title "tract" than "book." In the case of most of the early Muhammadan writers, very few of their works have come down to us; those of Abū Zaid are among the rarest. His philological works are:<sup>9</sup>

1. **كتاب الأبل والشام.** On the words used in Arabic for camel and sheep. Fi., Hal., Fl.; H. H. v. 30 simply **كتاب الأبل**.

2. **كتاب الآبيات.** On versified gnomes. Fi., Fl.

<sup>1</sup> Ibn Ḥallikān, loc. cit.

<sup>2</sup> Nawāwī, who also relates the story, says *thirty* years.

<sup>3</sup> This is added by Nawāwī. On Ḥalaf al-Āḥmar see Ahlwardt, *Chalef Elahmar's Qassida*, p. 17.

<sup>4</sup> *Al-Fihrist*, loc. cit.

<sup>5</sup> Ibn Ḥallikān, loc. cit.; Ibn Koteibah, *Handbuch der Geschichte*, ed. F. Wüstenfeld, p. 270.

<sup>6</sup> Haarbrücker, *Asch-Schahrastāni's Religionspartheien und Philosophenschulen*, Index, p. 452; Von Kremer, *Geschichte der herrschenden Ideen des Islams*, p. 29; Dugat, *Histoire des Philosophes et des Théologiens musulmans*, p. 42; Steiner, *Die Mu'taziliten*, p. 24.

<sup>7</sup> Flügel, *Schulen*, loc. cit.

<sup>8</sup> Suyūṭī, *Al-Muẓhīr*, ii. p. 231.

<sup>9</sup> In the following list I have been careful to give my authorities. Fi. = *Fihrist*; Hal. = Ibn Ḥallikān; H. H. = Hāji Ḥalifah, ed. Flügel; Fl. = Flügel, *Gramm. Schulen*; Su. = Suyūṭī, as cited by Flügel.

3. **كتاب المطر.** On words and synonyms for rain. Fi., Hal., Su.
4. **كتاب خلق الانسان.** On words used in regard to the human body. Fi., Hal., Fl., H. H. iii. 173.<sup>1</sup>
5. **كتاب اللغات.** On the different Arabic dialects. Fi., Hal., Fl.
6. **كتاب قراءة أبي عمرو.** On the *Kur'ân* recension of Abû 'Amr. Fl., Fl.<sup>2</sup>
7. **كتاب النواذر.** On uncommon expressions. Fi., Hal., Fl., H. H. vi. 387.<sup>3</sup>
8. **كتاب الجمع والتثنية.** On the dual and plural. Fi., Hal., Fl., H. H. v. 71.
9. **كتاب القوس والترس.** On the words used for bow and shield. Hal., H. H. v. 188; Su. gives these as two separate tracts.
10. **كتاب الهمزة وتحقيقها.** H. H. On the lightening of the Hamza.<sup>4</sup> There is another reading "تحقيق" "On the full pronunciation, etc." Hal., Fi., Fl.
11. **كتاب اللبن.** On the words used for "milk." Hal., Su.; H. H. v. 142 has **كتاب الحليب**.
12. **كتاب التمر.** On the words used for the date. Fi., Hal.
13. **كتاب المياه.** On the words used for different kinds of water. Fl., Hal., Su., H. H. v. 161. Though mentioned here as a separate treatise, it will be found as a part of the **كتاب المطر** printed above.
14. **كتاب المقتصب.** Hal., H. H. v. 187. Fi. has **كتاب القصيبي.**
15. **كتاب الوحش.** On the expressions used in regard to animals. Fi., Hal.
16. **كتاب الفرق.** On the difference (between the parts of the human body and those of animals). Fi., Hal., Fl.

<sup>1</sup> For other works upon this subject, see the list in Ahlwardt's Catalogue of the Arabic MSS. in the Berlin Library, vol. vi. p. 293.

<sup>2</sup> For similar compilations of *Kur'ân* readings, see Ahlwardt, *ibid.* i. p. 247.

<sup>3</sup> Extracts from a MS. of this work were sent in 1854 by Dr. Eli Smith to Professor Fleischer, and published by the latter, *ZDMG.*, xii. p. 57. [See, also, *Kleinere Schriften*, iii. 471 *sg.*] The whole has lately been published by the Catholic press of Beirut and under the superintendence of Sa'îd al-Hûrî al-Shartûnî. To this is attached a tract on "Faults of Speech"; which, however, must have originally belonged to the book. It is not mentioned in any of the lists of Abû Zaid's works. [Cf. Nöldeke, *ZDMG.*, xlxi. p. 320.]

<sup>4</sup> Cf. Fleischer, *Kleinere Schriften*, pp. 35 and 47.

17. **كتاب فعلت وافعلت.** On the first and fourth forms of the verb. Fi., Hal., Fl., H. H. v. 131.<sup>1</sup>

18. **كتاب غريب الأسماء.** On peculiar noun formations. Fl., Hal., Fl., H. H. iv. 322.

19. **كتاب الهمزة.** On the hamza. Fi., Hal., Fl.

20. **كتاب المصادر.** On the infinitive. Fi., Hal., Fl., H. H. v. 151, 574.

21. **كتاب المنطق.** On language. Fi., Fl.

22. **كتاب النبات والشجر.** On expressions used for plants and trees. Fi., Fl., H. H. v. 162.<sup>2</sup>

23. **كتاب القراءين.** On the combination of letters (?). Mentioned only by Fl.

24. **كتاب في اللامات.** On words commencing with *lām*; only in Fl.

25. **كتاب الواحد.** On the singular; only in Fl.

26. **كتاب نعمت المشاهفات.** Fi.

27. **كتاب ذعمت العنم.** Description of the 'Anam tree (see *Fihrist*, ii. p. 84). Fi.

28. **كتاب مشابه.** On synonyms? Fl.

29. **كتاب [أ] لمبعدي.** On transitive verbs?? Fl.

30. **كتاب بيوتات العرب.** On the noble Arab families. Hal., Su., H. H. iii. 84.

In addition to these, Al-Nadīm mentions a number of other works which are given in none of the other authorities; and the subject matter of which can only be guessed at:

31. **كتاب إيمان عثمان.** On the religious belief of 'Uthmān?

32. **كتاب حيلة وحالة.** On mechanics and the secret arts??

33. **كتاب الهوش والنوش.** On the expressions used for battle and war?

34. **كتاب الجلسة.** Dozy, *Suppl.*, i. 207. "Droit d'occupation"??

35. **كتاب ثابة ونبيبة.**

In his Catalogue of the Arabic MSS. in the Berlin Library (vol. vi. 299) Ahlwardt speaks of a **كتاب السيف** by our author. It may perhaps be a part of No. 2.

<sup>1</sup> Ibn Dureid also wrote on this subject; Flügel, *Gramm. Schulen*, p. 103. Ibn al-Qūtiyya, *Il libro dei Verbi*, pp. 10, seq.

<sup>2</sup> Ibn Hallikān: I have seen a fine work of his, a treatise on plants, which contained a number of curious passages.

The little tract published here gets its title **كتاب المطر** from the first subject of which it treats.<sup>1</sup> But in addition to discussing the names of the different kinds of rain and the expressions used in speaking of rain, it treats in the same manner of the following subjects: **البرق** (thunder), **السماء** (lightning), **الغيوم** (mist) and **الماء** (waters). This last seems to have existed—as I said above—as a separate treatise. Most of the material collected in these earlier tracts has found its way into the large lexica: *Jauharī*, *Tāj*, *Lisān*, etc. But they are important in studying the history of Arabic lexicography, and in determining the value of the work done by these first masters of a science which has been so greatly developed in the Muhammadan Schools.

I have been able to use only one MS.; and this has made the editing at once difficult and risky. But I know of no other in a European library. The MS. in the Bibliothèque Nationale of Paris is numbered No. 4281 (old no., Ancien fonds No. 1328), written in the year 631 A. H. (see fol. 22a) = 1233 A. D. The handwriting is good and clear, and the punctuation is given very fully. But in the course of time, the writing, especially of the vowels, has become dulled, so that one is left at times in great doubt. Nor is the MS. itself free from faults. As this is the only MS., I have adhered closely to the original,<sup>2</sup> making changes only where there were evident faults; even then, I have in every case called attention to the change. In order to insure accuracy, I have twice compared my copy with the manuscript; and through the kindness of Prof. H. Derenbourg the proof was once more compared (by Mr. Conzelmann) with the original. It was Prof. Derenbourg who first drew my attention to this tract of Abū Zaid, and who urged upon me the desirability of publishing it.

The MS. contains also :

**كتاب غلط الصعفاء من الفقهاء لابن بري**  
**متصرورة ابن دريد الازدي بشرح ابن خالويه<sup>3</sup>**  
**خطاً العوام لجواليقي**  
**كتاب الملحن<sup>4</sup>**

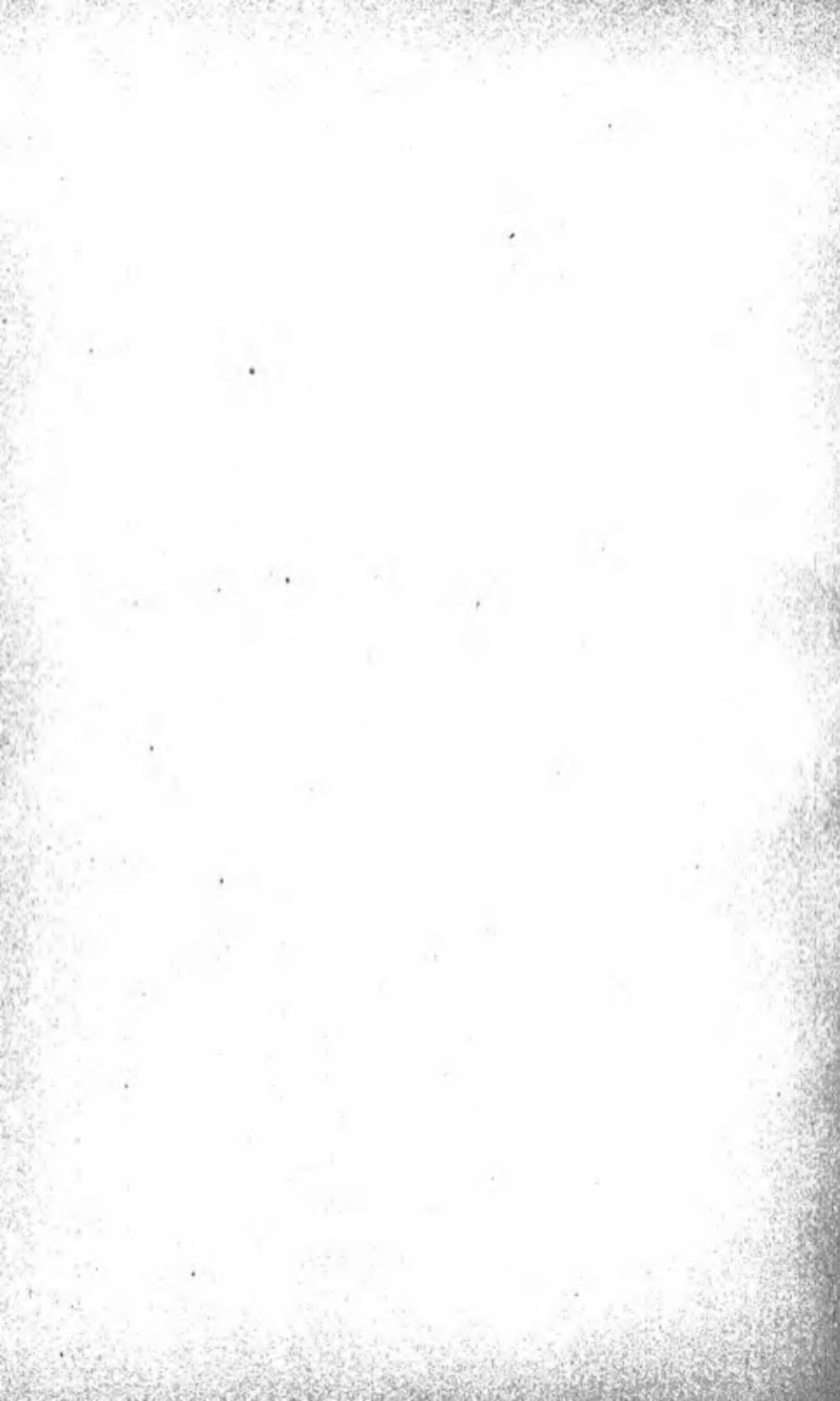
<sup>1</sup> Ibn Dureid also wrote a work upon this subject. See W. Wright, *Opuscula Arabica*, Leyden, 1859, pp. 15, seq.; Berlin Catalogue of Arabic MSS., vi. p. 295. Ibn Dureid treats of a number of words mentioned in our tract; but I have not thought it necessary to cite each case.

<sup>2</sup> I have been able to control a number of readings by the citations from another MS. in the *Lisān al-'Arab*. It would have taken months of work to hunt up every citation; I have done so only when the text was suspicious.

<sup>3</sup> On Ibn Ḥalawayhi, see Derenbourg, *Hebraica*, 1894.

<sup>4</sup> Published from this MS. by H. Derenbourg, *Le livre des locutions vicieuses*, in *Morgenländische Forschungen*, Leipzig, 1875, pp. 107, seq.

<sup>5</sup> Published from a MS. in Gotha by H. Thorbecke, *Ibn Duraid's Kitāb al-malāḥin*, Heidelberg, 1882.



PROCEEDINGS  
OF THE  
AMERICAN ORIENTAL SOCIETY,  
AT ITS  
MEETING IN BOSTON AND CAMBRIDGE, MASS.,

April 6th, 7th, and 8th, 1893.

THE Society assembled at Cambridge, in the Room of the Faculty of Arts and Sciences of Harvard University, University Hall, on Thursday, April 6th, and was called to order by the President, Rev. Dr. William Hayes Ward, at 3.15 P. M.

The following members were in attendance at the sessions :

Babbitt	Ferguson	Jenks	Moore, G. F.	Thayer
Berle	Frame	Kellner	More	Torrey
Bierwirth	Gilman	Lanman	Mullan	Ward, W. H.
Channing, Miss	Goodwin, C. J.	Lindsay	Oertel	Warren, H. C.
Chester	Harper, W. R.	Lyon	Orne	Warren, W. F.
Clark, Miss	Haupt	Martin	Reisner	Winslow
Dahl	Hazard	Macdonald	Ropes	Wright, T. F.
Dike	Higginson	Mitchell	Steele	Young
Elwell	Jackson	Moore, C. H.	Taylor, J. R.	[44]

The minutes of the Washington meeting were read by the Recording Secretary, Prof. Lyon, of Harvard University, and accepted by the Society. The report of the Committee of Arrangements was submitted in the form of a printed program and accepted.

The Chair appointed as a Committee to audit the Treasurer's report Rev. Mr. Berle and Prof. Kellner; and, as a Committee to prepare a list of nominations for office for the ensuing year, Prof. J. Henry Thayer, Prof. George F. Moore, and Prof. Elwell.

The reports of the retiring officers were now in order.

The Treasurer, Mr. Henry C. Warren, of Cambridge, Mass., presented his accounts and statement to the Society; and they

were referred, with book and vouchers and the evidences of the property, to the above named Committee of Audit. The Committee reported that the accounts were in due order, and that the funds called for by the balances were in the possession of the Treasurer. The usual analytical summary of the General Account follows :

## RECEIPTS.

Balance from old account, April 21, 1892.....	\$432.84
Assessments (155) paid in for 1892-93.....	\$775.00
Assessments (38) for other years .....	100.00
Sales of publications.....	183.30
Interest on Publication Fund.....	101.17
Interest on balances of General Account.....	14.96
Total income of the year.....	1,264.43
Total receipts for the year.....	\$1,697.27

## EXPENDITURES.

Journal, xv. 2 (remainder), and distribution.....	\$281.68
Proceedings, April, 1892.....	326.19
Authors' extras from Journal and Proceedings.....	36.00
Job printing .....	16.00
Postage, express, brokerage, etc.....	41.44
Total disbursements for the year.....	\$651.81
Credit balance on Gen'l Account, April 6, 1893	1,045.96
	\$1,697.27

One life-membership fee has also been received during the year, and is, in accordance with action taken last year, retained as capital. The anonymous gift of \$1,000 to the Publication Fund reported last year has been invested in eight shares of the State National Bank, Boston (bought at 126 ; the extra \$8 is included in the item of "brokerage" in the above account), and is earning at present a trifle over 6 per cent.

The state of the funds is as follows :

1892, Jan. 1, Amount of the Bradley Type-fund.....	\$1,316.70
Interest one year .....	53.18
1893, Jan. 1, Amount of the Bradley Type-fund.....	\$1,369.88
Amount of Publication-fund .....	2,008.00
1892, July 7, Amount of Life-membership-fund .....	75.00
Interest to Oct. 12, 1892.....	.75
1892, Oct. 12, Amount of Life-membership-fund.....	\$75.75
1893, April 6, Balance of General Account.....	\$1,045.96

The bills for Journal xv. 3 have not yet been presented.

The report of the Librarian, Mr. Van Name, for the year 1892-3, is as follows: The accessions to the Society's library for the past year have been 37 volumes, 78 parts of volumes, 99 pamphlets, and 9 manuscripts (Sanskrit). The titles of all these works are included in the list appended to volume xv. of the Journal, just completed. The number of titles of printed works now in the library is 4,595; of manuscripts, 186.

The Committee of Publication reported that since the last meeting they had published and distributed the following: Journal, volume xv., number 2 (= pages 143-283), issued June 22, 1892; Proceedings of the Washington meeting of April 21-23, 1892 (= vol. xv., pages cxli-cxxx), issued Nov. 28, 1892; and finally, Journal, vol. xv., number 3 (= pages 283-322 and ccxxxii-cclvii and i-v), issued April 3, 1893; in all, 292 pages.

Professor Lanman observed that a plan to publish the Journal as a quarterly had been strenuously advocated by one or two members. He believed that the Committee of Publication were very strongly of the opinion that promptness and frequency of issue were in the highest degree desirable; but that, on the other hand (aside from the consideration of expense), the quality of the material offered for publication should be the sole determinant of the question whether any given paper should be printed; that the needlessly created necessity of issuing a number upon each quarter-day might make quantity a co-determinant, a result for which parallels are not far to seek, and which would be most sincerely to be deprecated.

Moreover, there are indications—all of the greatest hope and promise—that material of the most worthy character is already forthcoming with increasing abundance, and that the laboriously gathered items of the Society's income are likely to allow of a somewhat extended scale of expenditure for printing.

Finally, it was noted that the German Oriental Society is only a little younger than our own; that it has between four and five hundred contributors to its treasury, or about twice as many as have we; that—what is much more to the point—the professed Orientalists among its members are far more numerous than ours, and that this disparity, through most of the past history of our Society, has been much greater than it is even now; and that, as compared with their splendid achievements—Journal, "Abhandlungen," and miscellaneous works, some seventy-five volumes in all—our fifteen volumes of Journal and Proceedings is a showing by no means discreditable.

The Directors reported by their Scribe, Prof. Lanman, as follows:

1. They had appointed the next regular business meeting of the Society to be held on the Thursday, Friday, and Saturday of next Easter week, March 29, 30, and 31, 1894, or on some one or more of those three days, and that they would determine and announce the place of meeting in due course.

2. They had re-appointed, as Committee of Publication for 1893-94, Messrs. Hall, Lanman, G. F. Moore, Peters, and W. D. Whitney.

3. On recommendation of the Librarian they had voted a standing annual appropriation of \$25 for the binding of books.

4. They had voted to present the report of the Committee on Joint Meetings to the Society, with a recommendation that the resolutions proposed by that report be adopted. (See below.)

5. They had voted to recommend to the Society for election to membership the following persons:

**As Corporate Members:**

Rev. J. L. Amerman, New York, N. Y.;  
Mr. Nageeb J. Arbeely, New York, N. Y.;  
Mr. Joseph F. Berg, New Brunswick, N. J.;  
Dr. Heinrich C. Bierwirth, Cambridge, Mass.;  
Dr. I. M. Casanowicz, Washington, D. C.;  
Dr. Charles H. S. Davis, Meriden, Conn.;  
Mr. Wm. W. Hastings, Haverford, Penn.;  
Rev. Willis Hatfield Hazard, Cambridge, Mass.;  
Rev. Arthur Lloyd, Port Hope, Ontario;   
Mr. Percival Lowell, Boston, Mass.;  
Prof. Duncan Macdonald, Hartford, Conn.;  
Mr. George L. Meyers, New York, N. Y.;  
Prof. Clifford H. Moore, Andover, Mass.;  
Mr. Paul Elmer More, St. Louis, Mo.;  
Mr. Murray Anthony Potter, San Francisco, Cal.;  
Mr. James Hardy Ropes, Andover, Mass.;  
Mr. William A. Rosenzweig, New York, N. Y.;  
Rev. W. Scott Watson, Jr., Guttenberg, N. J.;  
Prof. Theodore F. Wright, Cambridge, Mass.

**As Corresponding Members:**

Mr. George A. Grierson, Bengal Civil Service, Howrah, Bengal  
Dr. A. F. Rudolf Hoernle, Madrassah, Calcutta, Bengal;  
Rev. W. A. Shedd, Missionary at Oroomiah, Persia;  
Dr. John C. Sundberg, U. S. Consul at Baghdad, Turkey.

**And as Honorary Members:**

Prof. Edward B. Cowell, Cambridge, England;  
Prof. Friedrich Delitzsch, Leipzig, Germany;  
Prof. Ignazio Guidi, Rome, Italy;  
Prof. Hendrik Kern, Leyden, Netherlands;  
Prof. Jules Oppert, Paris, France;  
Dr. Reinhold Rost, London, England;  
Prof. Archibald H. Sayce, Oxford, England.

The report of the Directors being thus finished, the Society proceeded to the election of new members; and, ballot being had, the above named gentlemen were duly elected.

Mr. Talcott Williams, Chairman of the Committee appointed to confer with several Societies for the purpose of agreeing upon a common time and place of meeting, presented a written report embodying the following resolutions:

*Resolved*, That the Directors of this Society be requested to make arrangements with any of the following Societies, to wit :

The American Philological Association ;

The Archaeological Institute of America ;

The Anthropological Society of Washington ;

The Society of Biblical Literature and Exegesis ;

The Modern Language Association of America ;

The American Folklore Society :

The American Dialect Society—

or any other Societies of a similar purpose, for a joint meeting in connection with the next annual meeting of this Society.

*Resolved*, That the Directors have authority\* to appoint a meeting of this Society either in the Christmas vacation of 1893-94, the Easter vacation of 1894, or the Christmas vacation of 1894-5, if an alteration from the usual date be necessary in order to secure a joint meeting.

The resolutions were adopted, and the Committee, Messrs. Williams, Haupt, and Lannan, continued over for another year.

The following names of recently deceased members of the Society were reported:

Dr. Thomas Chase, of Providence, R. I.;

Brinton Coxe, Esq., of Philadelphia, Penn.;

Mr. George E. Eby, of Philadelphia, Penn.;

Dr. Andrew P. Peabody, of Cambridge, Mass.

On Friday morning, Professors Elwell, G. F. Moore, and Thayer, as the Committee on the nomination of Officers, reported. Dr. Ward having intimated his desire not to stand for re-election, on account of the pressure of his other duties, which made it impracticable for him to give to the position such time and care as he felt that it demanded, the Committee nominated as President of the Society, Pres. D. C. Gilman; as Vice-President, in Mr. Gilman's place, Dr. Ward; and as Vice-President, in place of the late Dr. Peabody, Prof. Toy; and for the remaining offices, the incumbents of the preceding year. The gentlemen so nominated were elected. The Board for 1893-94 is accordingly as follows:

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\* In accordance with the palpable intention of this resolution, it should read  
"Directors be requested to appoint," etc.

*President*—Pres. D. C. Gilman, of Baltimore.

*Vice-Presidents*—Dr. William Hayes Ward, of New York; Prof. C. H. Toy, of Cambridge; Prof. Isaac H. Hall, of New York.

*Corresponding Secretary*—Prof. C. R. Lanman, of Cambridge.

*Recording Secretary*—Prof. D. G. Lyon, of Cambridge.

*Treasurer*—Mr. Henry C. Warren, of Cambridge.

*Librarian*—Mr. Addison Van Name, of New Haven.

*Directors*—The officers above named: and, Professors Bloomfield and Haupt, of Baltimore; Mr. Talcott Williams, of Philadelphia; Prof. E. W. Hopkins, of Bryn Mawr; Prof. A. L. Frothingham, of Princeton; Prof. R. Gottheil, of New York; Prof. George F. Moore, of Andover.

The session of Thursday afternoon was held at the Room of the Faculty of Arts and Sciences of Harvard University. Soon after assembling, the Society took a brief recess, while tea was served in the office of the Dean of Harvard College. Upon adjournment, some of the members went to the house of Prof. Toy and others to the house of Prof. Lanman, for supper and an informal evening gathering.

The session of Friday morning was held in the house of the Treasurer, Mr. Warren. This is the same house in which the Society used to assemble in the days of Professor Beck, who formerly lived in it. At the close of the morning session, upon the invitation of Mr. Warren, the members of the Society took their luncheon at his house.

The session of Friday afternoon (April 7) was held in the Library of the American Academy, in Boston. This meeting was on the precise fiftieth anniversary of the first meeting of the incorporated Society, which was called to meet at the house of Mr. John J. Dixwell, No. 5 Allston street, Boston, at three o'clock, Friday afternoon, April 7, 1843. The anniversary meeting was devoted to reminiscences of the founders and of the history of the Society, contributed by Dr. Ward, Prof. Lanman, Prof. Thayer, Rev. Henry L. Jenks, Prof. G. F. Moore, and Prof. Lyon.

Twenty-one members of the Society dined and spent the evening together at the Parker House.

Saturday morning's session was held in Clafin Hall of Boston University, Somerset street, Pres. W. F. Warren of Boston University acting as Chairman. During the session, Col. T. W. Higginson gave some very interesting reminiscences of Theodore Parker and Charles Beck. On motion, there were passed votes of thanks to Harvard University, the American Academy, and Boston University, as also to Messrs. Lanman, Toy, and Warren, for the various kind offices which had contributed to make the meeting a pleasant and successful one. At the close of the final session, twenty-six persons were present, all being members of the Society. The Society adjourned at quarter before one o'clock.

The following communications were presented:

1. On a new critical edition of the Hebrew text of the Old Testament ;\* by Professor Paul Haupt, of Johns Hopkins University, Baltimore, Md.

The first part of the new edition of *The Sacred Books of the Old Testament* contains the Hebrew text of the Book of Job, with notes by Professor Siegfried of the University of Jena. The Hebrew text fills 27 pages, and the *Critical Notes* 21. With the exception of the portions written in prose, namely the prologue (chapters 1-2) and the epilogue (42. 7-17), as well as the introductory verses prefixed to the discourses of Elihu (c. 32. 1-6), the text is printed στιχυδω, in double columns. The composite structure of the Book of Job is illustrated by the use of three different colors. The original portions of the poem are printed in black without any additional coloring, while subsequent additions are placed in blocks of different colors, namely blue, red, or green : blue indicating parallel compositions ; red, corrective interpolations conforming the speeches of Job to the spirit of the orthodox doctrine of retribution ; and green indicating polemical interpolations directed against the tendency of the poem. The Elihu speeches (chapters 32-37) are given in a special appendix printed in green. Later interpolations and glosses are relegated from the text and appear in the foot-notes.

The traditional order has often been changed to restore the proper sequence. After c. 13. 1-27 there follows for instance c. 14. 4, 3, 6, 13, 15, 16, 17, 1, 2; 13. 28; 14. 5, 7-12, 14, 18-22, etc. In order to facilitate references to verses appearing out of the traditional order, there has been appended a *Concordance*, giving the received arrangement of the verses and the corresponding pages and verses of the new edition. For the sake of clearness, the whole text has been divided into paragraphs wherever the change of subject seemed to require it.

The emendations adopted (ca. 600) are not given in the notes, as in Graetz's† posthumous work, but appear in the text. They are all carefully indicated by special diacritical marks, showing in every case where the *Qērē* has been adopted instead of the *Kēthib*; whether the new reading involves merely a departure from the Masoretic points or a different division of the consonantal text, whether it is conjectural or based on the authority of the ancient Versions. Doubtful words are marked with notes of interrogation, lacunæ are indicated by \* \* \* . \* \*, and hopelessly corrupt passages by . . . : the received text in such

\* *The Sacred Books of the Old Testament*. A critical edition of the Hebrew text, printed in colors, with notes, by eminent Biblical scholars of Europe and America, edited by Paul Haupt. Part 17: *The Book of Job*. By C. Siegfried. Leipzig: J. C. Hinrichs'sche Buchhandlung; Baltimore: The Johns Hopkins Press, 1893.

† *Emendationes in plerosque Sacrae Scripturae Veteris Testamenti libros secundum veterum versiones nec non auxiliis criticis ceteris adhibitis*. Auctore H. Graetz. Ex relecto defuncti auctoris manuscripto ed. Guil. Bacher. Breslau, 1892. New York: Gustav E. Stechert.

cases being given in the notes appended. The Hebrew text has been left unpointed except in ambiguous cases.

The *Notes* contain brief philological justifications of the emendations adopted, with constant references to the ancient Versions as well as to modern critics. Above all, Merx's well-known book\* is cited throughout the *Notes*. It has not been deemed necessary to classify all the divergences exhibited by the ancient Versions. As a rule, there have been recorded only those variations on the authority of which an emendation has been adopted by the editor of the book. The Hebrew text is cited in the *Notes* according to the pages and lines of the new edition. But it is proposed to add in the subsequent parts, in the outer margin, the number of the chapters and verses, in order to facilitate references as much as possible. The English translation of the *Notes* has been most carefully prepared by Professor R. E. Brünnow, of the University of Heidelberg.

The chief aim of the new edition of the Hebrew text is to furnish the philological foundation for our new translation of the Bible now in course of preparation. The edition of the Hebrew text exhibits the reconstructed text on the basis of which the new translation has been prepared by the contributors. At the same time, it is hoped that the edition will prove useful for the class-room. It will save the instructor much time in giving in a brief and distinct form the critical analysis of the book in question. It will moreover have a most wholesome effect on the student, in forcing him to read unpointed Hebrew,† a practice which, unfortunately, is too much neglected in most of our Universities and Theological Seminaries. But, above all, I hope our new edition will become an indispensable help for all Hebraists who study the Old Testament from a critical point of view. It will show the student at a glance whether the received text is unquestionably correct, whether a passage is original or a subsequent addition. Thus it will, I think, place not only the historical but also the grammatical and lexicographical study of the Old Testament on a new basis.‡ A good deal of space is taken up in our Hebrew grammars and dictionaries with the explanation of unusual forms and words.§ Most of these will be found eliminated in our edition.

The munificence of Jacob H. Schiff, Esq., of New York, to whom Harvard University is indebted for the new Semitic museum, has enabled us to place the new edition within the reach of all students. Though the work is perhaps the most sumptuously gotten up Hebrew book ever published, the parts will be sold, in handsome covers, at the nominal price of about \$1.00. Bibliophiles will be glad to learn that

\* *Das Gedicht von Hiob. Hebräischer Text, kritisch bearbeitet und übersetzt, nebst sachlicher und kritischer Einleitung*, von Adalbert Merx. Jena, 1871.

† We must remember that a pointed Semitic text prejudices the reader. 'The adding of the vowels is a semi-interpretation.'

‡ Cf. the remarks of Paul de Lagarde prefixed to the second part of his *Orientalia*, Göttingen, 1880.

§ Cf. Stade's *Lehrbuch der hebr. Grammatik* (Leipzig, 1879), p. vi.

there will be an *édition de luxe*, limited to 100 copies, printed on the most costly hand-made Dutch paper, in a beautiful ornamental binding specially designed for the work by Professor Stroehl, of Vienna, who also has designed the new ornamental headings and tail-pieces for the Hebrew text.

In conclusion, I should like to say a few words about an objection that will most likely be raised against our new edition. Some people will say, I presume, that the critical analysis is more or less subjective, that there is not a general consensus of opinion concerning the departures from the received text, even among the most competent Biblical scholars; perhaps none save the editor of the book in question will believe in his reconstruction of the text. Now it is undoubtedly true that in a great many cases we cannot as yet give the final dictum of science. Like all progressive research, Biblical criticism is in a state of fluctuation. A student who uses our new edition must rely on his own judgment. We cannot expect to find the final solution of all difficulties at once. We must be satisfied to recognize the difficulties as such, to realize that the received text and the traditional order is not intact. If we do not always hit the mark in reconstructing the text, we may find some comfort in the maxim, which I at least adhere to, that the probably right is preferable to the undoubtedly wrong. Ultra-conservatism bars all progress. A man who is afraid of making a mistake had better not write on the Bible\*—or, for that matter, on any scientific subject at all. Nor do I think that honest work can do any harm to the cause of religion. It is a pity to think that faith and reason should be incompatible. Reason is a divine gift. Let us exercise it, but (as I stated in the first programme of our work)† with the *vere-cundia* due to the venerable documents which form the basis of our faith.

2. On a modern reproduction of the eleventh tablet of the Babylonian Nimrod Epic and a new fragment of the Chaldean account of the Deluge; by Professor Haupt.

The Johns Hopkins Press has now on sale a few plaster casts of a modern reproduction of the Chaldean Flood Tablet, i. e. the eleventh tablet of the so-called Izdubar or Gilgamesh‡ Legends, commonly known under the name of the Babylonian Nimrod Epic. The casts have been most carefully made by one of the modelers of the U. S.

\* Cf. the conclusion of B. Duhm's preface to his commentary on Isaiah (Göttingen, 1892), p. iv.

† See Johns Hopkins University Circulars, No. 98 (May, 1892), p. 89, § 15.

‡ For the name *Gilgameš* = Τίγαμες (Ael. n. an. xii. 21), cf. Dr. Casanowicz's note in No. 98 of the Johns Hopkins University Circulars, p. 91. Mark Lidzbarski (ZA. vii. 116: cf. *ibid.* 327) suggests that the name of Nimrod's ancestor Εἰσονθρός, i. e. *Xasisatra* or *Atrazasis*, may be identical with the Arabic خضر, who lives at the confluence of the two great rivers (مَجْمِعُ الْبَحْرَيْن: cf. Koran, Sura 18, v. 59 ff.). For the name *Atrazasis* see *Beiträge zur Assyriologie*, ii. 401.

National Museum, Washington, D. C., from a clay tablet which I caused to be prepared some months ago by Rev. Dr. Rudolf Zehnpfund, of Rossbau, near Dessau, Germany. The plaster has been colored throughout so as to give the casts the appearance of real baked cuneiform clay tablets. The color is about the same as in the two fragments of the first column of the Flood Tablet (R<sup>u</sup> 2. II. 390 and 383) which I discovered in 1882,\* or in the fragment of the Daily Telegraph Collection (D. T. 42), containing a different recension of the account of the Deluge.†

Our tablet has the size of the largest Deluge fragment known in the Kouyunjik collection of the British Museum as K 2252. A diagram showing the dimensions of this fragment is given on p. 132 of my edition. This fragment, which I refer to as Deluge Tablet A, has been pieced together out of about 20 small pieces. The reverse, for instance, is composed of 15 different pieces.‡ The text engraved on our modern Flood Tablet is the same as the one given on plates 184-149 of my edition. It is based on the fragments of 18 different copies§ of the Deluge Tablet now preserved in the British Museum. With the help of these duplicates the text can be almost completely restored. The only passages where we have rather extensive *lacuna* now are in the lower part of the first column, and in the lines describing the building of the vessel in the upper part of the second column, as well as the lines describing the coming of the Flood in the lower parts of the second column; the beginnings of some lines in the fifth column, and the ends of some lines in the first paragraph of the sixth column. Unless we recover some new fragments, we shall never be able to complete the text.

I have reason to believe that there are still a number of unknown Deluge fragments in the collection of the British Museum. Mr. Theo. G. Pinches, than whom there is none more familiar with the treasures of the Assyrian collections in the British Museum, was kind enough to send me some time ago a new fragment of the Flood Tablet, which he discovered on August 12th, 1891. It bears the number 81. 2-4, 460. The collection 81. 2-4 (*i. e.* received at the British Museum April 2d, 1881) seems to have come from the same place as the tablets of the Kouyunjik collection.|| Mr. Pinches wrote me that he had not been able to find out whether the new piece joined any of the other Deluge fragments. I am inclined to think that it belongs to No. 64 on p. 128 of my edition, *i. e.* 81. 2-4, 296; but of course, this can only be settled after an inspection of the two fragments.

\* See my *Akkadische Sprache* (Berlin, 1883), p. xli.

† Cf. Schrader's KAT<sup>2</sup> 57, n. 2; Delitzsch, *Assyr. Wörterbuch*, p. 143, n. 12.

‡ See the engraving in Geo. Smith's *Chaldean Account of Genesis* (London, 1880), p. 9 (German ed. p. 10), or Kaulen's *Assyrien und Babylonien* (Freiburg, 1891), p. 169. A new piece of the reverse, which was found a few years ago, is published on p. 124 of my edition.

§ Cf. plates 95-131 of my edition.

|| Cf. C. Bezold, *Die Thontafelssammlungen des British Museum*, in the *Sitzungsberichte der Berliner Academie*, phil.-hist. Classe, July 5, 1888, p. 7, 51.

The new fragment, though very small (*ca.*  $1\frac{1}{2} \times \frac{7}{8}$  in.), contains 5 variants to ll. 139–145 of my edition: *viz.*, *lis* instead of *li-is* in *appalis* ‘I beheld,’ l. 139; the upright wedge for the preposition *a-na* at the beginning of l. 141; in l. 143, the phonetic complement *-a* is omitted after the number 2 (= *šanā*); in l. 145, we have the accusative *xašša* (character GAR) instead of *xaššu* ‘fifth.’\* If 81. 2–4, 460 joins 81. 2–4, 296, the plural *kibrāti* ‘regions’ would be written defective in l. 139, just as the infinitive *kašlāti* ‘arrival’ is written defective in l. 130 on 81. 2–4, 296. Lines 143 and 144, as well as ll. 145 and 146, form but one line each on the new fragment, as well as on the Deluge Tablets A and C<sup>o</sup> (and I).†

These graphic variations are not of much consequence, but in l. 140 we read on the new fragment, instead of *ana 12 ta-a-an itelā nagū* ‘after 12 double hours‡ there appeared an island §, *ana 14 ta-a-an* etc., i. e. ‘after 14 double hours there appeared an island.’ The number 12 is only preserved on Deluge Tablet B, i. e. K 3375 (p. 109, l. 31 of my edition). This variation is not surprising; fragment I exhibits a number of peculiar readings: e. g. *ina nūrūb nissāti* in l. 126, and *šabbā šaptāšunu* instead of *katmā*; *rādu* after *šārn* in l. 129; and in l. 139 *A-AB-BA = tāmdw*|| follows immediately after *kibrāti*.

I give here a reproduction of the new fragment, based on the copy kindly sent me by Mr. Pinches.



\* Cf. IV<sup>2</sup> 5, 22; *xaššu* stands for *xanšu* (IV<sup>2</sup>, additions ad pl. 5G, l. 5) = *zamšu*, just as *šumšu* ‘his name’ occasionally appears as *šuššu* (IV<sup>2</sup> 12, rev. 32, n. 20).

† Cf. p. 133 of my edition.

‡ See Jensen in his review of Tallquist's *Sprache der Contracte Nabûnd'ids*, ZA. vi. 348.

§ See Meissner, *Altbabyl. Privatrecht* (Leipzig, 1893), p. 124. Cf. the name of the Elamite city *Nagitu* (Delitzsch, *Paradies*, p. 324).

|| Deluge Tablet B has in l. 133 *appalsá-ma tāmata* ‘I beheld the sea.’ A and I, however, read *TAM-MA* instead of *ta-ma-ta*, and this *TAM-MA* cannot be explained as a masculine form of *tāmdu* (*Beitr. z. Assyr.* i. 135). I think it should be read *ud-ma* = **אָדָם** ‘land.’ It is possible that we should also read *udmu* instead of *āmu* in l. 119, *udmu ullū ana ūlī lā-itār-ma*, although the frequent occurrence of *āme ullat* etc. (Delitzsch, *AW.* 449) seems to be in favor of the reading *āmu*.

Our reproduction of the Flood Tablet is intended especially for use in academic classes, to enable students who have not access to original tablets to study the cuneiform writing. An accompanying statement gives explicit directions for the making and engraving of clay tablets, based on various experiments made by Dr. Zehnpfund, who is undoubtedly the most skilful modern cuneiform scribe. He engraved, for instance, the cuneiform congratulatory tablet which the contributors of our *Assyriologische Bibliothek* presented to the head of the firm of J. C. Hinrichs, Leipzig, at the centennial anniversary of the firm.\* He also engraved the text of the legend of the demon KATER printed in the famous *menu* of the Stockholm Congress of Orientalists.† A photograph of this tablet will be published in the Transactions of the Congress.‡ A copy of the Stockholm Congress tablet is exhibited in the museum of the University of Pennsylvania, as well as in the U. S. National Museum. Some notes on the subject are published in the Report on the Section of Oriental Antiquities in the U. S. National Museum, printed in the Smithsonian Reports for 1890, p. 139.

[Postscript. A note from Mr. Pinches, just received, informs me that my conjecture regarding the new Deluge fragment is right; 81, 2-4, 460 joins 81, 2-4, 296. *Ana 14 ta-a-an* in l. 140 is also perfectly clear.]

### 3. On recent studies in Hindu grammar; by Professor W. D. Whitney, of Yale University, New Haven, Conn.

An abstract of this paper, which will appear in full elsewhere (in the *Amer. Journal of Philology*, vol. xiv.), is as follows:

In May, 1884, I read before the Society a paper entitled "On the study of Hindu grammar and the study of Sanskrit" (it was published in abstract in the Proceedings, and in full in the *Amer. Journ. Philol.*, vol. v.), intended to point out the true place and value of the grammatical division of the Sanskrit literature. Since then have appeared a number of contributions to knowledge in that department, by two younger scholars, at that time unknown, and these it is proposed to examine briefly.

The first, published in Bezzenger's *Beiträge zur Kunde der indo-germanischen Sprachen*, vols. x. and xi., 1885 and 1886, has for title "the case-system of the Hindu grammarians compared with the use of the cases in the Altareya-Brähmana," and is a doctorate-dissertation by B. Liebich (now *privat-docent* at Breslau). Its first part was a digest of Pāṇini's rules as to the case-uses, and was very welcome, as a contribution to the easier understanding of his treatment of one important subject. In the second part, the author arranges under the Paninean scheme all the facts of case-use in the Brähmana mentioned: a careful

\* Cf. Johns Hopkins University Circulars, No. 98, May, 1892, p. 92.

† *Menu du dîner offert au VIII<sup>e</sup> Congrès International des Orientalistes*, Stockholm, le 7 Sept. 1889.

‡ I have seen the photograph, but I do not know when the Transactions of the Semitic Section I<sup>a</sup> will be published. I understand that the first volume of the Transactions of the Stockholm Congress, containing the papers of the Islamic Section I<sup>a</sup>, has just been issued.

and creditable piece of work. The results of the comparison are precisely what we, knowing well the relation of the Brähmana language to the classical language, should expect to find them; there is general agreement, with plenty of special differences. Nothing indicates in the slightest degree any particular relation between Pāṇini's system and this text. The general conclusion is that the native case-syntax, in spite of its striking defects of theory, is a fairly good practical scheme; the great grammarian comes out of the trial with credit. The author, however, mistakenly adds to his work the secondary title "a contribution to the syntax of the Sanskrit language," and this it plainly is not: we see here another example of the too common misapprehension that what illustrates Pāṇini casts light upon Sanskrit. Of the author's own summary of results, the only item to be approved, as really following from the investigation, is that "the doctrine of Pāṇini repose upon a careful and acute observation of the actual language;" and this ought not to have required proof. Better, also, "of an actual language," since Pāṇini's care and acuteness are less in question than the character of the tongue he represents. That that tongue was especially a book-language, as the author's further remarks seem to indicate that he regards it, is doubtless an untenable view.

Four years later, in the same Journal (Bezzenger's *Beiträge* etc., vol. xvi., 1890), a kindred subject is taken up by Dr. R. Otto Franke (now *privat-docent* at Berlin), in a paper entitled "the case-system of Pāṇini compared with the use of the cases in Pāli and in the Aṅgoka inscriptions." The author builds upon Liebich's foundation, looking in the later dialects mentioned for agreement with the Paninean scheme as drawn out by the latter, and finding as much as was reasonably to be expected, besides, in other departments of syntax, a curious coincidence or two which were beyond expectation. As the ground is less worked over, his harvest of new facts is fuller than that of Liebich. His general views as to Pāṇini and his Sanskrit seem open to criticism. He greatly exaggerates the importance of Liebich's articles, and writes as if it were possible for any reasonable persons to imagine that the Aitareya-Brähmana, or the Pāli and the inscriptions, were the exclusive, or the principal, basis of Pāṇini's rules; or that Pāṇini may have "collected the phenomena of very diverse dialects, and fused them together into an integral whole."

But the question as to what Pāṇini's language really was is approached again by Dr. Franke under the heading "what is Sanskrit?" in Bezzenger's *Beiträge*, vol. xvii. (1891; but the article is dated at the end Nov., 1889). The first half of the discussion turns on the question what Pāṇini means by *bhāṣā*, and reaches the very plausible conclusion that it is no Prākrit, but unapproved Sanskrit. Of the second half the result is that "Pāṇini's Sanskrit is accordingly in the main *bhāṣā*. And yet, on the other hand, it is neither *bhāṣā* nor a living language;" which is not very clear. It is quite unaccountable that these authors take no notice of the dramas, which set before us a state of things, unquestionably at one time a real one, when educated people talk

Sanskrit and uneducated Prākrit. That is precisely the present character of Sanskrit, the spoken and written tongue of the educated class ; that has been its character for over 2000 years ; and that must have been its character at the beginning, when the distinction of Sanskrit and Prākrit first arose. That it was originally a vernacular is a matter of course, though one soon stiffened and made somewhat unnatural by grammatical handling ; it was the tongue which Pāṇini and his like themselves spoke, and which they thought alone worthy to be spoken by others—of which, therefore, they tried to lay down the laws. In his conspectus of the views of various scholars upon the subject, Franke quotes a very old statement of Weber's, to the effect that "the development of Sanskrit and of the Prākrit dialects out of their common source, the Indo-Aryan mother-tongue, went on with absolute contemporaneousness (*vollständig gleichzeitig*)."<sup>1</sup> But this seems scientifically untenable. It would imply, for example, that *uttā* (or *uppā*) and *ātmā*, that *pakkhitta* and *praksipta*, that *hodū* and *tharatu*, and their like, are contemporaneous developments, while it is clear that the former in each case is the altered representative of the latter, than which nothing older and more original is attainable even by linguistic inference on Indian soil. The great mass of Prākrit words, forms, constructions imply the corresponding Sanskrit ones as a stage through which they have themselves passed. That here and there exceptions are met with, altered items of which the original is not found in Sanskrit, or is found in Vedic Sanskrit, is without any significance whatever against the mass. The history of dialects shows no dialect descended *en bloc* from an older one, and such exceptions might equally be relied on to prove Italian and French "absolutely contemporaneous" with Latin.

In the same year (1891), Dr. Liebich published a valuable collection of studies entitled "Pāṇini : a contribution to the knowledge of Sanskrit literature and grammar" (Svo., 164 pp.). The first study, or chapter, deals with Pāṇini's period, reviewing briefly the opinions of scholars, and, without bringing forward new evidence, arriving at the date "after Buddha and before Christ" as a merely probable conclusion. The second treats of Pāṇini's chief successors and commentators, as to whom much the same chronological uncertainty prevails. The third is an attempt to find his place in the literature, by a new method, a statistical one : the author counts off a thousand successive personal verb-forms in four works, the Aitareya-Brāhmaṇa, the Bṛhad-Āraṇyaka, two Grhya-Sūtras, and the Bhagavad-Gītā, and applies to them the rules of the native grammar, to see how many and what of them are against rule. The test is made with creditable learning and industry, and the results are interesting, but really illustrative only, as bringing to light nothing that was not well known before. The matter is one to which the statistical method is not very well suited ; this is decidedly more in place in the secondary inquiries raised in chapters six and seven, where it is cleverly shown that the last chapters of the Aitareya-Brāhmaṇa are of later origin than the rest (as already

believed, on other grounds), while the whole substance of the Bṛhad-Aranyaka is fairly homogeneous. It is much to be regretted that, instead of the acknowledgedly late Bhagavad-Gītā, the author did not select as example of the epic language some part of the Mahābhārata which could plausibly be regarded as belonging to its original nucleus. The fourth chapter, headed "Pāṇini's relation to the language of India," is chiefly made up of a review of the opinions of other scholars as to the position of Pāṇini's Sanskrit among the dialects of India, the author adding a statement of the results of his statistical examination as his own view; and he closes with a new and wholly unacceptable general classification of the entire body of dialects. He makes three principal divisions: pre-classical, classical, and post-classical. To the first he assigns only the language of the Vedic saṃhitās, the *mantra*-dialect; the second he makes include the Brāhmaṇa and Sūtra language (which he had elsewhere shown to be notably older than Pāṇini), together with "the doctrine of Pāṇini;" and in the third he puts, along with the epic or extra-Paninean, all the literature which we have been accustomed to call "classical," by Kālidāsa and the rest! Liebich's classical "doctrine of Pāṇini" can only include, besides Pāṇini's grammar itself, what in my former paper I called "the non-existent grammarians' dialect," because nothing had ever been written in it; Liebich now acknowledges that this and the real language of the literature even belong to different primary periods of the history of Indian language—which is more than I had ever ventured to claim!

Just half of Dr. Liebich's volume is occupied by two so-called Appendices, containing digests of the teachings of the native grammar in regard to the voice-inflection of the verbal roots (as active or middle or both), and to the formation of feminine declensional stems. These are, in my opinion, the substantially valuable part of the work, exemplifying what needs to be done for all the various subjects included in the grammar; and the next step must be to compare the schemes with the facts of the literary language, in order to see what are the differences and to infer their reason.

There is left for notice only the fifth chapter, in which the author attempts to answer the objections of my former paper to thrusting the grammarians' Sanskrit on our attention in place of the real Sanskrit of the literature. The first point, that of the twelve hundred unguenuine roots in the *dhātupāṭha*, he, after the manner of the students of the native grammar in general, slips lightly over, with the suggestion of possible interpolations since Pāṇini's time—as if that relieved of responsibility the native grammatical system as it lies before us, or as if interpolation could explain the increase of eight or nine hundred roots to over two thousand! Till this increase is accounted for (if it ever can be), it becomes the admirers of the Hindu grammar to speak in humble tones. It is equally difficult to suppose that Pāṇini should have accepted the whole list and that any one should have thrust in the false roots, undetected and unhindered, since his period.

As to the middle periphrastic perfect and the middle precative, Dr. Liebich says nothing that changes at all their aspect as stated by me:

that they are formations "sporadic in the early language, and really extinct in the later, but erected by the grammarians into a regular part of every verb-system." And the same is true in its way of the secondary passives. How much shadow of excuse Pāṇini may have had for giving to them the value he does is a secondary question. *Prayoktīśe* at TS. ii. 6. 2<sup>3</sup> is, in my opinion, shown to be 1st sing., and not 2d, by the occurrence of *te* in the sentence with it; the isolated and wholly anomalous *yasṭāhe* of TA. i. 11. 4 may be conjectured to be a corrupt reading, and the sole foundation of the grammarians' 1st singular.

In excuse of Pāṇini's two rules (viii. 3. 78, 79) defining when *dhvam* and *dhve* are to be used in 2d pl. mid., the author first suggests, without carrying out and either accepting or rejecting, the theory of a misinterpretation by the later grammarians: the sign *tu* has two very different possible meanings; and it is uncertain what elements of the first rule are carried over by implication into the second. These ambiguities are to the discredit of the grammar; especially the second, which is a pervading one: in numberless cases we know not what a Paninean rule means until we know from the literature what it ought to mean, and then interpret it accordingly. Next it is pointed out that, after all, *dh* and *dh* are very little different, and perhaps Pāṇini's ear failed sometimes to distinguish them properly! This virtually gives away the whole case, making Pāṇini's word worthless not only here but in every other question of euphony; even I have never charged him with anything so bad as that. Finally, Liebich doubts of the connection of cause and effect in matters of language; we might properly expect to find *dh* sometimes without any reason for it. The utter futility of the whole reply is palpable. Pāṇini lays down a distinct statement as to when *dh* and when *dh* is to be used; and he makes the difference depend upon a circumstance which evidently can have no bearing upon it; and all the (few) facts of the literature are against him. As for his inclusion of the perfect ending *dhve* in the same rule, that could have reason only if the original and proper form of the endings were *sdhvam* and *sdhve*; and, if that were so, we should find *dh* in forms of the present-system also.

Passing over certain topics in my paper (the most important of them being the grammarians' derivation of the reduplicated aorist from the causative stem instead of from the root), Dr. Liebich takes up finally the defense of Pāṇini's classification of compounds, and especially of the so-called *avyayibhāva* class of adverbial compounds, regarded as primary, and coördinate with copulative, determinative, and possessive. According to him, the true fundamental principle of classification is furnished by the syntactical relation of the two members of the compound to one another: in the determinatives, the former member is dependent on the latter; in the copulatives, both are coördinate; in the possessives, both are alike dependent on a word outside the compound, which they qualify adjectively; then, finally, in the adverbial (e. g. *atimātram* 'excessively,' from *ati* 'beyond' and *mātrā* 'measure'), the latter member is dependent on the former. Calling the dependent

element *minus* and the other *plus*, we thus have the scheme *minus-plus*, *plus-plus*, *minus-minus*, and *plus-minus*, which is plainly exhaustive: no more are possible; no fewer are consistent with completeness. The scheme is thus drawn out by some of the later grammarians, though not expressly by Pāṇini himself; but Liebich is confident that the latter knew and acknowledged it, being hindered from its full adoption by considerations of brevity: brevity, it may be added, being in his text-book well known to be the leading consideration, to which everything else is to be sacrificed—to us hardly a recommendation of the work. But it has never been found, I believe, that the facts of language could be successfully treated mathematically; and so it seems to be here. There is no such thing as a *plus-minus* class of compounds, and perhaps Pāṇini was acuter than his successors (including our author) in seeing that this is the case. Not that there is no *plus-minus* relation between the elements of *ati-mātram*; but so there is a *minus-plus* relation between those of the possessive *mahābhū* ‘having great arms.’ As the conversion of the latter to adjective value overrides the internal relation and makes the whole *minus-minus*, so does also the conversion of the former to adverb value. Calling the adjective-making influence *a*, and the adverb-making *b*, then, if *(minus-plus)*<sup>a</sup> = *minus-minus*, certainly *(plus-minus)*<sup>b</sup> = *minus-minus* as well. In very fact, however, *atimātram* is the adverbially used accus. neut. of the adjective *atimātra* ‘excessive’; and so, I confidently hold, are by origin all its fellows; and the *aryayībhāva* stands at a double remove from *plus-minus* value. The asserted primary class is not even a sub-class, but only one group in a list of utterly heterogeneous character.

At the close of his chapter, Dr. Liebich, conceiving himself to have refuted me everywhere, compensates me for not having made a happier selection of points for objection. I, on the contrary, feel quite satisfied with them, as having withheld undamaged all his attacks; but I am willing to add one more, which, indeed, he urges on my attention. He, namely, lifts up hands of horror (p. 61) at me for pronouncing (in my Skt. Gr.) something “barbarous” which Pāṇini teaches. The matter alluded to is the formation of comparative and superlative predications by adverbial endings: thus, *dadāti* ‘he gives,’ *dadātitarām* ‘he gives more,’ *dadātitamām* ‘he gives most’—precisely as if one were to say in Greek *διδωσιτερον*, *διδωσιτατον*. It may be maintained, without fear of successful contradiction, that such formations, no matter who authorizes them, are horrible barbarisms, offenses against the proprieties of universal Indo-European speech. The total absence of anything even suggesting their possibility in the pre-Paninean language, and their great rarity later, among writers to whom a rule of Pāṇini is as the oracle of a god, shows sufficiently that they are not real. Doubtless they were jocose or highly slang modes of expression, which some unexplainable freak led Pāṇini to sanction.

Liebich's Pāṇini is reviewed by Dr. Franke at considerable length in the *Gött. Gel. Anzeigen* for 1891 (pp. 951 ff.), though less in the way of a detailed examination and criticism of its statements and opin-

ions than of an independent discussion of some of the points involved. Many pages, however, are expended upon Pāṇini's classification of the compounds; and here the critic by no means supports Liebich's views, but rather takes my side, and helps to expose the superficialities and incongruities of Pāṇini's treatment of the subject. In other respects the notice is a laudatory one, going so far as to "thoroughly approve," as "very successful," Liebich's special pleadings respecting the ending *dhram*—including, we must suppose, the suggestion of Pāṇini's defective ear, and the denial of a connection between cause and effect in Sanskrit euphony. It even adds a further argument of a like character: that in Prākrit *dh* sometimes takes the place of *dh*, and that Prakritic changes sometimes work their way into Sanskrit. So in Prākrit, and on a very large scale, *n* becomes *y*: but that would hardly support a Hindu grammarian who should teach that a *r* altered the next following *n* to *y* only when itself preceded by certain specified sounds. The question of the twelve hundred false roots Franke passes over with the same cautious carelessness as Liebich, as if it were a matter of no real account.

The last publication we have to notice is again by Liebich, a small volume (8vo, pp. xl, 80, Breslau, 1892), entitled "Two chapters of the Kāśikā." It contains a simple translation of the exposition given by that esteemed and authoritative commentary for the rules of Pāṇini that concern compounds; and there is prefixed an ample introduction, in which the absolute four-fold classification, spoken of above, is drawn out, illustrated, and defended much more fully than in the same author's *Pāṇini*. This introduction, though dated later, must probably have been prepared and printed earlier than Franke's criticism of the *Pāṇini*, for the author could otherwise hardly have so ignored the rejection of the theory by his fellow partisan of the Hindu grammar. The volume is valuable as smoothing the way a little to the comprehension of Pāṇini for those who shall approach it hereafter; but its method is a narrowly restricted one: it refrains from all attempts at independent explanation, and yet more from all criticism. It is content, for example, to report without a word of comment the two discordant interpretations which are offered by the Kāśikā for the extremely difficult introductory rule, and which plainly indicate that it did not itself quite know what the rule was meant to say. No one can well fail to be repelled by the fantastic obscurity with which the subject of compounds is presented in these chapters; and we have seen above that the underlying theory is a very defective one: how absurd, then, to require that students of Sanskrit should derive from such sources their knowledge of Sanskrit composition!

I would by no means say anything to discourage the study of Pāṇini; it is highly important and extremely interesting, and might well absorb more of the labor of the present generation of scholars than is given to it. But I would have it followed in a different spirit and a different method. It should be completely abandoned as the means by which we are to learn Sanskrit. For what the literature contains the liter-

ature itself suffices; we can understand and present it vastly better than Pāṇini could. It is the residuum of peculiar material involved in his grammar that we shall value, and the attempt must be to separate that from the rest of the mass. And the study should be made a truly progressive one, part after part of the native system being worked out to the last possible degree and the results recorded, so that it shall not be necessary for each generation to begin anew the tedious and unrewarding task.

4. Announcement of an edition of the Jāiminiya or Talavakāra Upanishad-Brāhmaṇa; by Dr. Hanns Oertel, of Yale University, New Haven, Conn.

Dr. Oertel gave a brief account of Burnell's discovery in Southern India of Grantham manuscripts of the Jāiminiya or Talavakāra Brāhmaṇa (of which the Upanishad-Brāhmaṇa forms the fourth or concluding book), and of his sending them to Professor Whitney, by whom, with the help of other scholars, they were copied and collated (see Proceedings for May, 1883, Journal, vol. xi., p. cxliv). The fifteen years since elapsed have failed to bring to light any new material. Under these circumstances, it does not seem premature to make public that part of the Brāhmaṇa whose text is least corrupt—the only part of the extensive work which admits of being edited in full, namely the Upanishad-Brāhmaṇa. All the manuscripts are very inaccurate, and they also evidently go back to the same faulty archetype, so that in many passages they present the same corrupt and unintelligible text. Such passages are most numerous in the first chapter (*adhyāya*). It may be hoped that, the text being made accessible, difficulties which must now be left unsolved will be at least in part removed by further comparison with other texts and by skilled conjecture.

The work is divided into four chapters. Each of the first three has a colophon, and the last three sections (*khaṇḍa*) of the third are a *vāṇī*. The last chapter is made up of heterogeneous material. It opens with three sections of *mantra*. The last two sections of the ninth division (*anuvāka*) are again a *vāṇī*. Then follows the Kena-Upanishad, in four sections, one division; and two more divisions end the chapter and the work proper: the Āṛṣeya-brāhmaṇa, published as a separate work by Burnell, comes after and ends the manuscript.

In general, the contents of the Upanishad-Brāhmaṇa are of one class with those of other similar works. Of most interest to us, perhaps, is the legendary material. For more than a dozen legends corresponding ones are found in other texts already published, with more or less of resemblance and divergence. Of others, to which no parallels have been discovered elsewhere, perhaps the most notable is the story of Uccāīçravas Kāupayeya, king of the Kurus, and his friend Keçin Dārbhya: "They were dear to each other, and then Uccāīçravas Dārbhya departed from this world. When he had departed, Keçin Dārbhya went hunting in order to get rid of his gloomy thoughts. While he was roaming about, Uccāīçravas stood before him. 'Am I

crazy, or do I know thee,' said Kegin to him. He answered : 'Thou art not crazy ; thou knowest me : I am he whom thou thinkest me to be.' " And he goes on to explain that he has come back to comfort and instruct his friend. " Kegin said : ' Reverend sir, let me now embrace thee ;' but, when he tried to embrace him, he escaped him, as if one were to approach smoke, or wind, or space, or the gleam of fire, or water ; he could not take hold of him for an embrace. He said : ' Truly, what appearance thou hadst formerly, that appearance thou hast even now ; yet I cannot take hold of thee for an embrace.' " And then the king informs him that he has shaken off his corporeal body because a Brahman knowing the *sāman* which Prajāpati revealed to his dear son Patanga sang for him the *udgītha*. Thereupon Kegin seeks in vain among the Brahman-priests of the Kurus and Pañcālas for a knower of this *sāman*, till at length he meets Prāṛya Bhalla, who answers his questions correctly, and whom he chooses as *udgītar* for his twelve-day sacrifice.

Bhṛgu and Naciketas visit the other world : but no further example is known in Vedic literature of an inhabitant of the other world who returns to this in order to comfort and instruct a friend.

The edition will comprise : 1. The transliterated text, with full list of various readings ; 2. a purely philological, literal translation ; 3. notes, chiefly references to parallel passages ; 4. indexes of names, quotations, and the more important grammatical and lexical points.

### 5. The influences of Hindu thought on Manichaeism ; by Mr. Paul Elmer More, of St. Louis, Mo.

The Manichaean religion, which was promulgated by Mānī, a Persian, in the third century of our era, and which spread rapidly from Babylon to the east as far as China and westward with the Roman Empire, is an admirable example of the syncretic method of thought of that age. It is the deliberate attempt of a religious reformer to fuse into one homogeneous system Zoroastrianism and Christianity, the two religions then struggling for supremacy on the borderland of the Persian Empire. Probably the Zoroastrianism which forms the background of his syncretism is tinged with the Semitic superstitions prevalent in Assyria ; certainly the Christian elements adopted are gnostic rather than orthodox. Baur and several of the later historians have endeavored—unsuccessfully, as I think—to show that the Christian elements are not an integral part of Manichaeism, but rather nominal additions to an ethnic religion already complete in itself. Such a view appears to me altogether to miss the true spirit of Mānī's purpose, and of the manner of thought of his age. However, it remains conceded by all that in one way or another Manichaeism is put together out of Persian and Christian elements.

The influence of Hindu thought, and of Buddhism in particular, on this religion is more a matter of dispute. The great historians have expressed different views on the subject. Geyler, in his dissertation *Der Manichaeismus und sein Verhältniss zum Buddhismus*, merely enum-

erates a number of detached correspondences in details of faith and practice. Unfortunately, the publication by Flügel of the portion of the *Fihrist* of Muḥammad ben Ishāk bearing on Manichaeism naturally fosters such a method of comparison. The Arabian encyclopedist adds a number of details to our knowledge of the more extravagant side of the heresy, but in a manner which tends to draw the student away from the more philosophical presentation by St. Augustin, on whom Baur and the earlier historians had mainly to depend. What I wish to establish is briefly this: First, that Mānī was influenced not by Buddhism alone, but by that whole movement of Hindu thought of which Buddhism is a single part; and, secondly, that this influence is seen not so much in the addition of new rites and dogmas borrowed from Buddhism as in the subtle spirit of India thoroughly permeating those already adopted from Persian and Christian sources.

In approaching this question, two avenues of information must be considered: to wit, historical tradition and internal evidence. As might be expected, historical statements on such a subject are suggestive but extremely vague. It is recorded however in the *Fihrist* that Mānī traveled for forty years, visiting the Hindus, the Chinese, and the inhabitants of Chorasan. Some tradition also of the Buddhistic sources from which he drew seems to have lingered in the minds of the early chroniclers; and, as so often happens, these abstract ideas became personified, and figure with fabulous names among the followers of the reformer. It is not my intention here to discuss this side of the question. The following brief quotation from Renan's *Histoire des Langues Sémitiques* sums up the matter admirably: "Buddas figure tantôt comme maître, tantôt comme disciple de Manès; Scythianus (Qakya?), le propagateur du Manichéisme en Occident, voyage dans l'Inde; enfin les auteurs arabes désignent tous comme fondateur du Sabisme un personnage du nom de Budasp ou Budasf. Il n'est pas impossible que l'Evangile de Manès, ou l'Evangile selon Saint Thomas, ne fût quelque soutra bouddhique, le nom de Gotama étant devenu κατὰ θεοῦν."

On the other hand, internal evidence, drawn from a study of the religions themselves, justifies a more positive view of their relationship. It has been remarked that Hindu thought moves in cycles. Certainly, during the centuries just before and after our era, we see such a wave of thought sweep over India, changing the whole religious and intellectual life of the people. The Sāṅkhya philosophy, Buddhism, Jainism, and the Krishna cult apparently arose and developed side by side, being the various aspects of one great revolution. Their points of contact are numerous and essential; and doubtless, if the complete literature of the time were at our command, their origin and growth would show still more striking phases of resemblance. Now details of belief and worship may be detected in Manichaeism which appear to be borrowed from one and another of these cults; but beyond this there is yet a deeper influence clearly perceptible. Mānī, we must believe, spent a number of years in northern India, traveling far and wide. We know,

too, from the *Fihrist* that the conception of his religious reform was already in his mind when he set forth from Assyria. Accordingly, we should expect to find traces of Hindu thought not so much in the framework of his system and in the details of construction as in the general tone and coloring of the whole. It is scarcely possible to believe that an earnest searcher after the truth should have been for years under the influence of this tremendous moral and intellectual ferment without bearing away just such traces of it in his mind. In the same way the philosophic student even of to-day who reaches this old Hindu life through the dust of dictionaries, although his intellectual *credo* is not altered by the study, finds perhaps that a peculiar spell is laid over his whole manner of thought.

An examination of the doctrines of Mānī makes this conjecture a certainty. The influence of Hindu thought is seen to be secondary and yet very profound. Dogmas already received are given a deeper meaning, and forms already adopted take on a new and wider significance. Thus Manichaeism starts with the Zoroastrian conception of two co-eternal and hostile powers, of good and of evil, of light and of darkness. Now, in the Persian books, Ahriman opposes the god of light at every point, to be sure; yet creation was originally good, and the evil works of Ahriman are a later corruption. In the *Bundahish* (xv. 6), we are even told that Mashya and Mashyōf first believed that the world was created by Ormazd, and that afterwards they believed Ahriman to be the creator. From this falsehood Ahriman received his first joy. By this falsehood they both became *darvands*, and their souls shall remain in hell even unto the resurrection. Aji Dahūka, the great dragon, was expressly created by Ahriman to destroy the handiwork of the god of light. The material world is primarily righteous; and it is the first duty of man to support *asha*, the existing order of things, against the assaults of the demons. Here the influence of Hindu conceptions on Manichaeism is evident. The struggle between Mānī's god of light and Eblis, the prince of darkness, becomes more intimate and far-reaching. The contest is no longer carried on in a neutral region between the two opposing powers, like two armies in battle array, but is waged in every particle of matter between the two natures contained within it.

The contest comes about in this way: The *regnum lucis* is threatened with invasion by the *principes tenebrarum*, who from the dark abyss behold its glory and are enamored of it. An emanation of God, called the *Primus Homo*, descends into the depths to combat them. The five gross material elements belong to the *regnum tenebrarum*; and to oppose these he first arms himself with a panoply of the five finer elements representing the spiritual counterpart of these—an idea probably suggested by the Sāṅkhyan theory of the five *tanmātras* and the five *mahābhūtas*. He is for the time overwhelmed by Eblis, or Saclas, as the demon is sometimes called; part of his panoply is rent away from him, and out of the union of these finer elements, or soul, with the gross matter of the *regnum tenebrarum* springs the existing order of things, the soul being held by force in the bonds of matter, and giving it

form and life. Creation is then essentially a work of evil; matter as in all the phases of the Hindu cycle of thought, is altogether base; and the great struggle now waging is the effort of the imprisoned soul, or emanation of light, to free itself from the bondage of the world. It is to be noticed however that Mānū's conception of evil, although deepened and spiritualized by Indian mysticism, remains primarily Persian. Evil for him is an actual and active principle, eternal in its nature, and far removed from *māyā*, or mere illusion.

The process of redemption is the point of contact with Christianity, and from now on our heresy will be found Christian rather than Persian. In other words, Mānū's system may be divided into two great periods, one of involution, or mingling of spirit and matter, adopted from Zoroastrian sources; and the second of evolution, or the separation of spirit and matter, borrowed chiefly from the Christian faith. This division is not, of course, a hard-and-fast one, but in the main makes evident the nature of the syncretism. In this second part of the system, Christian ideas are modified by Hindu thought in a manner precisely similar to the process already described. The Christian terminology and ritual are maintained, but the mission of the Christos is deepened and extended. The labor of salvation is no longer confined to the action of a man or god-man living his life in Palestine, but becomes the cosmic struggle of the *Weltgeist* striving upward toward deliverance. It is the Buddhist or Jaina conception of the progress toward release aided onward by the appearance of the Enlightener. St. Paul's mystical utterance, "The whole creation groaneth and travaileth in pain together," makes it easy to understand how such Hindu notions could be involved in Christian terminology; and the conclusion of this same passage, "until now . . . waiting for the adoption, to wit the redemption of our body," shows at the same time how far-reaching was the change wrought by the influence of India. A brief survey of the Manichean Christology will make the subject plainer.

Mānū distinguishes between the Christos and Jesus. The general name of the emanation from the kingdom of light is the *Primus Homo*; this is regarded in two ways, as a passive principle (*δίναυμις παθητική*) suffering the bondage of the world, and as an active principle (*δίναυμις δραυμητική*) effecting its own deliverance. Now the former is called the *Jesus patibilis*, while the latter is the *Christos*. When the world was created out of the union of the spiritual *Primus Homo* and the material *regnum tenebrarum*, the purest portion of the mixture, that containing the most light, was placed in the sky as the sun and moon. Their light, together with the atmosphere (which is the Holy Ghost), acting on the earth, produces life; life is the struggle of the imprisoned soul upwards toward reabsorption into the kingdom of light. In this process the sun and moon, the life-giving light (called also the *Primus Homo*, the Son of God), are the *Christos*; the spirit dormant in the earth and awakened by their touch is the *Jesus patibilis*. Every tree that expands its leaves in the warm breath of heaven, every flower that paints its blossoms with the colors of the sky, is only an expression of

the upward striving of the weary *Weltgeist*. So the agony of the crucifixion became symbolical of the universal passion, and Jesus was said to be *omni suspensus ex ligno*. The feeling which inspired this conception of the suffering Jesus is beautifully told in that stanza of Omar Khayyám :

Now the New Year reviving old Desires,  
The thoughtful Soul to Solitude retires,  
Where the White Hand of Moses on the Bough  
Puts out, and Jesus from the Ground suspires.

Now when the demons of evil see that the light which they possess is thus gradually withdrawn from them, they are thrown into despair. They conspire among themselves, and, by a curious process of procreating and then devouring their offspring, produce man, who contains the quintessence of all the spiritual light remaining to them. Adam is begotten by Saclas and Nebrod, their leaders, in the likeness of the *Primus Homo*. He is given the glory of the world, is made the microcosm or counterpart of the universe, that by the excellence of his nature, as by a bait, the Soul may be allure to remain in the body. He is created by the lust of the demons ; his own fall consists in succumbing to the seductions of the flesh ; and through the process of generation the spirit is still held a bond-slave in the world, passing from father to son. As the Christos acting in the sun awakens the inanimate earth, so too he appears as a man among men, as Jesus of Nazareth, teaching the way of salvation. Release comes only with the cessation of desire, and this again is brought about only through the true knowledge, or Gnosis, imparted by the Savior. In all this we see strong traces of the Zoroastrian sun-worship, as might be expected. The Christos represented as *distentus per solem luxamque* points at once to Mithra, the sun-god and mediator. But the significant modification comes rather from India. The whole conception of Christ's mission is changed ; and the labor of his life is to proclaim the way of release to the spirit already groping upward, rather than to act as mediator between man and God. His incarnation is only one brief event in the long struggle of Jesus and the Christos. In accordance with this, the doctrine of Docetism was imported from India, either directly or through the earlier Gnostic sects. Docetism is a transparent adaptation of the Hindu Māyā which plays so important a rôle in Indian philosophy, in later Buddhism, and in the Krishna cult. A single quotation from the *Bhāgavata Purāṇa* or the *Lotus of the True Law* would show the close resemblance of these doctrines—and might at the same time throw light on the vexed question of borrowing between Christianity and the Krishna cult ; for surely no one would care to maintain that Māyā is a western conception, originating in Gnostic Docetism. For instance, we read in the *Bhāgavata Purāṇa* (iii. 15, 5, cited by Senart) "It is through his Māyā, by means of Māyā, that Bhagavant has taken on himself a body ;" and in the *Lotus of the True Law* (chap. xv., SBE. xxi. 302) it is written : "The Tathāgata who so long ago was perfectly enlightened is unlimited in

the duration of his life ; he is everlasting. Without being extinct, the Tathāgata makes a show of extinction, on behalf of those who have to be educated." Precisely the same words might be used to express the Gnostic and Manichaean doctrine of the Christ.

So too the dogma of sin as consisting in desire instead of disobedience, and, in accordance with this, the resulting system of ethics, are distinctly Hindu. The chief duty of man is to abstain from satisfaction of the desires of whatever sort, that he may not plunge the soul still deeper in the slough of sense. Marriage was abhorred as evil above all things, in flagrant contradiction of Persian and orthodox Christian views. In the constitution of the Manichaean church we see the same principles at work. This was divided into two bodies, the *electi* (or *rīṣīm*) and the *auditores*, in imitation of the orthodox church, the *auditores* taking the place of the catechumens. At first one might be tempted to consider the word *auditor* as a direct translation of the Buddhist *grāvaka*; but the latter in his duties corresponds perfectly to the *electus* and not to the *auditor*. Furthermore, the adoption of Christian sacraments shows that the church was organized after western models rather than Indian ; and yet the essential meaning of the organization leads us at once to the great Hindu religions of the time. The chief duty of the elect, besides chastity, was *ahīna*, carried almost to the extremities found among the Jainas. The whole purport of their life, not to go into details, reminds us more of the Bhiksus and Nirgranthas than of anything in Western manners. Furthermore, the principal duty of the auditors is precisely that of the Buddhist *Upāsakas*. Their connection with the elect consisted mainly in providing the latter with food, in order that these might be saved the awful sin of destroying even vegetable life. Like the *Upāsakas*, too, the auditors were allowed to marry and mingle with the world. At death the souls of the elect were transported up to the kingdom of light, into a state of being not unlike the Nirvāṇa of the Jainas, and possibly of the Buddhists. The auditors passed through a long series of transmigrations, while the wicked were cast into hell. Metempsychosis plays a comparatively subordinate part in the Manichaean faith, but shows nevertheless how profound was the influence of India on the whole system.

Certain of the Christian sacraments, as has been mentioned, were accepted by the Manichaeans. Of their manner of baptism we know little ; but the Eucharist received among them the same curious modification. As the *Jesus patibilis* was said to be crucified in every plant, so the faithful were supposed to partake of the body and blood of Jesus at every meal, for they ate only vegetable food.—But it is not my purpose here to go into the details of the Manichaean syncretism, or to institute any such minute comparison. Sufficient has been said, I hope, to indicate how the real influence of Hindu thought on Manichaeism is to be found in the extension and modification of the whole body of dogmas and rites brought together from Persian and Christian sources.

6. The plural with pronominal suffixes in Assyrian and Hebrew; by Mr. George A. Reisner, of Harvard University, Cambridge, Mass.

In the inscriptions of the time of Hammu-rabi there are traces of a diptote declension of the plural: viz., nom. *u* (ə?), and gen. *i* (i?). The plural in *u* occurs four times, as follows: Biling. Insc. H. Col. ii., line 9, *ni-šu ra-ap-ša-tum li-iš-ti-ni-ga-kum*; Cyl. Insc. II. Col. i., line 7, and also Col. ii., line 4, *šarru ša ip-šu-tu-šu a-na ši-ir Sh. u M. ta-ba*; Samsu-iluna, Col. iii., line 1, *mu-šar-bi-u šar-ru-ti-yu*. The first three are plainly nominatives; and the last one, I think, is as plainly a nominative-absolute, such as occurs often in Assyrian.

It is true that this evidence is meager; but it is uniform, and it is supported in a measure by the contract tablets: cf. Meissner, *B. z. Altbab. Privatrecht*, No. 48, line 25, *ši-bu-tum pa-nu-tum, ša Mar-ilu-Mar-tu i-na bab ilu Nin-mar-ki Ilu-ba-ni lu-u ma-rn a-na-ku u-ša-mu ik-bu-u-ma, kíram u bitam a-na Ilu-ba-ni u-bi-ru*; No. 78, lines 4-7, *a-na ta-az-ki-tim da-a-a-ni ik-šu-du-u-ma a-na bit ilu Šamaš i-ru-bn-u-ma i-na bit Šamaš da-a-a-nu di-nam u-ša-lyi-zu-u-šu-nu-ti-ma*. Several times also a plural in *u* seems to be used as a nominative absolute. Cf. No. 77, line 1, 5 GAN eklím bi-ri-a-tum; and No. 24, line 1, 140 ŠE na-ăš-pa-ku-tum, where a sentence intervenes before the rest of the tablet.

The evidence is confirmed by the Tel-el-Amarna Tablets, which contain the following examples: Berlin VA. Th. 152 (Winckler, No. 8), line 11, *um-ma-a ki-i ab-bu-ni it-ti a-ba-mi-iš ni-i-nu lu fa-ba-nu*, 'Saying, as our fathers (were) with one another, we, let us be friendly'; line 18, *i-na-an-na damkar-pl-u-a, ša itti Abu-fa-a-lm ti-bu-n, i-na malu Ki-na-ăb-hi a-na ši-ma-a-ti it-la-ak-lu-n*; Berlin VA. Th. 151 (Winckler, No. 6), back, line 4, *šum-ma la-bi-ru-tum ya-a-nu iš-šu-ti li-il . . . .*, 'If there are no old ones, let [them take?] new ones' (acc.); Berlin, unnumbered (Winckler, No. 3), line 14, *aăšatnu-pl ba-na-tum i-ba-aăš-ša*; and line 24, *binatu-pl-u-a i-ba-aăš-ša-a*; Bulaq 28179 (Winckler, No. 9), back, line 10, *ma-ta-tum ru-ka-tum ni-i-nu*, 'Distant countries (are) we (ours).' These are all apparently nominatives. Once, in (London 81) P.S.B.A. vol. x., p. 562, front, line 19, the word *gab-bi-šu-nu* occurs as a plural nominative agreeing with *Ku-na-ja-a-u*. Besides these examples, there are no other nominative plurals in these tablets. Once also, Winckler, No. 7, line 37, the phrase *šar-ra-ni ma-ăb-ra-nu-ma* is a genitive. Everywhere else, the genitive and accusative end in *i*. Cf. also Agum-kakrimi, col. vii., line 19, *ir-bi-tu*.

To sum up, then, I conclude that, in the time of Hammu-rabi and for some time after that, the plural in Assyrian was declined after the diptote scheme, like the Arabic sound-plurals. Later, however, the distinction between the *u* and the *i* case was lost.

Further, with the pronominal suffixes, these terminations *u* and *i* are retained—see the examples above. So, later, when the distinction between the *u* case and the *i* case was lost, *i* + the pronominal suffix is found in all cases with both feminine and masculine. Now, comparing

this with the Hebrew, we find that there too the plural, whether feminine or masculine, with pronominal suffixes, ends in *i*. And I wish to suggest a similar process of development in Hebrew to that which has taken place in Assyrian. First, then, whether the feminine in *u-i* is originally made simply by analogy from the masculine or not, the Hebrew feminine 'תְּ —— with pronominal suffixes goes back to a real usage of this full form without the pronominal suffixes. Second, this full form 'תְּ —— is descended from a diptote declension of the plural (masculine and feminine) in *u-i*. And, finally, this makes probable a general Semitic diptote declension in the plural at a somewhat early stage in the development of the language.

7. On the so-called Chain of Causation of the Buddhists ; by Mr. Henry C. Warren, of Cambridge, Mass.

"Chain of Causation" is the title given by Occidental students to the formula which embodies the Buddha's effort to account for the origin of evil. The formula itself is as follows : "On Ignorance depend the *sashkharas*; on the *sunskharas* depends Consciousness; on Consciousness depends Name-and-Form; on Name-and-Form depend the Six Organs of Sense; on the Six Organs of Sense depends Contact; on Contact depends Sensation; on Sensation depends Desire; on Desire depends Attachment; on Attachment depends Existence; on Existence depends Birth; on Birth depend Old Age and Death, Sorrow, Lamentation, Misery, Grief, and Despair."

Chain of Causation is an unfortunate title, inasmuch as it involves the use of Occidental categories of an exacting kind into which to fit, as into a Procrustean bed, Oriental methods of thought. As a natural consequence, this same Chain of Causation has proved a stumbling-stone and rock of offense to some of the best European scholars. Oldenberg, for example, in his *Buddha* (Hoey's translation, pp. 226-7), says : "The attempt is here made by the use of brief pithy phrases to trace back the suffering of all earthly existence to its most remote roots. The answer is as confused as the question was bold. It is utterly impossible for anyone who seeks to find out its meaning to trace from beginning to end a connected meaning in this formula. Most of the links of the chain, taken separately, admit of a passable interpretation; many arrange themselves also in groups together, and their articulation may be said to be not incomprehensible; but between these groups there remain contradictions and impossibilities in the consecutive arrangement of priority and sequence, which an exact exegesis has not the power, and is not permitted, to clear up." R. S. Coplestone, Bishop of Colombo and President of the Ceylon Branch of the Royal Asiatic Society, in his book *Buddhism*, which has just appeared, also gives up the problem in despair, saying (p. 122) "Who will attack a metaphysical puzzle which he [Prof. Oldenberg] declares insoluble?"

Now a great deal of the difficulty experienced by these scholars appears to me to arise from the too strict way in which they use the

word "cause," and from the idea which they labor under that Time plays an important part here, whereas it would appear to have but a secondary rôle.

The term "cause" should be used in a very loose and flexible way, and in different senses, in discussing different members of this series. The native phrase of which Chain of Causation is supposed to be a translation is *paticca-samuppāda*.\* *Paticca* is a gerund, equivalent to the Sanskrit *pratītya*, from the verbal root *i* 'go,' with the prefix *prati* 'back'; and *samuppāda* stands for the Sanskrit *samutpāda*, meaning 'a springing up.' Therefore the whole phrase means 'a springing up [into existence] with reference to something else,' or, as I would render it, 'origination by dependence.' The word "chain" is a gratuitous addition, the Buddhist calling it a wheel, and making Ignorance depend on Old Age etc. Now it is to be noted that, if a thing springs up—that is to say, comes into being—with reference to something else, or in dependence on something else, that dependence by no means needs to be a causal one. In the Pāli, each of these members of the so-called Chain of Causation is said to be the *paccaya* of the one next following, and *paccaya* is rendered 'cause.' But Buddhaghosa, in the Visuddhi-Magga, enumerates twenty-four different kinds of *paccaya*, and, in discussing each member of the *paticca-samuppāda*, states in which of these senses it is a *paccaya* of the succeeding one.

The Pāli texts very well express the general relation meant to be conveyed by the word *paccaya* when they say "If this one [member of the series] is not, then, this [next following] one is not."

I will now run over the Chain of Causation, member by member, in reverse order, giving my own explanation of the relation of each member to the one before it, and show how comprehensible become the relations of the different members to each other if the term "cause" be used in a more flexible manner, and if Time be considered as only incidentally involved. I begin, then, with the bottom of the series.

Old Age etc. are said to depend on Birth. The relation here between Birth and Old Age etc. is that which we should express by the term "antecedent condition." The fact that I am born as a man or human being does not make me necessarily arrive at Old Age; yet, as the natives say, if there were no Birth, there would be no Old Age etc.

Birth is then said to depend on Existence. Now by Existence is meant existence in general, not this or that particular existence, but all existence whatsoever to which transmigration renders us liable. The relation, therefore, of Birth to Existence is simply that of a particular instance to a general category.

Next, Existence is said to be dependent on Attachment, and Attachment in its turn on Desire. I group together these two members of the series, as they mean much the same thing, Desire being the more general term, and the four divisions of Attachment are four classes of

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\* See R. C. Childers, Pāli Dictionary, p. 359; the same, in Colebrooke's Essays, i. 453; Böhtlingk and Roth, vii. 723, and the references to Burnouf there given.

Desire considered in the light of tendencies. Existence, therefore, is said to depend on Desire. Of this Desire it is said : " Where anything is delightful and agreeable to men, there Desire springs up and grows, there it settles and takes root :" that is to say, all pleasurable objects to which we cling become so much food to create and perpetuate our being. It may seem strange to put Desire and Attachment before Existence, but the existence here meant is sentient existence, and the assertion is that, wherever Desire and Attachment develop themselves, there *ipso facto* we have sentient existence. The relation, therefore, of Existence and Desire or Attachment is that of effect to cause, and that of Attachment to Desire is identity.

The statement that Desire depends on Sensation hardly requires any special elucidation. In order that we should have Desire, there must be objects of Desire—that is to say, pleasurable sensations. Thus Sensation is the necessary antecedent or condition of Desire.

Sensation is said to depend on Contact. Contact means the contact of the organ of sense with the object of sense. The Buddhist explanation of vision, for instance, is that the eye and the form or object seen come into collision, and that from this contact results the sensation of sight. The relation, therefore, of Contact and Sensation is that of cause and effect.

Contact is said to depend on the Organs of Sense. This statement hardly requires any comment, for, of course, if there were no eye, there would be no eye-contact and resultant vision. The Organs of Sense are, therefore, the necessary antecedent conditions of contact.

The Organs of Sense are said to depend on Name-and-Form. By Form is meant the body, and by Name certain mental constituents of being. It is therefore perfectly natural to say that the Organs of Sense depend on Name-and-Form, for the organs of the five senses are, of course, part of the body ; and, as the Buddhists hold that there is a sixth sense, namely the mind, having ideas for its objects, this is naturally dependent on Name. Name-and-Form are therefore the material cause of the Organs of Sense. (I connect Name-and-Form with hyphens, as in Pāli they are usually compounded into one word, and declined in the singular.)

Name-and-Form depend on Consciousness, or better, perhaps, on the Consciousnesses. There are many different Consciousnesses : those belonging to the organs of sense, the eye-consciousness or sight, the ear-consciousness or hearing, etc., and many more besides, such as the Consciousness connected with the Trances. Now these Consciousnesses and Name-and-Form constitute the entire human being. Without these consciousnesses Name-and-Form would be lifeless ; and, again, without Name-and-Form the Consciousnesses would not be possible. Therefore the Consciousnesses and Name-and-Form are interdependent, neither of them being able to exist independently—that is to say, in the case of the human being.

The Consciousnesses depend on the *sankhāras* or *karma*. *Sankhāra* and *karma* are much the same thing ; *karma* is from the root *kar*, and

means 'deed' or 'act'; and *satikhāra* is from the same root, and means 'doing' or 'action.' This *karma* may be good, bad, or indifferent, and performed by the body, voice, or mind; but Buddhaghosa says they can all, in the last analysis, be reduced to thoughts or mental activity. Any dwelling of the mind on an object is a *satikhāra*, and the Consciousnesses result from such *satikhāras*. All the *satikhāras* are really also consciousnesses, but some thirty-two are marked off as the results of the others, and called *vipāku-viññāyas* 'resultant consciousnesses.' Thus the relation of these thirty-two consciousnesses to the others called *satikhāras* is that of effect to cause.

The *satikhāras* are said to depend on Ignorance, and by Ignorance is meant the want of knowledge of the evil nature of all things. So long as we remain ignorant of the unsatisfactoriness of all objects of sense, we continue to occupy our mind with them—that is to say, we continue to perform *karma*. Ignorance, then, is the antecedent condition of the *satikhāras*.

I have thus gone over the Chain of Causation, and shown how variously the members of the series depend on each other, and that only in three instances was this dependence efficient cause.

My readers will also please notice that I have not assigned one part of the series to one point of time, say to one existence, and then the subsequent part to the following existence—the reason being that I consider the accounting for re-birth only a special application of this formula. For instance, some of the Consciousnesses may depend on the *satikhāras* of a former birth; others (e. g., those of the Trances), on *satikhāras* of the present one; also the Existence which depends on Desire and Attachment may be a renewed existence, or it may be such an existence as is given temporarily by the Trances (i. e., existence in the realm of Form by the four lower Trances, or in the realm of Formlessness by the four next above).

The Chain of Causation would thus appear in some sort to repeat itself, the assertion that Existence depends on Desire and Attachment being the more general statement of how all existence originates; while the description of the Consciousnesses evolving from the *sati-khāras*, and, in the case of re-birth, embodying themselves in Name-and-Form, is the specific one of how the human being comes about.

### 8. The Paricītas of the Atharva-veda; by Dr. Edwin W. Fay, University of Texas, Austin, Texas.

Dr. Fay has at present the use of the two manuscripts, A and B, described by Dr. Magoun, *Āsuri-Kalpa*, in the *Am. Journal of Philology*, 1889, x. 165 ff. Codex A is a clean MS. of 217 leaves, or of 434 pages, each of nine lines. Twelve Paricītas, covering thirty-five pages, or about a twelfth part of this material, have been already copied and collated by Dr. Fay. The text and translation of the first six have been completed, and the text has been settled for several Paricītas more. It is believed that a tolerably complete and satisfactory text can be arrived at from the two MSS. now in hand, even without other manu-

script material. Many repetitions of details occur within the compass already surveyed. The separate Pariçīṭas are wont to present two treatments of the same ceremonial, one in prose, the other in çlokas. For this reason, it will often be possible to get the general sense of a passage, even when the determination of the precise text-reading offers insuperable difficulties.

After all, it is only the general sense of the Pariçīṭas that may fairly claim the attention of Orientalists. They present very little of linguistic interest, apart from occasional new words, and the authentication of words marked by Boehltingk as not quotable. But it should be added that, for students of folk-lore, ready access to this large collection of ritualistic and witchcraft practices is highly desirable.

Dr. Fay thinks that within the next two years he can finish the work of editing all these Pariçīṭas, as aforesaid. It is, nevertheless, very much to be wished that additional MSS. might be put at his disposal. And he would accordingly ask the Sanskritists of India and Europe to inform him (through the Secretary of the American Oriental Society, Cambridge, Massachusetts), of any such MSS. as might be entrusted to the Society for his use.

#### 9. Emendation of *Kathā-sarit-sāgara* iii. 37; by Professor C. R. Lamman, of Harvard University, Cambridge, Mass.

In the third Tarañga of the *Kathā-sarit-sāgara*, three brothers (verse 6) marry Bhojika's three daughters (10). A famine arises and the husbands flee (11). The sisters dwell with Bhojika's friend, Yajñadatta (13), and the second sister bears a son, Putraka, who, as protégé of Qiva, attains in time to fabulous wealth and to kingship (24). On the advice of Yajñadatta (35), Putraka bestows unprecedented largess; on hearing the news of which, his father and uncles return, and (36) are most handsomely treated. Then comes (37) one of the frequently interjected sententious reflections of Somadeva:

*ācaryam aparityājyo dṛṣṭanasyāpadām api  
avivekāndhabuddhīnām svānubhāvo durātmanām.*

In course of time, continues the poet (39), they lusted for royal power and strove to slay Putraka, etc. etc.

In the edition of Brockhaus (1839), the couplet reads as I give it; and so in the edition of Durgāprasād and Parab (Bombay, 1889). Brockhaus, in his translation, p. 9, ignores the couplet entirely. In 1855, Boehltingk and Roth set up for *anubhāva* the meaning "3. Gesinnung, Denkungsart (?)," but merely for the sake of this one passage. Thus *sva-anubhāva* (*sva* = 'own') would amount to nearly the same thing as *sva-bhāva*. And so Tawney appears to take it in his translation, i. 13.

In 1875, however, Boehltingk and Roth, again for the sake of this sole passage, insert in the Lexicon the compound *sva-anubhāva*, and render it by "Genuss an Besitz (*sva*), Sinn für Besitz," and direct the reader to cancel the meaning and the citation under *anubhāva* 3. And in 1879 Boehltingk gives the same view in the minor Lexicon. Accord-

ingly, we should translate: 'Strange to say, wicked men, even after they have got into misfortune and out again, cannot (so blind are their minds for lack of judgment) give up their enjoyment of property (or taste for property, or interest in property).' This, although not entirely inapposite, is not very pat.

I suspect that Somadeva wrote the line as follows:

*avivekāndhabuddhīnām svabhāvaj̄ sudurātmanām.*

Copyist A left out *su-*; he, or his corrector, placed *su-* in the margin; copyist B put it back from the margin into the text, but in the wrong place, thus, *sva-su-bhāvā durātmanām*; for the senseless *svāsu-*, copyist C substituted what in nāgarī letters looks very nearly like it, namely *svānu-*. Thus arose the corruption.

The reading *svabhāvaj̄*, 'own nature,' yields just the sense we want, and fits the metre. For the combination *sudur-*, compare *dūly-spṛṣṭa* (opposite of *su-spṛṣṭa*) with *su-dūly-spṛṣṭa*, and the like.

10. On the ḍīr. λεύ. *rūjānāḥ*, RV. i. 32. 6, with a note on haplology; by Prof. M. Bloomfield, of Johns Hopkins University, Baltimore, Md.

The hymn containing the word *rūjānāḥ* is one of the most prominent of the large class which describe the conflict of Indra and the demon of the cloud, Vṛtra. The passage in question, RV. i. 32. 6 c, d, reads:

*nā tārīd usya sāmr̄tiḥ vadhānāḥ  
sām rūjānāḥ pipīṣā īndraçatruḥ.*

(Vṛtra) has not survived the blow of his (Indra's) weapons, etc.' The fourth pāda is rendered by Grassmann: "im Sturz zerbrach der Indrafeind die Klüfte;" Ludwig translates "die gebrochenen burgen zermalmte er (selber noch im sturze) des feind gott Indra." Both translators ignore the native treatment of the word. In Yāska's Nāighantuka i. 18 = Kāutsavaya 30,\* it occurs in a list of words for 'river,' and in Yāska's Nirukta vi. 4 we have, more explicitly, *rūjānāḥ nadyo bhavanti rūjānti kūlāni* 'the *rūjānāḥ* are rivers; they break (*rūj*) the banks.' This purely etymological rendering is adopted by Sātyaṇa: *īndreṇa hato nadīṣu patitāḥ san... vṛtradēhasya pātena nadīnāḥ kūlāni tatratyapāṣāḍikam cūrñibhūtam*. Even at the time of the present arrangement of the *naighantuka* there must have been some perplexity, for the word occurs a second time in Nāigh. iv. 3, in one of those lists which even in Yāska's time stood in need of especial elucidation. And Mādhaba, in explaining the parallel passage at TB. ii. 5. 4, 4, renders quite differently: *bhaṅgah prāpnuvantih svakīyā eva senāḥ... vajreṇa hato bhūmāu patan san samīpavartināḥ sarvān cūrñikrtavān* 'his own armies while they are perishing, all the heroes standing near, (Vṛtra) slain by the bolt, falling upon the ground, has

\* See the writer in P.A.O.S., Oct. 1890; Journal, vol. xv. p. xlvi.

† Cf. under Pūṇī ii. 3. 54: *nādī kūlāni rūjati*.

ground to pieces ; here *rūjānāḥ* is explained by *bhaṅgam prāpyuvantih . . . sendhī*, in a manner totally different from the Nirukta. But all these translations are certainly incorrect, because they make *rūjānāḥ* an accusative dependent upon *sām pipīṣe*, which is thus forced to assume the function of a middle with active value. Every occurrence of the word in the Rig-Veda and the Atharva-Veda, and, so far as is known, every Vedic occurrence of the word, goes to show that the middle does not occur with active value ; only the active occurs : see especially Grassmann's Lexicon and Whitney's *Index Verborum*. Thus *sām pipīṣa īndraçatruḥ* cannot mean anything else but ' he who had Indra as his enemy was crushed.' This grammatical consideration is supported to perfection by the facts otherwise known in the case : Vṛtra never crushes anything ; on the other hand, *sām pīṣ* is used especially of Indra, and most frequently when he crushes cloud-demons : e. g. RV. iii. 18. 9, *cīro dāsasya sām pīyak* ; iii. 30. 8, *a hastām īndra sām pīyak kūyārūm* ; iv. 30. 13, *pāro yād axya* (sc. *cūṣṇasya*) *sam-pīyak* ; vi. 17. 10, *yēna īndrañitam dhīḥ sāmpīyak* ; viii. 1. 28, *tvām pūrash . . . cūṣṇasya sām pīyak*. One may say that but for the presence of *rūjānāḥ* in the pāda no one would have ever thought of regarding *sām pipīṣe* as an active. We are thus constrained to search in *rūjānāḥ* for a nom. sg. in agreement with the subject of the sentence.

Another point strongly claims recognition. The root *rūj*, simple as well as with various prepositions, figures very prominently in descriptions of the injuries which Indra inflicts upon demons, and it seems very natural to suppose that the word *rūjānāḥ* here states that such injury was inflicted upon Vṛtra by Indra. Thus RV. x. 89. 6, 7, (*īndrah*) *çryāti vīñū rūjāti sthīrāṇi . . . jaghāna vṛtrāñ . . . rurāja pāraḥ* : cf. also i. 6. 5 ; 51. 5 ; iv. 32. 10 ; vi. 32. 3 ; ix. 48. 2. Very similar are RV. viii. 6. 13, *vī vṛtrām parvāç rūjāt* ; i. 59. 6, *vī vṛtrāsyā . . . pasyād' rūjāt* ; x. 152. 3 = AV. i. 21. 8 = SV. ii. 1217 ; also TS. i. 6. 12. 5, *vī vṛtrāsyā hānū ruja*. Elsewhere Vala is treated in the same way : e. g. RV. iv. 50. 5, *vīlāh ruroja* ; RV. vi. 39. 2, *rūjdd . . . vī vīlāsyā sānum* ; AV. xix. 28. 3, *hr̥ddāḥ sapītīnām bhīndhī 'ndra iva virūjān valām*. At RV. x. 49. 6, *sām . . . dīśām vṛtrahā 'rūjam*, and AV. iv. 24. 2, *yō* (sc. *īndro*) *dīnāvānām bīlam ārūrāja*, the same theme is treated. At RV. vi. 22. 6, the words *rūjō vī dīdhā* express essentially the same thing, the cleaving of the clouds : cf. also vii. 75. 7 ; viii. 45. 13 ; ix. 34. 1. At RV. vi. 32. 2 we have *rūjād adrim* (cf. i. 72. 2) ; at RV. vi. 61. 2, *arujat sānu girīpām*. Again, of Indra it is said at RV. x. 84. 3, *rūjān . . . çātrān* ; at RV. i. 102. 4 = AV. vii. 50. 4, *prā çātrānām maghavan vṛṣṇyā ruja*. Every additional example strengthens the impression that *rūjānāḥ* originally stood in agreement with *īndraçatruḥ*, the subject of the sentence, and we are at once led to the emendation *rūjānāḥ* 'broken' in the sense of a passive : cf. Delbrück, *Altindische Syntax*, p. 264. But why should the correctly accented and easily intelligible *rūjānāḥ* have given way to this discordant *lectio difficillima* with anomalous accent ? The sense, too, is tautological in the extreme : ' Vṛtra having been broken was crushed '.

The suggestion which we have to offer is uncertain, and, but for the fact that its rejection does not deprive the negative analysis of the passage of its value, it might perhaps not have been offered in print. The root *rūj* is employed very frequently in connection with parts of the body. Thus we have above the expressions *vī vṛtrāsyā hánū rūja*; *vī vṛtrām parvaṭaḥ rūjān*; *rūjud . . . vī vālasya stūnum*. In a different connection we have AV. ix. 8. 18, figuratively, *yāḥ śimūnāḥ virñjāti mūrdhānam prāty arṣayāḥ* 'the pains which break the crown of the head and the head'; AV. ix. 8. 18, *yāḥ . . . pādrāñśi virñjāti*; CB. iv. 5. 2. 3, *virñjya ṣravī*. At Rām. iii. 72. 20 we have *pukṣañyudhanākāḥ . . . gātrāṇy ārujatā*; at Har. 5694, *stūnā ārujya*. With this use are related the very common expressions like *mukha-rūj* 'pain in the mouth,' Varāh. Br. S. 5. 82; *drg-rūj*, ibid. 104. 5; *aksi-rūj*, ibid. 51. 11; 104. 16; *netra-rūj*, AK. iii. 4. 26. 203, 'pain in the eyes'; *pārṣa-rūj*. Suqr. i. 165. 9, 'pain in the side'; *lalāṭe ca rūjā jajñe*, Rām. iii. 29. 15; *ciro-rūj*, Varāh. Br. S. 53. 111; *ciro-rūjā*, MBh. iii. 10829; *ciraso rūjā*, ibid. 16816.

My suggestion, now, is that *rūjānāḥ* is a compound of a derivative of the root *rūj* with some designation of a part of the body. It might be = *rūjānā + ās* 'having a broken mouth'; but it seems to me more likely to be *rūjānā + nās* 'nose,' which would yield *rūjānānās*, changed by dissimilation (haplography) to *rūjānās*.\* The word would then mean 'with broken nose.' In stanza 7 of the same hymn the statement is made that Vṛtra was broken into many small pieces: *purutṛā vṛtrō aṣayāt vyāstāḥ*; which augurs that his nose was not exempt from the general catastrophe. This, at any rate, yields good sense, and accounts for the anomalous (*bahuvrīhi*) accentuation. The stem *nās* 'nose' does not occur out of composition, but it seems to be fairly certain in *anās*, RV. v. 29. 10: *anāso dasyūnā amṛṇo vadheṇa*. The padapāṭha divides *an-āso*, and both the Petersburg lexicons and Grassmann follow, translating the word by 'without face or mouth.' Ludwig, *Rig-Veda* ii. 109, translates 'with your weapon you slew the noseless Dasyu,' having in mind the flat-nosed aborigines. Cf. also his remarks in the notes, vol. v., p. 95. The same interpretation was advanced previously by Max Müller: see Ad. Kuhn, *Die Heraldkunst des Feuers*, p. 59, note. Especially on the second assumption (*rūjānāḥ* = *rūjānānāḥ*) it is easy to understand how the composite character of the word might have been forgotten, and the earliest interpreters driven to propositions entirely out of accord with the rest of the sentence and with reasonable sense.

#### *Note on Haplography.*

Cases of haplography are by no means so rare in the older language as would appear from the very few instances which are usually reported.

\* See the note on haplography at the end of this article. A bahuvrīhi with a participle in -na as the first member we have in *dadṛānā-pavī*, *yugyānā-sapti* (Whitney, Sk. Gr.<sup>2</sup> § 1299c): cf. also *uttānā-hasta*, *uttānā-pad*. The participle *rūjānā* is to be regarded as belonging to the root-asorist: cf. ib. 840, 6.

Whitney, Sk. Gr.<sup>2</sup> § 1021b, mentions *irādhyāī* for *\*irādh-ādhyāī*, and this is the sole example in illustration of the process mentioned by Brugmann, *Grundriss der vergleichenden Grammatik*, i. 484. Other examples, in addition to *uloká* for *\*ulu-lokā* from *uru-lokā* (see below), are : *mudughā* 'sweet-wood, licorice,' for *\*madhu-dugha*, *\*madhughā*, with loss of aspiration, both intermediate forms being found occasionally in the MSS. : see e. g. Kūlūc. 35. 21, note 9 ; *tryā* and *trica* for *\*try-reā* 'a group of three stanzas' (so already Yāska, Nir. iii. 1) ; *hiray-midiya* for *\*hirayyu-maya* 'golden,' where the loss of the first *ya* by dissimilation operates across the syllable *ma* ; *çnusmayā* for *\*çnusma-maya*, TS. ii. 2. 12. 4, 'fiery,' which the Petersburg lexicon erroneously regards as the corruption of a theoretical *\*çnusmyā* : *çevṛdhā* for *\*çeva-vṛḍhā* 'kindly, friendly' (Grassmann) ; *siddas-pāti* for *\*sēdāsaspāti* 'protector of home': compounds with *pāti* having two accents regularly exhibit a genitive as the first member : *gubhās-pāti*, *bṝhas-pāti*, *brāhmaṇas-pāti*, and by imitation *rāṇas-pāti*, *jās-pāti*, *rāthas-pāti*; *çīrṣakti* 'head-ache' may stand for *çīrṣa-sakti* 'affection of the head' from root *sac* in the sense of 'fasten upon' : cf. AV. i. 12. 3, where *çīrṣakti* and *sac* occur together alliteratively. The last example is by no means certain. There is correlation, surely, between this phenomenon and the gliding over of causatives like *kṣayayāmī*, etc., to the *p*-type : *kṣapayāmī* etc.: cf. also the change of *rohdyāmī* of the mantras to *ropdyāmī* in the Brähmanas.

### 11. The etymology of *uloká* ; by Professor Bloomfield.

The various essays on this expression are instructive alike for the keen philological insight and the inadequate grammatical propositions of their authors. The expression is distinctively an archaism in the literature. In the first eight manḍalas of the RV., the word *lokā* occurs only twice without the *u* preceding : vi. 47. 8; viii. 100. 12.\* With antecedent *u*, the occurrences are i. 93. 6; ii. 30. 6; iii. 2. 9; 29. 8; 37. 11; iv. 17. 17; v. 1. 6; 4. 11; vi. 23. 3; 73. 2; vii. 20. 2; 35. 5; 60. 9; 84. 2 : 99. 4; viii. 15. 4 (here *u loka-kṛptnūm*). In the ninth book, there are two occurrences of simple *lokā*, ix. 113. 7, 9; and three of *u lokā*, ix. 2. 8 (*u lokakṛptnūm*); 86. 21 (*u lokakṛpt*); 92. 5 (*u lokdm*). In the tenth book, there are six occurrences of *u lokā* : x. 18. 2; 16. 4; 30. 7; 104. 10; 133. 1 (*u lokakṛpt*); 180. 3; and three occurrences of simple *lokā* : x. 14. 9; 85. 27; 90. 14. In addition, the tenth book, and that alone, begins to produce compounds in which *lokā* is the final member : *urulokam*, in x. 128. 2; *jīvalokdm*, in x. 18. 8; and *patilokam*, in x. 85. 43. This shows on the whole a perceptible growth of *lokā* at the expense of *u lokā* in the ninth and tenth books; and the AV. continues boldly in

\* Correct accordingly Bollensen in ZDMG. xxiii. 607, who claims that there is no occurrence of *lokā* without preceding *u* in the first eight books; and Max Müller, *Veedic Hymns* (SBÉ. xxxii), p. lxxv, who notes only viii. 100. 12.

the same direction. Here *loká* occurs so often as to render a count useless, but *u loká* occurs only three times, in one hymn of the Yama-book, xviii. 4. 11, 44, 71, in the obviously archaizing phrase *sukṛtām u lokām*. I do not count three other occurrences which coincide with the RV., namely vii. 84. 2=RV. x. 180. 3; xviii. 2. 8=RV. x. 16. 4; xviii. 3. 38=RV. x. 13. 2. The AV. abounds also in compounds in which *loka* forms the second member; see *Index Verborum*, p. 257a. In the Yajus-texts, both *u lokā* and *loká* occur; but we have no means of controlling their frequency or proportion. We have *surabhadra u lokā* in VS. xii. 35=TS. iv. 2. 3. 2=MS. ii. 7. 10;\* *sukṛtām u lokām* in VS. xviii. 52=TS. iv. 7. 13. 1=MS. ii. 12. 3; and in VS. xviii. 58. The parallel of VS. xviii. 58 in TS. v. 7. 7. 1 has *sukṛtasya lokām* instead of *sukṛtām u lokām*. That is precisely the favorite manner in which the AV. manages to circumvent the archaism: see e. g. iv. 11. 6; 14. 6; vi. 119. 1; 120. 1; 121. 1, 2; vii. 83. 4; xi. 1. 8, 37, etc. In VS. xi. 22=MS. ii. 7. 2 occurs the pāda *dakṣi sū lokāś sūkṛtam prthivyāḥ*, which is varied in TS. iv. 1. 2. 4 to *dakṣi sd lokāś sūkṛtam prthivyāḥ*. Both *sū* and *sd* are modern variants of *u*; and they testify that the combination *u lokā* had become perplexing. It is to be noted also that the compound *lokakṛt*, which is preceded by *u* in the two sole occurrences in the RV. (ix. 86. 21; x. 138. 1), occurs in other texts always without *u*: AV. xviii. 3. 25; TS. i. 1. 12. 1; TB. iii. 7. 2. 10; AQS. iv. 18. 5.

Most Vedic scholars have recognized the unusual character of *u* before *lokā*. In many cases it makes no sense; and in RV. iii. 2. 9; 37. 11; v. 4. 11; viii. 15. 4; ix. 2. 8, it stands at the beginning of a pāda, in defiance of the rule that enclitics cannot stand at the beginning of any verse-line.† There is no connection from which *u lokā*, regarded as two words, could have been propagated secondarily;‡ hence all the interpreters have agreed in assuming *ulokā* as a single word, misunderstood by the padapātha and the Prātiçākhya of the RV., owing to the occurrence of *lokā* in the same text.

Adalbert Kuhn, in *Ind. Stud.* i. 350 ff., after comparing *lokā* with Lith. and Old Pruss. *laukas*, Lettish *lauko*, all meaning 'open space, field,' Low Germ. *louch, lōch* 'village,' derives the words from Skt. *urū*, *rip̄-*g, and sees in the *u* a trace of the fuller form of the stem, which was lost for reasons not stated. The Pet. Lex. suggests that the word is a derivative from the root *rue* 'shine,' preceded by a preposition *u*, a reduced form of *ava*. Bollensen, ZDMG. xviii. 607 ff., xxii. 580, derives it from an adjective \**urv-añc*, through the weak stem \**urv-ac*, extended into an *a*-stem \**urvaka*, \**uroka*. Ascoli, *Corsi di glottologia*,

\* The same expression occurs in RV. v. 1. 6.

† Hence the RV. Prātiçākhya (978), which, like the padapātha, regards *u* in these cases as the particle, is led to insert a special provision exempting *u* from the law of enclitics; *anudāttām tu pādādāu norarjām vidyate padam*, 'no unaccented word is found at the beginning of a pāda except *u*.'

‡ A somewhat mechanical propagation of the particle *u* must be assumed for its persistent occurrence after infinitives in *-tarā'ī (-tarā' u)*.

p. 236 (German translation p. 195), Fick, *Vergleichendes Wörterbuch* (all editions), and Joh. Schmidt, *Vocalismus*, ii. 220, assume a phonetic development of *u* out of the initial *l*. Grassmann modifies the view of the Pet. Lex. by assuming a reduplicated stem \**rururoku* which lost the *r* of the reduplicating syllable.

The germ of what seems to me the true explanation is contained in Kuhn's view: there is some connection between *ulokā* and the word *urū*. I assume a simple stem *lokā*, and a descriptive compound *urulokā*, changed by assimilation of the linguals to \**ulnulokāt* and by haplology to *ulokā*. Naturally, after the loss of one of the syllables, the origin of the word was forgotten, and the padakāra, perplexed by the existence of the simple word *lokā*, construed *u* as the particle.

The Vedic poets themselves had lost all knowledge of the composite character of the word; but the expression *ulokā* clearly betrays its elective affinity for the word *urū*, which frequently occurs as its predicate: e. g. RV. i. 93. 6; vi. 23. 7; vii. 33. 5; 60. 9; 84. 2; 99. 4; x. 180. 3. The case is therefore one of the unconscious doubling of equivalent linguistic elements: the first *urn* having been exhausted by its phonetic fate, a second *urn* is put into requisition; its fitness as a predicate of *lokā* (*ulokā*) has not passed by.‡ But there appears to be a certain shyness in putting *urū* near *ulokā*; in all cases where the two occur together, *urū* stands at the beginning and *ulokā* at the end of the pāda: e. g. i. 93. 6, *urūm yajñāya cakrathur u lokām*. So also vi. 23. 7; vii. 35. 5; 60. 9; 84. 2; 99. 4; x. 180. 3.

The occurrence of the *āt. ḷṣy. uruloka* in RV. x. 128. 2 = AV. v. 3. 3 = TS. iv. 7. 14. 1, does not stand in the way of the assumed phonetic process. In the first place, the word occurs in the tenth book, and we may assume that the phonetic law had ceased to operate. Further, the cases are not the same: \**urulokā* changed to *ulokā* is a karmadhāraya, and accordingly oxytone; *uruloka* is a bahuvrihi in both function and accentuation. It is quite likely that the identical grave intonation of the two similar first syllables in *urulokā* favored a process of dissimilation uncalled for by the two initial syllables of *urulokam*, contrasted as they were by accent and perhaps also by syllabification (*ur-ul-o-kā*, but *u-rū-lo-ku*). But there seems to be also a chronological difference:

‡ Cf. Bechtel, *Über gegenseitige Assimilation und Dissimilation der beiden Zitterlaute*, pp. 45 ff. Aufrecht's essentially similar view, ZDMG. xlvi. 152, did not come to my notice until the present article was in type. Perhaps the totally independent arrival of both of us at the same result may impart an element of security to the construction.

‡ Cf. cases like Vedic *pr̥tsiṣu* 'in battles,' with double loc. plur. ending *sit*. This is rendered natural by a compound like *pr̥tsutār*, where *pr̥tsu* may have been felt as a stem-form. Similarly *patsu-tās* 'at the feet' and *patsutah-qi'* 'lying at the feet;' comparatives and superlatives like *gr̥eṣṭhatama*, *nēdiṣṭhatama*; Pāli *abhiruyhite* for \**abhiruyhīta* = Skt. *abhiruhya*, *ogayhīta* for \**ogayha* = *avayhīta*, etc. See E. Kuhn, *Pāli-grammatik*, p. 120.

since the AV., though it does not directly compound *urū* and *lokā*, places them closely together, e. g. ix. 2. 11, *urūm lokām akaram māhyam edhatum*; xii. 1. 1, *urūm lokām prthivī naḥ kṛyatu*; see also xiv. 1. 58; xviii. 2. 20. The RV., as indicated above, avoids this, and exhibits in its place six occurrences of the type *urūm . . . ulokām*, e. g. vii. 84. 2. *urūm na indraḥ kṛyavat u lokām*. Each expression is typical for the text from which it is quoted.

12. The doctrine of the resurrection among the Ancient Persians; by Professor A. V. Williams Jackson, of Columbia College, New York City.

This paper was presented in abstract. The main points of its discussion, however, may briefly be given; and the most important passages from which citations were drawn are perhaps worth recording for future reference, if the paper be printed elsewhere in full.

Attention was first called to various likenesses and resemblances in general between the religion of Ancient Iran, as modified by Zoroaster, and the doctrines of Christianity. The most striking among these parallels are those to be found in the views relating to eschatology and the doctrine of a future life. It is the optimistic hope of a regeneration of the world and of a general resurrection of the dead that most markedly characterizes the religion of Persia from the earliest times. The pious expectation of a new order of things is the chord upon which Zoroaster himself rings constant changes in the Gāthās or 'Psalms.' A mighty crisis is impending (Ys. xxx. 2, *mazé yāoūhō*); each man should choose the best, and seek for the ideal state; mankind shall then become perfect, and the world renovated (*frašem ahūm, frašōtēma*: cf. *frašōkereti*, etc.). This will be the establishment of the power and dominion of good over evil, the beginning of the true rule and sovereignty, "the good kingdom, the wished-for kingdom" (*vohu khšathra, khšathra vairya*). It is then that the resurrection of the dead will take place. It will be followed by a general judgment, accompanied by the flood of molten metal in which the wicked shall be punished, the righteous cleansed, and evil banished from the world (cf. also A.O.S. Proceedings for Oct. 1890, Journal, vol. xv. p. lviii).

After this general introduction, various classical passages in Greek authors touching upon the ancient Persian belief were examined in the light of the Avesta. The citations were drawn from Theopompus, quoted by Diogenes Laertes, *Proæmium* p. 2, ed. Müller, *Fragmenta Historicorum Gracorum* i. 289, and again by Aeneas of Gaza, *Dial. de animi immort.* p. 77, both cited by Windischmann, *Zoroastrische Studien* p. 283. The allusion in Plutarch (*Is. et Os.* 47) was discussed, and the interesting passage Herodotus 8. 62 was reconsidered. All these classical passages were found to be quite in keeping with the general results won from the Avesta.

A more detailed investigation of the Avesta and the Pahlavi books now followed in regard to the doctrine of a millennium, the coming of the Saoshyant 'Saviour,' the destruction of evil, the establishment of

the kingdom and sovereignty of good, and the renovation of the universe, all which are directly associated with the doctrine of the resurrection.

In connection with the idea of a coming millennium, a final change and regeneration of the world—a belief parallel in a measure with ideas found in the Revelation—such passages were discussed as Ys. xxx. 2; xxxiii. 5; xxxvi. 2; lviii. 7; li. 6; xlivi. 5, 6; xxx. 9; xlvi. 19; l. 11: cf. Yt. xix. 11; Vd. xviii. 51; Ys. lxii. 3; Yt. xiii. 58, 128; and Ys. li. 9; xxx. 7; Vsp. xx. 1; Yt. 17. 20: together with numerous allusions in the later Pahlavi books, such as Bundahish i. 25: xxx. 1 ff.; xxxii. 8, *et al.* Some of the classical passages were again used in comparison.

A treatment of the doctrine of the idea of a Saviour, as directly connected with the resurrection belief, was next briefly given; certain parallels with the Messianic ideas of Judaism were drawn. Quotations used for discussion upon this point were made from Ys. xlvi. 3; xlviii. 9; Ys. xiv. 1; ix. 2; Yt. xiii. 128; xix. 89; Bund. xxx. 3 ff.; BYt. iii. 61; Dd. ii. 18, *et al.*, and a passage in a Syriac MS. commentary on the N. T. by 'Ishōdūd, as well as Apocryphal N. T., *Infancy*, iii. 1-10.

Finally, the resurrection passages Yt. xiii. 128; xix. 89-96; Fragm. iv. 1-3 were translated in full and commented upon. The latter fragment (iv. 1-3) appears in the Dinkart ix. 46. 1-5 as taken from the Varshtmānsar Nask (cf. West, *Pahlavi Texts* transl. S. B. E. xxxvii. 302). A number of Pahlavi allusions were then instanced, occurrences of Phl. *tanū-i pasin* 'the body hereafter' were treated, and an extended discussion was given of the well-known Bundahish passage xxx. 1-32, and of its relation to the ancient Dāmdāt Nask. Statements bearing upon the resurrection were also cited from the accounts given in the Dinkart and the Persian Rivāyat, of the contents of the original Avestan Nasks or 'books,' to show that this doctrine must have been often referred to or discussed, and that it was evidently a prominent article of faith.

Having given a summary, and shown the perfect uniformity and accord between the Avesta, the Pahlavi Books, the old accounts of the original Nasks, and the early allusions in the classics, the paper came to the conclusion that the doctrine of the resurrection of the body is one of the oldest in the religion of Persia; that it may have been developed or even modified at different times; but that it was characteristic of Mazdaism in all its periods, so far as we can judge, and was a tenet undoubtedly inculcated by Zoroaster some centuries before the Christian era.

### 13. Sanskrit-Avestan Notes ; by Professor Jackson.

#### 1. Skt. *gambhirā*, *gabhirā*, Av. *gufra*.

In *American Journal of Philology* xi. 89, 90, P. Horn of Strassburg has drawn attention to the possible existence of an occasional Avestan *u* or *ü* which answers to an *a*, or is the representative of the *nasalis sonans*. Dr. Horn has since somewhat questioned the correctness of his own suggestion; I think much may be said, however, in its favor.

The examples which Horn originally brought forward to support his theory were, it is true, by no means all sure; but a comparison with the Sanskrit seems to make, on this principle, the Avestan word *gufra* 'deep' quite clear. Presumably, Av. *gufra* stands for \**gmf-ra*: cf. Av. *jaf-ra*. This can be none other than Skt. *gambhī-ṛā*, *gabhl-ṛai*. On -ṛ- see also Bartholomae *Studien z. indog. Sprachgeschichte* ii. 170, 179. A proportion may thus be constructed:

Av. *guf-ra*: Av. \**gmf-ra*, cf. *jaf-ra*: Skt. *gambhī-ṛā*:  
Skt. *gmbhī-ṛai*, cf. *gabhl-ṛai*.

We have thus an Av. *u* representing *a*, *u*.

The writing *u* in Av. may indeed not be truly orthographic: the variants at Yt. xv. 28 for the similar word *guf-ya*, *gaf-ya* would seem to show that fact; but that such a *u* does occur in Av. for *m*, *n*, seems unquestionable, and an acceptance of Horn's suggestion may perhaps clear up other words.

2. Skt. *achāyā*, RV. x. 27. 14, and Av. *asaya*, Yasna lvii. 27.

In the Avesta, Ys. lvii. 27, the divine horses of Sraosha are thus described:

*yīm catwārō aurvañtō  
auruṣa raokhāma frāderesra  
spēñta vīlhevāñhō asaya  
mainivasañhō vszeñti*

\*Four white steeds, bright, shining, sacred, knowing, and . . . . , bear Sraosha through the heavenly space.'

The epithet *asaya*, left untranslated, is obscure. Dr. E. W. West, under date Dec. 5, 1888, wrote me that the Pahlavi version of the word seems to contain *sāyako*, with which he compared Mod. Pers. *خاچ* 'shadow.' The hint was an excellent one; *asaya* might well mean 'not casting a shadow.'

Turning now to the Sanskrit, we find a precise parallel in the word *a-chāyā* 'shadowless' in a passage of the Rig-Veda, x. 27. 14: *bṛhūn acha yō' apalāçō' drvā*. The meaning at once becomes clear, and the forms match exactly. For the phonetic changes (Skt. *ā* = Av. *ā*; Skt. *ch* = Av. *s*), see my *Avesta Grammar*, §§ 17, 142.

With reference, moreover, to the force of the attribute 'shadowless' Professor Geldner has happily suggested a parallel in the familiar epithet *chāyādvitiya* 'accompanied by a shadow,' the characteristic mark distinguishing Nala from the gods in the well-known episode MBh. iii. 57, 25. A further support, I think, may also be brought in from a passage in the classics. Plutarch, in *Is. et Os.* 47, describes the millennium which the Zoroastrian religion pictures as coming upon earth at the end of the world; in this connection he notes as one of the characteristics of men beatified that they shall no longer 'cast a shadow': *ἀνθράπους εὐδαιμονας ἔστεσθαι, μήτε τρόφης δεομένους μήτε σκιὰν ποιεῖντας*. See also Windischmann, *Zor. Studien*, p. 234.

The epithets Skt. *achāyā*, Av. *asaya* are therefore quite parallel in signification; and the wonderful coursers of Sraosha, besides all their

other divine attributes, become 'shadowless' as they dart through the sky.\*

### 3. Data for Zoroaster's Life.

In *P.A.O.S.* for April, 1892 (Journal, vol. xv., p. clxxx), attention was called to the Zartusht-Nāmāh as possibly furnishing a number of old traditional facts connected with the actual life of Zoroaster. Mention was made, for example, of Zoroaster's reputed teacher Barzīnkarūs. Possibly that name may rest upon some good foundation. Allusion to a spiritual teacher (*aēthrapaiti*) of Zoroaster is at any rate now quotable from an ancient Avesta fragment of the Hādhhōkht Nask, cited in *Sad Dar* xl. 4; see also *Dinkart* viii. 45. 9. The Avesta text (emended) is thus given in West, *Pahlavi Texts transl.*, S. B. E. xxiv. 302; xxxvii. 483:

*mā azārayōś, Zarathuśtra! mā Pouruśaspem mā Dugh-dhovām, mā aēthrapaiti;*

which may be rendered: 'Mayest thou, O Zoroaster, not anger thy father, Pourushaspa, nor thy mother, Dughdhova, nor thy spiritual teacher.' Might Barzīnkarūs be the very *aēthrapaiti* here alluded to? According to the Zartusht-Nāmāh, Zoroaster was given into a learned teacher's charge at the age of seven years.

The passage cited is also especially interesting as it gives us an actual occurrence of the name of Zoroaster's mother in an Avesta text. Her name had previously been quotable only in Pahlavi and Persian writings. See, for instance, Bd. xxxii. 10; Sl. x. 4; xii. 11, and the reference in *A.O.S. Journal* xv. 228.

Items like this have their value as contributing something toward our knowledge of Zoroaster's life and the facts connected with him as a historical personage. It is for just such points as this that we must look to Pahlavi scholars to provide us with new material and data.

### 14. The independent particle *sū* in the Rig-veda; by Prof. Herbert C. Tolman, of the University of Wisconsin, Madison, Wis.

As an inseparable prefix, the particle *sū* is used, in all periods of the Sanskrit language, with the familiar meanings which flow naturally from its primary signification 'well.' On the other hand, as is well known, the Veda furnishes many examples of *sū* used as an independent word.

The German translators either omit the word entirely, believing it to be used simply as a metrical expletive, or else they render it by *schon*, which is a good German reproduction of the padding of the original, if padding it be. They also render it by *gut*, *recht*, *sehr*, *ja*, *recht bald*

\* Since the above was written, I am interested in finding that Darmesteter, in his new translation, *Le Zend-Avesta*, vol. i. 366, assigns precisely the same meaning to *asaya*, 'sans faire d'ombre.' To have the support also of such authority is gratifying.

(Ludwig), *soyleich*; and *mā n sú* is rendered by *nimmer*: thus, for example, in RV. i. 38. 6, *mō gū yah . . . nirṛtir durhāyā vadhūt*. But is not the meaning rather 'Kindly (*i. e.* please), O Maruts, let not destruction (and) disaster slay us?'

The particle *sú* occurs as a word in the first book of the Rig-veda in some forty-one passages, counting the refrain of i. 112. 1-23 as one. If we examine these passages, we shall find that the renderings 'kindly,' 'please,' 'be so good as to,' fit in all but eight. In these eight we can insist either *a.* on the simple adverbial meaning of the particle, or else *b.* that its force consists in representing the action of the verb as desirable.

Thus, as an example under *a.* may be cited i. 37. 14, *tītra sú mālū-yādīvāt*, 'so enjoy yourselves as their (the Kavvas): *tītra* = *klyresu* guests, well or thoroughly: *i. e.* have a rousing good time with them.' And, as examples under *b.* : i. 136. 1, *prá sú jyeṣṭhah nicirābhigām bṛhadn udmo . . . bhūratā*, 'proffer well (*i. e.* acceptably or so that it may be most acceptable) as your best offering to the two needful (gods) exalted homage'; i. 164. 26, *abhi<sup>2</sup>dho gharmās tād u sú pri vocām*, 'the kettle is hot and I announce it (to you) acceptably: *i. e.* you'll be glad to hear me say so.'<sup>\*</sup>

But it is the meaning 'please' which I desire especially to emphasize, and which, I think, is the most appropriate in no less than twenty-three of the forty-one passages. In each case I render by 'be so good as to.' Thus, i. 9. 6, *asmān sú . . . codaye 'ndru rāyé*, 'be so good, O Indra, as to help us on to prosperity'; i. 17. 7, *asmān sú jīgryasas kṛtam*, 'be ye two so good as to make us victorious'; i. 26. 5, *imā u sú crudhī giraḥ*, 'and be so good as to hear these (our) songs'; and similarly in the others, in which the verb is an imperative or its equivalent. And not essentially different is i. 118. 10, *tā vāsh narā sv dvāse . . . hāvānahe*, 'therefore we call on you two, O heroes, to be so good as to help us.'

It seems to follow that the meaning 'please' or 'I pray' must be conceded for the detached *sú*. The logical development of the meanings presents no difficulty: thus, 'well, acceptably, kindly, we pray.' Moreover, there is in various languages a tendency to tone down the harshness of a direct command. In this way the Roman *noli facere* and *ne feceris* took the place of *ne fac*. And the use of *quominus* with verbs of hindering and so on was developed under the same tendency. In late Greek, *παρακαλῶ* was attached for a like purpose to the imperative, so that to-day in Athens it is the regular word for 'please.'†

The functions of the detached *sú* in the Rig-veda I hold to be: 1, to soften a command ('please'); 2, to make acceptable a wish ('I pray');

\*The other five passages are i. 135. 9; 184. 2; 52. 1; 53. 1; 139. 8. But it may be noted that in all these eight examples, save one, it is quite possible to apply the rendering 'please.'

† Δέξ με, παρακαλῶ, τὰς ἡλάις, 'Please hand me the olives.' Compare the Latin *bene* in *nunc te opsecru nt me bene rives*, Mostell. iv. 3. 41.

and 3, to modify the verb as a simple adverb ('well, agreeably'). Of the last use there are somewhat less than a dozen instances.

The particle, then, has a definite significance in every case of its occurrence, and ought not to be slighted by the translator. In most of the instances where the German versions attempt to render it, its sense is quite different from that of *schon*, *sogleich*, *wohl*, etc.

15. On early Moslem promissory notes; by Mr. Frank D. Chester, Assistant in Arabic in Harvard University, Cambridge, Mass.

In the *Kitâb al-Agâni* (ed. Bulâk, I, p. 17, l. 16), first-rate evidence is to be found that the Arabs of the time of Moâwiya, the first Damascene calif, had already excellent financial arrangements in private business transactions, particularly the custom of giving what we now call a "promise to pay" for money lent on specified terms. A tradition there reported from Moâṣab ibn 'Ammâr, a descendant of the famous Ibn az-Zubâir of Medina, relates that Sa'îd, grandson of Umayya, before his death had instructed his son 'Amru to make over certain property to his cousin Moâwiya, in order to pay off the debts that had accumulated upon him during his lifetime. For it was the custom that near relatives should take upon themselves all indebtedness of the deceased. In this case, Sa'îd desired that 'Amru should be able to offer the calif something that he might sell to advantage and incur no expense. Accordingly, Moâwiya accepted his relative's offer with the words "What\* has he made over to me?" 'Amru replied "His castle in Al-'Argâ." He said "I take it for his debt." He answered "It is yours on condition that you have the amount transported to Medina and converted into *râfîs*." He said "Ay," and had it transferred to Medina and divided among his creditors. "And the greater part,"

says the tradition, "consisted of promises to pay وَكَانَ أَكْثُرُهَا عَدَاتٍ (عَدَاتٍ)."\*

The Arabic word *عَدَاتٍ* here used appears to have a technical sense, an illustration of which is afforded by the conclusion of Moâṣab's story, which runs thus:

A young man of the Koreish came to him (viz. 'Amru, on his return to Medina) with a document (*صَكٌ*) to the amount of twenty thousand dirhams with Sa'îd's own signature and the signature of a freedman of his upon it. He sent for the freedman, and made him read the document. When he had read it, he wept and said "Ay, this is his writing, and this is my signature upon it." Then 'Amru said to him "How

\* Read فَاعْرَضْ مَا عَرَضَ (عَلَيْيَ), not فَاعْرَضْ مَا عَرَضَ (عَلَيْ).

'Amru's reply.

comes there to be twenty thousand dirhams for this youth upon it? Why, he is the poorest of the poor of the Koreish!" He said "I will tell you about it. Sa'íd was passing along after his loss of office, and this youth happened on him, and journeyed with him till he arrived at his home. There he stopped and said 'Do you wish anything?' (The youth) said 'No, except that I found you traveling alone and desired to come to your protection.' Then he said to me 'Bring me a sheet of paper,' and I brought him this. He wrote out this debt himself, and said 'You shall not suffer anything at my hands; take this, and, when anything comes in to me, you come to me.'" 'Amru said "By Allah, he surely shall not receive it except in *wâfi*s. Give it to him." And the twenty thousand dirhams were weighed out to him in *wâfi*s!\*

The legal point of this story is that Sa'íd's great generosity led him to incur money obligations when he had no means to fulfil them. This fact really invalidated his note, at least according to the Mohammedan law of the present day; and so also did the fact that he specified no time of payment.

One is naturally led to inquire whether the word **دَيْن**, which was here used of the transaction with the impoverished youth (l. 24), had acquired the technical and limited usage that it now possesses, to signify the simple 'loan-obligation.' The Moslem law-books of the present time provide for two sorts of legal obligations to pay, the **دَيْن** and the **سَلْمٌ وَسَلْفٌ**, treating them under the same category with contracts of sale. Thus the creditor is looked upon as buyer to the amount of the obligation, and the debtor as vendor of the same, so that the Moslem manages to evade the Koranic prohibition of usury. Such legal squinting, it may be said, is characteristic of the Orientals, and has its parallels elsewhere in their institutions. Accordingly, in the second species of contract, the debtor promises to deliver goods or money to a stipulated amount over that actually borrowed, and the creditor contrives to get his interest. The **دَيْن**, however, which more concerns us here, is a promise to restore merely the amount lent, at the end of a specified term. In case the debtor fails to keep his agreement, the Hanifite and the unorthodox Shi'ite sects insist still further that the creditor may claim no interest; but the Shâfi'ites more rationally permit him to convert the contract immediately into the **سَلْمٌ وَسَلْفٌ**. Ordinarily, a written contract is made out, with the signatures of sev-

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\* Ar. **بِالْوَافِيَةِ** (= in *wâfi* kind). The *wâfi* was then equivalent to the silver **درهَم**, about 20 cents. There would be no point to the end of this story if it were translated by 'in full.' Cf. 'Amru's request above. 'How improper to have asked Moâwiya to *pay in full!*'

eral witnesses, in whose presence the loan must be made. Yet the contract is valid if oral only, provided the creditor pronounces the word أَقْرَضْتُ 'I lend,' and the debtor قَبِلْتُ 'I receive.'

To return to our story of Sa'id and the time of Moâwiya (7th cent. A.D.): we can say this much, that دَيْن was then used of a 'promise to pay,' though it connoted in fact much more than عَدَل (cf. loc. cit. lines 11, 16, 24); that one witness, at least, was required, though probably more, this being a peculiar case; that the custom of writing out عَدَات was very common, especially when rich men had fees to pay; finally that, as another tradition, adduced (loc. cit.) to show that Sa'id was generous to a fault, also indicates, local if not inter-territorial systems of credit prevailed. Sa'id ordered a freedman, it is said, to "take what he liked on his security (أَمَانَة)," in order to marry off one of his young servants.

But now let us pass from Moâwiya to Mohammed, half a century earlier. Have we proof that there existed in his time such financial facilities as are above suggested? Or is it correct to draw the usual picture of a system of barter, in which the precious metals had a value not as a circulating medium, but as natural products, for ornamental purposes? The testimony of the Koran (ii. 282-284) would tend to dis-establish this latter view: "O ye who believe!" it reads, "if ye engage in debt for a stated time, then write it down, and let a scribe write it down between you faithfully: . . . unless, indeed, it be a ready-money transaction between you, which ye arrange between yourselves: . . . but bring witnesses to what ye sell one to another: . . . but if ye be upon a journey and ye cannot find a scribe, then let a pledge be taken."

It looks as if in Mohammed's time at Medina, where these words were said to have been uttered, and at Mekka, there was a class, not necessarily a school of men, who, knowing how to write, had fallen into the custom of recording transactions for their neighbors, and acted as scribes to the merchants passing in and out of the city. Mohammed thus favors their employment, as calculated to assure the systematic recording of business acts, and to prevent unfair dealing.

With this evidence we may compare that of the traditions of the Sahîl of Al-Bokhârî, in his chapter on "Borrowing, Payment of Debts, Cheating, and Failure" (ed. Krehl, ii. § 44). Here is reported Mohammed's behavior in matters of trade. The first two traditions represent him as paying his creditors promptly or else giving security (e. g., an iron cuirass for some food obtained from a Jew), while the fourth states that he was in the habit of keeping by him one dinâr, no more, with which to meet any obligation. Somewhat discrepantly, we find here no use of scribe or witness, but only pledge-giving, which grew out of simple barter, or holding of ready money as a medium of

exchange. Probably Mohammed's own social and commercial relations expanded in proportion as he and his religion advanced into greater popularity.

On the other hand, we have good reason to believe that the advent of the Prophet gave one forcible turn to the commercial life as well as to the religious cult of the Arabs. In his day, the Bedawin flowing in from the desert to the cities were confounded, and too often thrown into great straits, by the class of men who swarmed the market-places and acted as money-changers. Fortunately, there are extant lines from old poets, a couple of them perhaps pre-Mohammedan, which depict this condition of things in the Arabian business world (see Nöldeke, *Beiträge zur Poesie der alten Araber*, pp. 183-183%). Each fragment or piece of poetry expresses the great joy of a man who, in a very wily manner, has been able to foil his creditor. In all these lines

the word دَيْن <sup>دِين</sup> has only the general sense of 'debt,' usually referring to a simple bill of sale. It is interesting to notice the word كَسْكُوهُ, which was used in the story of Sa'íd to signify the 'sheet of paper' on which the دَيْن <sup>دِين</sup> was recorded. The Koranic prohibition of usury, however, is our best evidence of the fact that money-changing was a widespread practice in Mohammed's time, along with some sort of banking and account-keeping (ii. 276-279). The policy of that revelation was to protect the poorer classes of his converts against the fraudulent extortions of those quasi-brokers. With the new era, therefore, the purely financial side of trade fell into the hands of Jews and other foreigners alone, with whom it largely remains at the present time.

The last purpose of this inquiry is to ask whether the Arabs were borrowers of these financial arrangements, especially the use of document and witnesses. Until the sixth century, when some homage was paid to the kings of Hira and Ghassan, and appeal was made to their jurisdiction, they had never seen political union; under tribe or clan rule there was no recognized authoritative opinion. Some exception to this must be taken from the fact that certain highly respected families, like the Koreish at Mekka, rose early to a controlling influence in the cities. But more and more, particularly in the sixth century, the Arabs came into living contact with Egypt, Syria, and Persia, whose inhabitants were well advanced in their organization of private as well as political rights and regulations. Through the Christians then settled in Arabia, and especially the Ghassanite Arabs in the north of the peninsula, the Bedawin were confronted with Greek civilization, and borrowed much of Byzantine culture as time went on. But, if in Mohammed's time such documents were used, it must have been through the influence of the caravan-trades to the north and east that

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\* For this reference I am indebted to Dr. C. G. Torrey, of Andover.

the usage was introduced, though even at that early period the Jews and Christians might have disseminated European habits of business from Alexandria and other important commercial centres. Nevertheless, it is equally probable that the Arabs, no less than the Babylonians, from whom we have all kinds of contract-tablets reaching far back into antiquity, were original in this particular; that they were early led to require written testimony to business transactions; and that their increasing commerce with the outside world developed in their best representatives the sense of justice; so that under Mohammed, who was himself a keen trader, they easily adopted a regular requirement of documentary evidence in the undertaking of business obligations.

16. A palm-leaf column from Ahnas; by Rev. W. C. Winslow, of Boston.

This column, now in the Boston Museum of Fine Arts, was one of six belonging to a vestibule of a temple that once stood at Ha-Khenensu, referred to in Assyrian texts as Hinensi, afterwards named Heracleopolis by the Greeks, and called by the natives at present Ahnas, sometimes Henassieh; it is referred to in Isaiah xxx. 4, as Hanes. Henassieh may be a corruption of Hanes, the *ch* being a common terminative. As to the age of the site, Brugsch (*Dictionnaire Géographique*, i. 604) quotes a text stating that here Ra, the second king of the initial divine dynasties, began his earthly reign. Dr. Naville, the explorer of the Egypt Exploration Fund, searched in vain for inscriptions of the IXth and Xth Dynasties, whose seat of government was here; but among his disclosures were the columns of a side entrance to a temple undoubtedly dedicated to Arsaphes, a form of Osiris, usually represented with a ram's head. For the large text on the basement declares: "The living Horus, the mighty Bull who loves Ma, the lord of praises like his father Ptah, King Rameses, erected this house to his father Hershefi (Arsaphes), the Lord of Two Lands." The great Harris Papyrus (British Museum) states that Rameses III. presented slaves to "the temple of Hershefi, the king of the Two Lands": the peculiar designation of the god thus occurring in both cases. The six shafts, 17 feet in height, were probably taken by Rameses II. from an edifice of Usertesen II. of the XIIth Dynasty, as the architraves bear the cartouches of that king; but they can be absolutely dated only from the reign of Rameses.

The royal inscriptions, clearly emblazed, run from the bending palm-leaf to the base, on this wise: Emblems of the shoot of a plant and a bee (wasp form), verbally *suten cheb*; the six-worded cartouche, *Ra user ma Sotep en Ra; si Ra*; the cartouche, *Ramessu mer Amon*; the symbol Crux ansata, or tau of the Nile; the plant and bee repeated; *Neb Taui*; the six-worded cartouche repeated; *Si (or Se) Ra; Neb khau*; the smaller cartouche repeated; the symbol of life repeated; *Neb Taui*; the larger cartouche repeated; *Neb Khau*; and the smaller cartouche. On the column's right, with the same or equivalent titles,

Rameses is offering to Horus (figures 2 feet 9 inches in height); on the left a replica of the right, and, on the rear, of the front. The column from Ahnas in the museum of the University of Pennsylvania is without its capital; the Boston shaft is unrivalled by any other monumental work in this country from Egypt for its peculiar grace and beauty.

17. Professor D. G. Lyon, of Harvard University, gave an account of a collection of Phenician glass-ware recently acquired by the Harvard Semitic Museum. The objects are said to have been found in tombs in the vicinity of Tyre, and they are believed to belong to the period between Alexander and the beginning of our era. There are forty-eight specimens, consisting of vases, tea bottles, kohl holders, bowls, goblets, and pitchers. They are well preserved, and several of the specimens are of unusually fine workmanship.

PROCEEDINGS  
OF THE  
AMERICAN ORIENTAL SOCIETY,  
AT ITS  
MEETING IN NEW YORK, N. Y.,  
March 29th, 30th, and 31st, 1894.

THE Society assembled at New York, in the Room of the Trustees of Columbia College, on Thursday of Easter Week, March 29th, at 3 p. m., and was called to order by its President, President Daniel Coit Gilman of the Johns Hopkins University. Professor Henry Drisler welcomed the Society to New York and to the hospitalities of Columbia College.

The following members were in attendance at one or more of the sessions :

Adler	Dickerman	Jackson	Rudolph, Miss
Arbeely	Drisler	Jastrow, Jr., M.	Smith
Arnold, W. R.	Eliwell	Kent	Smyth
Babbitt	Fay	Lauman	Steele
Barton	Frame	Levias	Torrey
Binney	Frothingham	Lyon	Toy
Bloomfield	Gilman	Macdonald	Ward, W. H.
Bradner	Goodwin, C. J.	McConnell, Mrs.	Watson
Briggs	Gottheil	Myer	Webb
Brinton	Grieve, Miss	Oertel	Weren
Carpenter	Hall, I. H.	Olcott	Williams
Casanowicz	Haupt	Perry	Wise
Chambers	Hazard	Peters	Wood
Chester	Hopkins	Prince	Woodward
Collitz	Howard	Ragozin, Mrs.	Wright, T. F.
Dahl	Hyvernat	Rogers	Yohannan
Deinard			[65]

The minutes of the last meeting, at Boston and Cambridge, were read by the Recording Secretary, Professor Lyon of Har-

vard University, and accepted by the Society. The report of the Committee of Arrangements was presented by Professor Jackson, of Columbia College. It was in the form of a printed program, with a cyclostyle supplement, and was accepted.

The reports of outgoing officers were now in order.

The Corresponding Secretary, Professor Lanman, of Harvard University, presented some of the correspondence of the year.

This included letters of regret from the Right Rev. C. R. Hale, of Cairo, Ill., from Prof. G. F. Moore, of Andover, Mr. Orne, of Cambridge, and Prof. Hilprecht, of Philadelphia. The last reports part 3 of volume I. of *The Babylonian Expedition of the University of Pennsylvania* as well under way, and that he hopes to have it in the printer's hands before leaving for Constantinople and the Hittite region in May, 1894.

The Secretary called the attention of the Society to the valuable and interesting volumes of transactions of the International Congress of Orientalists held in London in 1892. Application for them may be made to E. Delmar Morgan, Esq., care of the Royal Asiatic Society, 23 Albemarle st., London.

Messrs. Wijayaratna and Co. write from Maradana, Colombo, Ceylon, offering various works in Pāli, Sanskrit, and Singalese, and declaring their readiness to procure similar books for those concerned with these studies.

Dr. John C. Sundberg, recently appointed United States Consul at Bagdad, writes from Bagdad under date of April 27, 1893. He gives an interesting account of his journey from San Francisco to Bagdad, by way of Hong Kong, the Straits Settlements, Calcutta, Bombay, Bandar Abbas on the Strait of Hormuz, Bushire on the Persian Gulf, the Schatt-el-Arab, and the Tigris. He says: "Owing undoubtedly to the very filthy habits of the poor, there is a great amount of eye-disease here, and I treat from sixty to eighty patients (poor) gratis every day. I have also a few rich patients, and among them the Nakib, the most influential man in Bagdad, the Wall not excepted. I have made a few short excursions into the desert, but shall postpone my visit to Babylon, perhaps till next fall. There are sold here a great many antiquities of modern make; in fact, there are several Assyrian antiquity factories in Bagdad, and spurious seals and cylinders as well as coins are sold in the bazaars to gullible tourists."

Rev. George N. Thomssen, of the American Baptist Mission, Kurnool, Madras Presidency, India, writes under date of September 28, 1893, concerning the Vadagalai and Tengalai sects of Vaishnavas in that region:

"In India great religious revivals occasionally occur. At such times a wave of deepfelt enthusiasm sweeps over the land, and sometimes the effects of it can be traced after many centuries have elapsed. About 1000 years ago the great Vedanta philosopher and Brahman revivist, Sankarāchārya lived. We have few facts of his life—all we know is that he lived as a celibate in Sringeri, Mysore. Among the Hindus, or rather among the Vaishnavites among the Hindus, he is

called the Adiguru, the first priest. His enthusiastic teaching of the Vedas with his own philosophical interpretation soon won for him disciples in all parts of India. Finding that he had not sufficient strength to look after all his adherents, he founded monasteries in convenient centers, and appointed his most prominent disciples to be his representatives. One of the centers selected was Ahobolam, in the mountains of the Kurnool District of the Madras Presidency, a place about 200 miles north-west of Madras. The madham or monastery is in the mountain-range known as the Eastern Ghauts. It is a lone-some place, where tigers and the wild beasts of India have their haunts. There are two temples, one near the foot of the mountains, where the Pujari or worshiper (a man paid by grant of land and presents from pilgrims) lives ; and about 2 miles distant, in a very retired part, is the most sacred temple, in a cave.

"The god worshiped at Ahobolam is called Ugra-Nara-Simham, the austere man-lion. Nara-simham is the name of the fourth avatar or incarnation of Vishnu. In this avatar Vishnu is said to have sprung out of a stone pillar as a man-lion, and to have in this shape destroyed the Asura or demon Hiranyan. When Vishnu is represented as the avenger, destroying the man-lion, he is called Ugra, the austere, the awful one ; on the other hand, when he is represented as the pacified man-lion, quieted by the slokas chanted by Hiranyan's son Prachladen, he is called Lakshmi-Nara-Simham, the merciful man-lion. Before this severe idol the high-priest and the disciples of the Vadagalais are to worship, but at the present day the idol is very much neglected. It is questionable whether the present high-priest living in Tiruvellur near Madras has ever taken the trouble to go to Ahobolam, and hence many of his followers do not believe in him. He carries about with him a small gold idol representing Ugra-Nara-Simham, and this his disciples worship. He is, like most of the other prominent priests of the Hindus, a wealthy man, and goes where he can get the most money with the least trouble—so a prominent Hindu says. Ahobolam is still considered a very holy place, and annually many pilgrims go there from all parts of India. The reason why this of all other centers is so sacred is that after the death of the Adiguru Sankarāchārya each one of his principal disciples, in their respective centers, claimed to be the holiest and that their monasteries or madhams were the most sacred, and so tried to gain the greatest possible influence. All the different centers in the course of time became Tengalai centers, except Ahobolam, which became the great Vadagalai center.

"Teng means south and Vada north, and Galai means mark ; hence the great difference between the two sects consists in the mark they wear on their forehead. These marks cause great dissensions at the great annual feasts, and even the courts are often called upon to settle the disputes. In the temples both sects claim the right of placing the mark of their sect on the forehead of the idol. The Tengalais claim that this mark represents both feet of Vishnu, resting on a lotus throne ; hence the mark, looking like a trident, is to extend down to the bridge of the nose. Some of the very orthodox Brahmans, in order to make

this very plain, even put five toes to each slanting line representing a foot. On the other hand, the Vadagalais claim that the mark represents only the right foot of Vishnu, from which the holy river, the Ganges, sprang; and hence there is to be no throne, or mark half way down the nose. The center line is said to represent Lakshmi, Vishnu's wife, since, according to the allegorical interpretation, as God has no wife, this represents the mercy of God which Lakshmi personifies. Formerly the great disputes were about more spiritual things, but, as both parties have become materialistic, their great disputes now are about these little caste-marks. Of course there are even now spiritually minded men in both sects, and these still keep up the quarrel about man's relation to God. Both parties have their own theories, which they defend with all the obstinacy of the proverbial Scotchman who is open to conviction, but who would like to see the man that could convince him.

"The question raised at these discussions is: 'Is a man a free agent or not?' To this the Tengalais reply: 'He is not! All of man's actions are controlled by God. Man has no will of his own, and can do nothing aside from God. He is as dependent on God as the kitten is on the cat!' Hence the theory of the Tengalais is called the Marjalapattu, or cat-hold theory. On the other hand, the Vadagalais say: 'Man is a free agent; he can do as he wills to do. He has a will of his own, and is not under the sole control of God. Man's relation to God is that of the young monkey to its mother!' For this reason this theory is called the Markattapattu or monkey-hold theory. Of course there are still many other differences, differences in ritual, in regard to priority at worship, in regard to mantras or sacred incantations; but these would be too wearisome to enumerate. The Tengalais are the most numerous among the Vaishnavites, and also seem to be the most materialistic, while the Vadagalais still seem to retain a trace in their character of the severity of the god they worship."

A letter from the Geographical Society of the Pacific invites us to take part in their "Geographical Day," May 4th. Mr. W. E. Coleman was subsequently appointed to represent the Oriental Society on that occasion.

Mr. Edward Naville writes inviting our Society to take part in the International Congress of Orientalists to be held at Geneva, Switzerland, September 8-12, 1894. Messrs. Brinton, Gottheil, Haupt, and Jackson were appointed Delegates to represent the Society.

The Secretary announced the death of the Corporate Member—  
Mr. Alexander Isaac Cotheal, of New York, N. Y.

Mr. Cotheal was born in New York City, November 5, 1804, the eldest son of Henry Cotheal, and grandson of Isaac Cotheal of Revolutionary times. At the age of twenty-one he entered the house of his father and uncle, Henry and David Cotheal, a well-known shipping-firm trading to Central America, especially the Mosquito Coast, to San Blas, and to California. In 1840, Mr. Cotheal was a frequent visitor to the ship

*Sultanee*, then in port at New York, and became greatly interested in the Arabic language. In 1851, he embarked for the east coast of Africa, Zanzibar and Mozambique. Later he visited Nicaragua ; and he was Consul General for Nicaragua from 1871 until his death. He also traveled in Europe, particularly in Spain. It was of his personal experiences there that he liked especially to talk, and he seems to have had warm friends there.

He retired from business early in life and devoted himself to congenial literary pursuits. He was one of the founders of the American Geological Society and President of the American Ethnological Society. He filled various offices in the St. Nicholas Society, of which, at his death, he was the oldest member. He was a life-long member of Trinity Parish. He was the author of a "Sketch of the language of the Mosquito Indians," which was published in the "Transactions of the American Ethnological Society." Of Oriental tongues, besides Arabic, he studied Turkish, Persian, Hindustani, and Gujaratti.

His Arabic was chiefly learned at home, by hard study, and by constant teaching from natives whom he chanced to find in New York and who would come to his house and read with him. At the request of the late Sir Richard F. Burton, Mr. Cotheal translated the rare Arabic text of "Attappa, the Generous." This is published in the sixth volume of Sir Richard's "Supplemental Nights."

He was elected a member of the American Oriental Society September 30, 1846, and came to be the oldest living member of the Society. His presence was to be counted on at the New Haven and New York meetings, and he more than once entertained the Society at his residence. He was a Director of the Society for over a quarter of a century, from 1865 to 1891. In 1890, he made what was the first gift to it by way of endowment of a publication fund : to wit, one thousand dollars. This was reported in the Proceedings for May, 1890, as "intended by the donor as a nucleus of a Publication Fund, and prescribed by him to be invested, that its interest may be used to help in defraying the costs of the Journal and Proceedings."

Mr. Cotheal was unmarried. He passed away February 25, 1894, at his residence in New York. His nephew, Mr. Henry Cotheal Swords of New York, writes : "He died, as he had always lived, at peace with all the world ; and I trust that our last end may be like his."

The Treasurer, Mr. Henry C. Warren, of Cambridge, Mass., presented to the Society his accounts and statement for the year April 6, 1893 to March 29, 1894, and suggested the desirability of annually appointing an Auditing Committee to examine the securities of the Society at the place where such securities may be stored. The Chair appointed gentlemen residing in the neighborhood of Boston : to wit, Professors Toy and Lyon of Cambridge. To them the Treasurer's accounts, with book and vouchers, and with report on the state of the funds, were referred. The Committee reported to the Society and certified that the accounts were in

due order and properly vouched, and that the funds called for by the balances were in the possession of the Treasurer. The usual analytical summary of the General Account follows:

## RECEIPTS.

Balance from old account, April 6, 1893.....	\$1,045.96
Assessments (168) for 1893-4.....	\$840.00
Assessments (84) for other years.....	170.00
Sales of publications.....	114.26
Income of investments, so far as collected.....	36.46
Interest on balances of General Account.....	30.50
Supplement to anonymous gift of \$1,000.....	8.00
Total collected income of the year.....	1,199.22
Total receipts for the year.....	\$2,245.18

## EXPENDITURES.

Journal, xv. 8, and distribution .....	\$212.52
Journal, xvi. 1 (part).....	154.12
Proceedings, April, 1893.....	188.49
Authors' extras from Journal and Proceedings.....	31.75
Paper.....	105.10
Job printing.....	21.00
Postage, express, etc. ....	33.69
Total disbursements for the year.....	696.67
Credit balance on Gen'l Account, March 29, 1894	1,548.51
	\$2,245.18

The supplementary gift of \$8 was intended to offset the excess over \$1,000 of the cost of the eight shares of bank-stock (at 120) in which the original gift was invested.

The interest of the Bradley Type-fund is regularly passed to the credit of that fund for further accumulation.

Exclusive of that interest, the amount of the interest, collected and uncollected, for the year is \$110.40, and belongs to the credit of the General Account.

The state of the funds is as follows:

1893, Jan. 1, Amount of the Bradley Type-fund .....	\$1,869.88
Interest for one year .....	55.82
1894, Jan. 1, Amount of the Bradley Type-fund .....	\$1,425.20
Amount of Publication-fund .....	\$2,127.19
1894, March 29, Balance of General Account.....	\$1,548.51
Total of funds in possession of the Society.....	\$5,100.90

The bills for Journal xvi. 1 have not yet been all presented.

The Librarian, Mr. Addison Van Name, of New Haven, presented the following report for the year 1893-94.

The additions to the Society's Library for the year now closing have been 90 volumes, 87 parts of volumes, 118 pamphlets, and a plaster cast of the Chaldean Deluge tablet. The number of titles is now 4,648.

No sales having been reported by the Paris agency\* for ten years past, orders were sent for the return of the volumes of the Journal on hand, except vols. ii.-v., of which the Society already had a more than sufficient supply. In accordance with the instructions given, ten sets of these four volumes were distributed to certain designated libraries and institutions. From one of these, the *Musée Guimet*, we have just received an unexpectedly large return, no less than fifty volumes of its publications, including twenty-three quarto volumes of the *Annales* and twenty volumes of the *Revue de l'histoire des religions*. The Society will no doubt authorize the sending of the volumes of the Journal needed to complete the Museum's set.

The Imperial Russian Archaeological Society has invited an exchange of publications by sending the latest volumes of three separate series of its issues, an invitation which should be promptly accepted.

The standing appropriation of \$25 a year for binding voted at the last meeting has not been expended. There will be a certain advantage if two years' appropriations may be combined so that \$50 may be available every second year.

During the past summer a much needed rearrangement of the Society's library was completed by Dr. Oertel, with the aid of Dr. Haskell, a service for which the thanks of the Society are due to them.

For the Committee of Publication, Professor Lanman reported as follows: The Proceedings of the Society at Boston and Cambridge, April 6-8, 1893, were issued, as a pamphlet of 'xlviii pages and as a part of volume xvi. of the Journal, on the 1st of June, 1893. The printing of the first half of volume xvi. of the Journal (260 pages) is so nearly completed that the part can be issued a few days after the meeting.

The Directors reported by their Scribe, Professor Lanman, as follows:

1. They had appointed the next meeting of the Society to be held at Philadelphia at some time during the Christmas week of 1894, in case the American Philological Association or any of the other Societies addressed by us upon the subject should finally determine to unite with us in a joint meeting at that time

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\* The stocks of publications of the Society long held by Messrs. Trübner and Co. of London, and by the firm F. A. Brockhaus of Leipzig, have now been returned; and likewise those held by Prof. Lanman. The Society has therefore now no scattered agencies whatever for the sale of its publications, and the entire stock thereof, along with its library, is gratuitously stored and cared for by the Yale University Library.

and place. The Committee on Joint Meeting was continued over. As eventual Committee of Arrangements had been appointed the Corresponding Secretary, and Professors Haupt, Hopkins, and M. Jastrow, Jr. [The next annual business meeting will be held in the week beginning with Easter (April 14), 1895.]

2. They had appointed, as Committee of Publication for 1894-95, Professors I. H. Hall, Haupt, Lannan, G. F. Moore, and W. D. Whitney.

3. They had appointed Mr. W. E. Coleman to represent the Society at the meeting of the Geographical Society, and Messrs. Brinton, Gottheil, Haupt, and Jackson as delegates to the Geneva Congress: all as noted above, page lii.

4. They had authorized the exchanges suggested in the Report of the Librarian, and the biennial combination of the annual appropriations for book-binding.

5. The Directors voted to recommend to the Society that an invitation be extended to the International Congress of Orientalists convening at Geneva in 1894, to meet in this country in 1897, under the auspices of the American Oriental Society. The Directors were careful to refrain from committing themselves to any question of details as to the place of meeting and the Committee of Arrangements; and not to commit the Society to the expenditure of money.

6. They had voted to recommend to the Society for election to membership the following persons:

As Corporate Members :

Mrs. Emma J. Arnold, Providence, R. I.;  
Rev. E. E. Atkinson, Belmont, Mass.;  
Hon. Truxton Beale, Washington, D. C.;  
Dr. William Sturgis Bigelow, Boston, Mass.;  
Prof. G. R. Carpenter, New York, N. Y.;  
Rev. Camden M. Coborn, Ann Arbor, Mich.;  
Mr. Ephraim Deinard, Kearny, N. J.;  
Mr. Joseph H. Durkee, New York, N. Y.;  
Prof. Ernest F. Fenollosa, Boston, Mass.;  
Miss Lucia G. Grieve, New York, N. Y.;  
Rev. J. B. Grossmann, Philadelphia, Pa.;  
Prof. Joshua A. Joffé, New York, N. Y.;  
Mr. Nobuta Kishimoto, Okayama, Japan ;  
Mr. Robert Lilley, New York, N. Y.;  
Prof. Samuel A. Martin, Lincoln University, Pa.;  
Prof. Edward S. Morse, Salem, Mass.;  
Mr. George W. Osborn, Westfield, N. J.;  
Rev. Ismar J. Peritz, Mattapan, Mass.;  
Mr. Edward Robinson, Boston, Mass.;  
Mr. Sanford L. Rotter, New York, N. Y.;  
Miss Adelaide Rudolph, New York, N. Y.;

Mr. Macy M. Skinner, Cambridge, Mass.;  
Mr. A. W. Stratton, Toronto, Canada;  
Miss Cornelia Warren, Boston, Mass.;  
Rev. J. E. Werren, Abington, Mass.;  
Prof. John H. Wigmore, Evanston, Illinois;  
Rev. Stephen S. Wise, New York, N. Y.;  
Rev. A. Yohannan, New York, N. Y. [28.]

The recommendation contained in the fifth paragraph of the report of the Directors was unanimously adopted by the Society. And the persons recommended for election to membership, after ballot duly had, were formally elected.

On Saturday morning, Rev. Dr. Ward, and Professors Toy and Hopkins, as Committee on the Nomination of Officers, reported. The Corresponding Secretary, Professor Lanman, who was elected to that office first in 1884, and had performed the somewhat similar duties of Secretary of the American Philological Association from 1879 to 1884, having expressed a wish, after fifteen years of such service, to be relieved, the Committee nominated in his stead Professor Edward Delavan Perry of Columbia College, New York; and, for the remaining offices, the incumbents of the foregoing year. The gentlemen so nominated were duly elected by the Society. For convenience of reference, the names of the Board for 1894-95 may here be given:

*President*—Pres. D. C. Gilman, of Baltimore.

*Vice-Presidents*—Dr. William Hayes Ward, of New York; Prof. C. H. Toy, of Cambridge; Prof. Isaac H. Hall, of New York.

*Corresponding Secretary*—Prof. E. D. Perry, of New York.

*Recording Secretary*—Prof. D. G. Lyon, of Cambridge.

*Treasurer*—Mr. Henry C. Warren, of Cambridge.

*Librarian*—Mr. Addison Van Name, of New Haven.

*Directors*—The officers above named: and Professors Bloomfield and Haupt, of Baltimore; Mr. Talcott Williams, of Philadelphia; Prof. E. W. Hopkins, of Bryn Mawr; Prof. A. L. Frothingham, of Princeton; Prof. R. Gottheil, of New York; Prof. George F. Moore, of Andover.

In taking the Chair on Friday afternoon, the President of the Society made a brief address, in which he expressed his grateful appreciation of the honor that the Society had conferred upon him.

In assuming the office, in order to be quite familiar with the policy that had been pursued, he had made it his duty to read with attention the minutes of the Directors as well as of the Society, during the past half century; and he spoke particularly of its new birth in 1857. At that time, the question had arisen as to the possible enlargement of resources and membership, and an elaborate report, drawn up by Professor Whitney and approved by an able committee, was presented and

adopted.\* This report is still worth consideration. It lays stress upon the importance of publishing contributions to Oriental learning, as the chief condition of usefulness and honor. The long series of learned papers that bear the Society's imprint shows how steadily this principle has been observed. There are no indications that the standard will be lowered. On the contrary, the increasing number of scholars in this country devoted to Oriental learning gives assurance that the Journal and the Proceedings will continue to publish important contributions to Oriental science. Thus the highest object of the Society has been and will be attained.

In respect to the scope which should be given to Oriental studies, the report of the Committee makes these remarks, which, in view of the tendency of the Society toward philological studies, are worth repeating :

"We believe that Oriental studies have a high and positive value for all who are studying the history of the human race; that natural history, that geography, that ethnology, that linguistics, that the history of religions, of philosophy, of political institutions, of commerce cannot be pursued without the most constant reference to the Orient. \*\*\*

"We need not fear \*\*\* to welcome into our number any person who has enlightenment and culture enough to take an interest in our objects and to be willing to contribute to their furtherance. \*\*\*

"We do not regard Oriental scholarship as a requisite for admission to the Society, but only that liberal culture which inspires an appreciation of our objects and a willingness to join heartily in promoting them. \*\*\*"

After other introductory words, the Chairman called attention to the fact that in a very few days, on the twelfth of April, it will be a hundred years since the birth of the distinguished geographer, Edward Robinson, who held the office of President of the American Oriental Society for a period of seventeen years, from 1846 to 1863. But few of the actual members of this association knew him personally. There are some, however, who remember how constantly he attended the meetings, which were then held semi-annually, as a general rule in Boston and New Haven; how dignified and courteous he was as a presiding officer; and how much lustre was derived from his acquisitions as a scholar and his fame as an explorer. The published memorials of his life are brief, consisting chiefly of the discourses delivered soon after his death by his colleagues in the Union Theological Seminary of New York, Professors Henry B. Smith and Roswell D. Hitchcock; but this brevity is not a reason for serious regrets, because his writings constitute his memoirs, and because the outward incidents of his career were not of extraordinary interest. He belongs to the class of men who confer great benefits upon their generation, and acquire corresponding renown, by accurate, patient, prolonged, and unostentatious researches, the results of which are important contributions to human knowledge. Although he was a minister of the Presbyterian church, it is not as a minister that he is remembered. He secured the reverence of his

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\* The Committee included Dr. Edward Robinson, President Woolsey, Professor C. C. Felton, Professor Hadley, and Professor Whitney.

pupils, but not so much by the inspiring qualities which were characteristic of his own biblical teacher, Moses Stuart of Andover, as by the thoroughness of his scholarship and the reputation of his works. As a grammarian and lexicographer he won distinction, especially in the early part of his career; but his lasting reputation is due to the thorough explorations which he made in the peninsula of Sinai, in the Desert, and in Palestine. Part of his fame may perhaps be attributed to the fact that in this modern epoch of scientific researches he was a pioneer in the field of Biblical geography; but far more depends upon his accuracy and thoroughness, as an observer, a recorder, and an interpreter. He would himself award the heartiest praise to his companion in travel, Rev. Eli Smith, whose name is associated with Robinson's upon the title page of the Biblical Researches. To his extraordinary preparations for the journey the most ample references are made, both in the preface and in the earliest chapter of the narrative, which is based upon the diaries of both the travelers.

In the archives of the American Board of Commissioners for Foreign Missions (the speaker continued) I have recently read the letters which were addressed by Eli Smith to Dr. Rufus Anderson, one of the Secretaries in Boston. I cannot say that they throw much light upon the well-known Researches in Palestine, but it is more than possible that they will interest those members of the Society who regard the journey of Robinson and Smith as an epoch-making expedition. Some extracts from this correspondence I therefore present to the Society, in commemoration of the life which began one hundred years since.

Here is added also the substance of President W. Hayes Ward's address at the meeting in Boston last year (April 7th, 1893: see the Proceedings of that meeting, p. vi).

A few gentlemen held an informal meeting, fifty years ago last August [1842], in the office of John Pickering, of Boston, to consider the practicability of organizing an American Oriental Society. They appointed a Committee to draft a constitution. They met again in the same place on the 7th of September, when the draft was reported, amended, and adopted. Again they adjourned till October 13th, when the organization was perfected by the election of John Pickering as President; William Jenks, Moses Stuart, and Edward Robinson as Vice-Presidents; William W. Greenough as Corresponding Secretary; Francis Gardner as Recording Secretary and Librarian; and John James Dixwell as Treasurer. The incorporators were John Pickering, William Jenks, and John J. Dixwell. The first Directors were Rufus Anderson, Barnas Sears, C. C. Felton, Sidney Willard, and Bela B. Edwards, and the object of the Society was stated to be the cultivation of learning in the Asiatic, African, and Polynesian languages.

I ask you now to stop for a moment and look at those names. You will notice, in the first place, that they do not represent particularly either Harvard College or Yale College. Professor Felton's name is a famous one in the history of Harvard, but he was a Grecian, and his

own studies were not especially in the line of those of the Society of which he was made one of the original Directors. Yale was not represented at all. It was inevitable that John Pickering should be elected first President of the American Oriental Society. It was to his initiative and that of Rev. Dr. Jenks\* that its organization was due. He was for the first two or three years of its existence its life and soul. Mr. Pickering was—more, perhaps, than any other man we have ever had—our admirable Crichton, or Mezzofanti. He was, according to Charles Sumner, "familiar with the English, French, Portuguese, Italian, Spanish, German, Romaic, Greek, and Latin languages; less familiar, but acquainted, with Dutch, Swedish, Danish, and Hebrew; and he had explored, with various degrees of care, Arabic, Turkish, Syriac, Persian, Coptic, Sanskrit, Chinese, Cochin-Chinese, Russian, Egyptian hieroglyphics, Malay in several dialects, and particularly the Indian languages of America and the Polynesian islands."

He was invited by Harvard College to the chair of Hebrew, and afterward of Greek, and declined both. He was pioneer in the study of the languages and antiquities of our American Indians. He wrote numerous books and papers, of which the one which will now be best remembered is his dictionary of the Greek language. Pickering's Lexicon succeeded Hedericus and Schrevelius in the use of our schools in the first half of the century, and did not lose its currency even down to the time when Liddell and Scott took and possessed the field. He was also a lawyer in full practice, City Solicitor for Boston, State Senator, and reviser and editor of the Statutes of Massachusetts. Such a man was a whole Oriental Society in himself, and his decease so soon after its organization seemed at first to be fatal to its survival.

The two oldest foreign Missionary Societies were very definitely represented in the two directors Rufus Anderson and Barnas Sears. It was more than anything else to provide a place where the grammatical, geographical, and historical studies of missionaries could be received and published, that the American Oriental Society was founded.

Rufus Anderson was the most distinguished director of missionary work that this country has ever seen. He was a tall, smooth-shaven, very dignified and very positive man, and made one great mistake in the conduct of the mission work under his charge. He undervalued the direct and indirect work of education, and to this day the injury is felt which resulted from his suppressing certain advanced schools after his visit to India. While he was not a contributor himself of articles to be read at the meetings of the Society, his hearty co-operation was of great value, as encouraging the missionaries under his care to prepare and send valuable contributions.

Barnas Sears, Professor in Newton Theological Seminary, was closely related to the second foreign Missionary Society organized in this country, and which found its field in what was then the almost utterly unknown land of Burmah. But to the public Barnas Sears was known as

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\* See *Proceedings* for May, 1875, p. iii (*Journal*, vol. x., p. cix).

one of the very foremost representatives of education in this country, not simply as connected with seminary or college, but by his activity in all matters which concerned public education. He was no more of an Orientalist than Dr. Rufus Anderson, but his sympathy was genuine and his help hearty.

An entirely different class of men was represented by Moses Stuart, Edward Robinson, and Bela B. Edwards. These men were scholars such as we cannot easily equal, the men who first introduced our youth to German learning. Moses Stuart was the pioneer of Hebrew studies in America, Professor of Hebrew at Andover Seminary, a man of free, open, and honest mind, thoroughly devoted to the truth, the author of excellent Hebrew grammars and Chrestomathies, and of numerous able commentaries and learned discussions and excursions. If any man in this country was the morning star of Oriental learning, it was Moses Stuart, a man far in advance of his day. I never saw him, although I learned as a boy to believe him the chief of American scholars, and I went to Andover Academy in time to hear, ten years after the organization of the Society, the commemorative funeral discourse preached at the opening of the term following his death. As might be expected, he was a theologian as well as an Orientalist; but his singularly candid mind always put him in advance of the conservatives of his day, although I remember that it did not prevent him from defending the paternal institution of African slavery against the intemperate attacks of the troublesome Abolitionists.

Edward Robinson was a younger man, who lived for a while in Professor Stuart's family, and was induced by him to devote himself to Oriental studies. He was then in the prime of his power, and had the year before published his famous "Biblical Researches" in Germany and the United States. His edition of Gesenius' Hebrew Lexicon had not yet appeared, nor his Hebrew grammar. The young Hebrew students of the day still used Stuart's Grammar and Chrestomathy, and Gibbs's Lexicon. I well remember Edward Robinson, and indeed I recited to him a few times while he was still teaching in Union Theological Seminary, but in feeble health, in 1857. He was a bluff, somewhat gruff man, strongbodied and large, with a kind heart under a rough exterior. I recall a recitation in the Harmony of the Gospels—for at this time he had ceased to teach the Old Testament—in which, when he had mentioned Good Friday, one of the junior theological students from Puritan New England asked him in perfect innocence, and with an ignorance that did not all surprise me, "What part of the year does Good Friday come on?" "Are you," was his severe reply, "from Connecticut, and don't you know that Fast Day always comes on Good Friday?" We all of us knew the annual Fast Day, if we did not know Good Friday. Moses Stuart and Edward Robinson were the fathers of a real school of Hebrew students, and he created an enthusiasm in Semitic studies which might have borne much more fruit if the time had been ripe for it, as it was ripe when men of our own day created a new interest in the same studies. But then little advance seemed possible. There was no key to the Semitic problems. Scholars seemed able to

go only round and round in the same circle, and so enthusiasm was soon dampened. Besides, the key to Aryan languages was then found in the new study of Sanskrit, which attracted all the attention of our ambitious young men. And yet Moses Stuart and Edward Robinson were pioneers to whom we cannot give too much credit. Even the best methods of modern teaching were not unfamiliar to them. The Seminary method, of which we make so much, was familiar to them, if I may judge from a single specimen of their labors which I found a day or two ago in looking over some pamphlets belonging to my father, who was one of Moses Stuart's pupils, and a member of the class which prepared this pamphlet. It is a collection of all the quotations in the New Testament, arranged in parallel columns, giving the Hebrew and Septuagint forms from the Old Testament, with the quotations as they stand in the New Testament, and prepared by the junior class of Andover Theological Seminary, under the superintendence of Moses Stuart, and published in 1827. The texts of both Greek and Hebrew are the latest and best available, the Septuagint being taken from that of the Vatican manuscript.

Bela B. Edwards, another of Moses Stuart's pupils, was a yet younger man, and a very brilliant scholar; but he died at an earlier age. I will not stop to recount his career and character, but I have mentioned these men as the typical Oriental scholars of their time. All that the schools of the day could do for Oriental studies was to teach Hebrew to theological students, with a little Syriac to those who wanted it.

It is at first surprising that, with so many theological seminaries, every one of which had a professor of Hebrew, there was so little done worth recording. It was only a very few enterprising men like Moses Stuart and Edward Robinson that attempted anything new and creditable; the rest simply taught the dry rules of grammar, as the grammar gave it, to their pupils. There was not a professor of any Semitic language in any of our colleges or universities, with the sole remarkable exception, soon to be mentioned, of Edward E. Salisbury in Yale College. Indeed, there was no professor of Arabic in Harvard, our oldest University, until, not many years ago, our own Professor Toy was called to the chair of Semitics. The reason is clear—the time was not ripe for any unifying principles which should give basis for comparative study. Among the Aryan languages, Comparative Grammar was in its infancy; and outside of that family, where the key had been found in Sanskrit, it was unknown.

I have said that the organization of the American Oriental Society was perfected at the October meeting in 1843 by the election of the first board of officers. At the next May meeting, in 1843, the President read an admirable introductory address, in which he outlined the purposes of the Society and the advantages which it possessed, and then gave a general view of the progress of Oriental studies up to that time. One who now observes that our country is full of young and ambitious scholars devoted to these studies in our institutions of learning will be surprised to see that it was not to such men that our first President looked for the learned papers which should justify the existence of the

Society, but chiefly to the missionaries in foreign lands. It was they only, or travelers like Edward Robinson, that seemed to have any opportunity to make original researches. We must look, he said, to the "intelligent and energetic American missionaries and scholars who are now spread over some of the most interesting regions of the civilized East and of uncivilized Polynesia." There are, he added, "more American missionaries masters of these languages than of any other nation on the globe." On these men he depended; but he pointed with special pride to the monumental work of Edward Robinson, issued the year before. Then he cast his eye over the entire globe, but stopped a moment in Egypt, where, he said, it is now proved that history goes back as far as the nineteenth century before Christ, in Carthage, Phenicia, Asia Minor, in the Nestorian country of Persia, where Justin Perkins had honorable mention, and in Mesopotamia, whose records were yet unexcavated.

It is interesting, now that Cuneiform literature holds so prominent a place in our studies, to hear President Pickering speak thus of the few cuneiform inscriptions then known, mostly from Persia: "The eminent Dr. Grotfend, of Frankfort, has recently applied himself to the task of deciphering them, and his success thus far does the greatest credit to his learning and sagacity." Only the Persepolitan was known, and the angular style of the writing shows, said he, that the cuneiform characters were used "exclusively for the purpose of engraving on stone, and were never intended for the ordinary purposes of writing." It is evident that libraries of cuneiform writing to be unburied in every ancient city were then unimaginable. Not yet were the names of Rawlinson, Oppert, Hincks, and Norris known to the world.

After going the circuit of the East and of Polynesia, attracted to the latter region by the labors of the missionaries in the Sandwich Islands, President Pickering makes one observation which was a prophecy, and which anticipated what proved to be almost a complete revolution in the work of the Society and in the linguistic scholarship of the country. These words deserve to be quoted. He says (JAOS. i. 42):

"It is a high gratification to every American, who values the reputation of his native land, to know, that some of our young countrymen are now residing in Germany—that genial soil of profound learning—with a view to the acquisition of the Sanscrit language; and that we shall one day have the fruits of their learning among us."

To this was appended the following note:

"Since this Address was delivered, one of our countrymen has returned from Germany, with a rich collection of Oriental manuscripts (formerly in De Sacy's library), and a valuable body of works in Sanscrit literature; which, it is said, are to accompany him to the ancient and respectable College at New Haven."

That young man was Edward E. Salisbury, who had gone to Yale College to take the chair of the Sanskrit and Arabic languages, and also was destined to become very soon after this the Corresponding Secretary, and to take on his willing and capable shoulders the burden of the Society, to prepare or secure its papers, and to pay the expense of their

publication. That chief burden he bore until, in 1857, he succeeded in shifting the responsibility of the office upon William D. Whitney, the most distinguished scholar among all the names on our records.

Such was the origin of the American Oriental Society in 1842, just twenty years after the organization of the Asiatic Society of France, and nineteen years after the organization of the Royal Asiatic Society of England. The German Oriental Society, it may surprise us to recall, was organized in Dresden in 1844, two years after the American Oriental Society, and the first number of its *Zeitschrift*, issued in 1846, has an article on Oriental studies in America, prepared, I think, by Bela B. Edwards, in which a very handsome tribute is paid to the excellent work of Edward Robinson, Eli Smith, and others, and mention is made of the publications of this Society and of the excellent introductory address of Mr. Pickering, whose death is lamented, as he was the life of the Society, and it had seemed to be in a state of suspended animation since his decease.

The first article in the first issue of the Journal of the American Oriental Society, following the President's address, is on Buddhism, and is by Edward E. Salisbury. Every other article in this volume—and the same is very nearly true of the second—is by some American missionary. One of these, on the Zulu language, is by Lewis Grout, and it is a remarkable fact that he offers an article for this meeting on a kindred topic. In vol. iv. there are twelve articles, ten by missionaries, one by Edward E. Salisbury, and one by William D. Whitney. Professor Whitney's first contribution to our Journal is in the Second Part of vol. iii. and is on "the Main Results of the Later Vedic Researches in Germany."

Such was, in brief, the condition of Oriental studies in the United States during the first four years after the organization of the American Oriental Society. Then followed immediately what we may call our Sanskrit era. From this time the two men who carried the Oriental Society on their shoulders, and who gave it its fame and glory, were Edward E. Salisbury, the elder scholar, and his distinguished pupil, William D. Whitney. Philology had found its key. The great school of American philologists found their teacher and master at "the ancient and respectable College at New Haven." The generous expenditure of time, labor, and money by these two men in behalf of this Society is beyond all praise.

During the session of Saturday morning, a telegram was received from Professor Theodore F. Wright, who had meantime returned to Cambridge, to the effect that permission had been granted by Government to the authorities of the Palestine Exploration Fund to conduct excavations for two years in Jerusalem.

Mr. Talcott Williams, a member of the Executive Committee on the Babylonian Section of the Archaeological Association of the University of Pennsylvania, announced that explorations had been resumed at Niffer by Mr. John Henry Haynes, who had prosecuted the work with great success during the past year, and would be kept in the field for a year to come.

Rev. Dr. Ward presented the following minute, and added some fitting words showing how great have been the services of Professor Salisbury to the Society. By vote of the Society, the minute was adopted for record and for transmission to Professor Salisbury.

The American Oriental Society, at its annual meeting in New York, this the thirtieth day of March, 1894, remembering with gratitude the eminent services rendered for many years to it, and through it to American scholarship, by its oldest living member and most efficient founder, Edward Elbridge Salisbury of New Haven, Connecticut, desires heartily to congratulate him on occasion of his eightieth birthday, now almost attained, and to express its fervent wish that he may long continue to encourage and aid it with his interest and his counsels.

In the program for the meeting, the Corresponding Secretary had ventured to insert the following paragraph :

The plan of the sessions allows about nine hours for the presentation of communications. It is evident that, in fairness to all, no one speaker has a right to more than fifteen minutes for the presentation of any one single communication. It is, moreover, palpably inappropriate to read a long or a highly technical paper before persons of so varied interests as are they who now compose the Society. It is therefore suggested that in case of such papers no attempt be made to read the manuscript; but that a résumé of the paper be given, along with a brief account of the methods employed in reaching the conclusions. It is believed that the results of an enforcement of such a rule on the part of the presiding officer would commend the rule to the hearty approval of the Society.

The suggestion was in fact adopted as a rule, and was enforced with all desirable strictness by the Chair, and with excellent effect. If a continuance of this rule should also prove effectual, for a time at least, in staving off what is proposed as an otherwise inevitable division of the Society into Aryan and Semitic sections for the reading of papers, no one can doubt that we should all be the gainers.

The suggestion was made that all papers be handed in some weeks prior to the meeting and distributed in print to the members before they leave their homes, so that the time now devoted to reading might be free for discussion; but such a course would appear for the present hardly feasible.

The Society held four formal sessions, all in the Room of the Trustees of Columbia College. The afternoon sessions of Thursday and Friday began at about three o'clock; and the morning sessions of Friday and Saturday, at about half-past nine. To break the continuity of the sessions, several recesses of five minutes were taken. Between the morning and afternoon sessions of Friday, certain New York members entertained the

Society at luncheon at No. 54 East Forty-ninth Street, opposite the College. On Friday evening, at about seven o'clock, some thirty-five members dined together at Hotel Wellington. Both on on Thursday evening, and also on Friday evening after the dinner, a very considerable number of the members met informally in a pleasant hall, and spent several hours in agreeable social intercourse.

It was voted that the thanks of the Society be sent to the authorities of Columbia College for their hospitality, and to the Committee of Arrangements for their work, which accomplished much for the comfort and pleasure of the members and for the success of the meeting.

Final adjournment was had on Saturday at 12.35 p. m.

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The following communications were presented :

1. Report of progress of work upon Buddhaghosa's Visuddhi-Magga ; by Henry C. Warren, of Cambridge, Mass.

Several years ago I began to make translations from the Buddhist Scriptures as contained in the Pāli language. My plan was by a series of translations to present Buddhist doctrine in Buddhist phraseology, so to speak. The work has proved very pleasant. The thoughts, the dialectic, the point of view, the whole mental and moral atmosphere in which one is immersed, in the study of native Buddhist texts, are each and all so different from anything to which we Occidentals are accustomed, and so much that seemed important truth rewarded my search, that, though the work has grown but slowly, my interest has never flagged.

In order the better to carry out my plan of giving a consistent view of Buddhist teaching, it was necessary to consult and, if possible, master Buddhaghosa's Visuddhi-Magga. Buddhaghosa was a Buddhist convert who flourished in the fourth century of our era. He wrote in Pāli, and his masterpiece is, no doubt, this same Visuddhi-Magga, which, being interpreted, is 'The Way of Purity,' or 'The Way of Salvation.' This Visuddhi-Magga is a treasure-house of Buddhist doctrine, and elaborates in an orderly, systematic manner the Buddhist plan of salvation.

As the Visuddhi-Magga, however, is only to be had in native manuscript, I had recourse to one owned by Prof. T. W. Rhys Davids, Secretary of the Royal Asiatic Society, and began to transcribe. It seems almost impossible to understand a Pāli work written on palm-leaves until it has first been transcribed. The natives do not divide the words, and they make use of almost no devices to help the eye, so that it becomes a question of spelling one's way along letter by letter, and it is hardly possible to read currently. Accordingly I was obliged to copy, and to copy not once but a number of times, and thus I found myself editing the Visuddhi. In order to better the readings of the passages I wanted to translate, I obtained from Rev. Richard Morris, of England, another palm-leaf manuscript, written like the first one, in the Singhalese character. As these two manuscripts, however,

were very similar, and repeated each other's mistakes, and as I now felt myself fairly embarked on the task of editing the Visuddhi, I borrowed the copy belonging to the India Office Library of London, England. This is a very correct manuscript in large Burmese characters, and on it I rely as much as on both the others put together. Lastly, a fourth manuscript has just been received, written like the India Office Library copy in the Burmese character, and, so far as I have yet had opportunity to judge, with very similar readings.

Thus the volume of translations and the editing of the Visuddhi have gone on hand in hand; but the volume of translations, as having been first undertaken, I am intending to publish first. In fact, the first chapter is being printed, and the electroplates made; but the next three chapters occasion me more difficulty, and are still in a backward condition. As they are largely of a philosophical character, and contain with the fifth and last chapter what will make some seventy-five printed pages of translations from the Visuddhi; and as, moreover, there is much of a technical nature in the Visuddhi which must be mastered in order to understand the thought, my progress in my volume of translations is conditioned by my comprehension of the Visuddhi; and, *per contra*, in order to edit properly I must understand what I am editing, and to that end translation is greatly helpful. Thus I do not find it advantageous to let one undertaking far outrun the other, and hence also it seems impossible at present to fix the date when either one will be finished. However, two complete type-written copies of the Visuddhi have been made, and about a third of another one. My design is to have this third copy be the last, for there would appear to be no need of a fourth complete revision. Therefore I am in hopes that, when this third copy is finished and the various readings have been affixed, it will be fit to send to the printers.

2. On the Sacrifices **שלם** and **כָלֵל** in the Marseilles Inscription; by Professor George A. Barton, of Bryn Mawr College, Bryn Mawr, Pa.

It will be remembered that in the Marseilles inscription mention is made of three different kinds of sacrifices, which are respectively called **צְוֹעַת**, **כָלֵל**, and **שְׁלָמ**. Of these, the **צְוֹעַת** is sufficiently explained in the *Corpus Inscriptionum Semiticarum*. The exact meaning of the other two is, however, much debated.

As to **כָלֵל**, Vogué and Blau think this word an adjective descriptive of the **תְּהִימָה**, corresponding to the Hebrew **חַמִּים**. The following uses of the word in Hebrew may be urged in support of this opinion: **כְּלִילָת**; 'thy beauty for it was perfect,' Eze. xvi. 14; **כְּלִילָה**; 'perfect in beauty,' Eze. xxvii. 3. This view is, however, shown to be incorrect by the inscription itself; for we have in l. 3. **בְּכָלֵל**, in the case of a **כָלֵל**, where **כָלֵל** is evidently the name of a sacrifice. Saulcy, Munk, Schröder, Meier, Halévy, and the editors of the *Corpus* are therefore in the right when they maintain that there are three sac-

rifices, and not two only, mentioned here. The *Corpus* translates 'holocaust,' and in this follows the Hebrew usage. Cf. Lev. vi. 15, 'לְיְהוָה כְּלֵיל תְּקַרְתָּר' it shall be to Yahwe a holocaust, burned as incense; Lev. vi. 16, 'לְאֹתֶךְ כְּלֵיל תְּהִיה' every *minkhath* of the priest shall be a holocaust; it shall not be eaten; Deut. xiii. 17, 'וְאַתָּה כְּלֵיל שְׁלָלָה תְּקַרְבֵּן אֶל־תּוֹךְ רְחַבָּה' and 'וְשָׁרֶפֶת בְּאַשׁ אֶת־הָעִיר וְאַתָּה כְּלֵיל שְׁלָלָה כְּלֵיל לְיְהוָה' spoil thou shalt gather together unto the midst of the street, and thou shalt burn the city with fire; it is a holocaust to Yahwe; 1 Sam. vii. 9, 'וַיָּקַח שְׁמוּאֵל טָלה חֲלֵב אֶחָד וַיַּעֲלֵה עֹלָה כְּלֵיל לְיְהוָה' and Samuel took a fat lamb, and offered it as a burnt offering, a holocaust to Yahwe.'

From these examples it is clear that **כָּלֵל** means 'holocaust' in Hebrew, and there are no Hebrew examples to be adduced on the other side. It does not, however, follow from this that it had the same meaning in Phoenician. Indeed, our present inscription abundantly proves that it did not have that meaning. It prescribes that in the case of an ox as a **כָּלֵל** the priest should have three hundred shekels of flesh,\* and that in the case of a calf as a **כָּלֵל** he should have one hundred and fifty shekels of flesh. Whence was the flesh to come, if not from the victim? Moreover, the hide, the viscera, the feet, and the rest of the flesh went to the owner of the sacrifice. Whether the owner offered all this as a burnt offering, or retained a portion for himself, does not appear. It may be supposed that he offered it, but this cannot be proved. When the victims were smaller animals, as rams, lambs, kids, and birds, the priest received a money-payment only. Were these then real holocausts? It is uncertain; for in some cases, as when the victim was a lamb or a kid, the hide etc. went to the worshiper.

When the victim was an ox or a calf, therefore, we are sure that the offering was not a holocaust; and we cannot be sure that it was so in all the other cases.

It appears, therefore, that the **כָּלֵל** did not signify a holocaust, but was a technical name for a sacrifice the exact nature of which is not yet known.

Is the nature of the **שְׁלָם כָּלֵל** clear? In this phrase the **שְׁלָם** appears to have been the name of the sacrifice, and the **כָּלֵל** an adjective describing it. If so, the adjective meant 'complete' or 'whole,' if we may reason from Hebrew analogy.

The root-meaning of **שְׁלָם** was 'be whole.' If etymology were, therefore, to have any weight, we should conclude that this sacrifice was designed to renew the bond of union between the worshiper and

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\* It is true that this statement rests on an emended passage of the text, but of the correctness of the emendation there can be no doubt. The reasons for it are patent to all, and in it all agree.

his god. Among the Hebrews the etymological meaning is supported by several statements of the literature. For example, Deut. xxvii. 7, וְבָכַת שְׁלָמִים וְאֶכְלָת שֶׁם וְשִׁמְחָת לְפָנֵי יְהוָה אֱלֹהֶיךָ 'sacrifice, and eat there, and rejoice before Yahwe thy God.' Here **שְׁלָמִים** is a survival of the old commensal idea of sacrifice. Lev. xix. 5 reads 'וְכִי תִזְבְּחוּ וּבְכִי שְׁלָמִים לְיְהוָה לְרַצְנֶיכֶם תִזְבְּחוּ' 'when ye offer sacrifices of **שְׁלָמִים** to Yahwe, ye shall offer them that ye may be accepted.' From Lev. iii. 3, vii. 31, etc., we learn that the fat of the **שְׁלָמִם** was burned on the altar, and the inwards without the camp, and that the flesh was eaten. Lev. vii. 11-21 divides the **שְׁלָמִים** into thank-offerings and vow-offerings: cf. Prov. vii. 14. Whether a similar ritual existed, and similar distinctions held, in Phoenicia, we have no means of knowing. The analogy of **כָּלָל** as a sacrifice would lead us to think not. The term **שְׁלָמִם** has disappeared from the Carthage tablet. We have also no means of determining the exact force of **כָּלָל** in the compound expression. It may have applied either to the victim, implying that the whole was a **שְׁלָמִם**, or to the idea of the root **שְׁלָם**, implying that it effected a complete wholeness between the god and the worshiper. The former supposition is more in accordance with the analogies of primitive thought, and is to be preferred.

### 3. Description of the Semitic manuscripts in the library of the Hartford Theological Seminary; by Professor Duncan B. Macdonald, of Hartford, Conn.

#### I. SYRIAC.

Four fragments of lectionaries (*P'shitā* and Harqlensian text), all in very similar hands, closely resembling Plate VII. in the facsimiles given in Wright's *Cat. of the Syr. MSS. in the Brit. Mus.*, but more regular and angular. They resemble, also, but by no means so closely, Plate XIV., being much finer in outline and not so clumsy.

A. A double leaf of vellum, not the inner leaf of a gathering; double cols.; 43 x 31,\* written part 26 x 20, between cols. 2.5; a full line averages 11 letters; single point punctuation and colored ornaments; Harq. text.

F. 1a.—John xv. 26-xvi. 3; then **לְבָדָקָת** **לְבָדָקָת** **לְבָדָקָת** (colored ornament across page).

b.—Colored ornament across page, then **לְבָדָקָת** **לְבָדָקָת** **לְבָדָקָת**.

F. 2a.—**לְבָדָקָת** **לְבָדָקָת** **לְבָדָקָת**—Luke v. 17-20.

b.—Luke v. 20-25.

B. A fragment cut out apparently for the sake of a painting of Christ raising the dead, which fills one side. On the other, in double cols., Luke xxiv. 4-6, 9-10. Breadth of written portion 21, between cols. 2.5;

\* All measurements are given in centimetres.

a full line averages 11 letters; single point punctuation; small ornaments between verses 4 and 5, 9 and 10. Harq. text.

C. A single vellum leaf, much shriveled and damaged by fire; double cols.; written portion  $28 \times 19$ , between cols. 1; a full line averages 11 letters; single point punctuation; rubrics in red and gold; P'shitā text.

a.—[ مَلَكٌ] مَلَكٌ | مَلَكٌ مَلَكٌ | مَلَكٌ مَلَكٌ . John xii. 12-17.

b.—John xii. 17-22; at foot of col. 2 a rubric of 8 lines, but much damaged.

D. A single vellum leaf; double cols.;  $43 \times 32$ , written portion  $30 \times 21$ , between cols. 2.5; a full line averages 10 letters; single point punctuation; rubrics and colored ornaments: Harq. text.

a.—[?] مَلَكٌ مَلَكٌ . Luke xiii. 22-28.

b.—Luke xiii. 28-30; then, in a small hand, مَلَكٌ مَلَكٌ | مَلَكٌ مَلَكٌ (along margin ). Then, in a larger hand, مَلَكٌ مَلَكٌ | مَلَكٌ مَلَكٌ, then, at head of col. 2, John iv. 46-50.

Marginal readings: in Luke xiii. 25, مَلَكٌ مَلَكٌ for امْلَكْ مَلَكٌ; in John iv. 47, مَلَكٌ مَلَكٌ for امْلَكْ مَلَكٌ.

[It may, perhaps, serve as an explanation of so elaborate a description of such small fragments, that they are to be regarded as specimens from an as yet untouched collection in Kurdistān. So far as the evidence goes, we may have here a new find of 8th Century MSS.; and, as efforts are being made to get at them, further information may be looked for.]

## II. ARABIC.

### 1. Kūfī Qur'ān fragment.

One very large oblong vellum leaf, written on both sides but mounted in such a manner that only the writing on one side is accessible; size of leaf as it remains,  $54.5 \times 49$ , of written part  $48 \times 45.5$ ; 25 lines; a rounded regular hand, sloped slightly backwards, and with much closer resemblances to Plate LIX. in the Palaeographical Society's Facsimiles (dated by Wright in the 8th century) than to any other Kūfī text I have seen; but it is firmer and more rounded, and the slope backwards is not so marked; it is absolutely different from the usual stiff artificial Kūfī; words divided between lines; at the end of line 13 there is a little stroke to fill out the line, thus——, and the rest of the word, بِكُم, comes in the next line; no vowels; diacritical points sparingly given, in the shape of short slanting lines; and divisions of verses are similarly marked (except end of verse 93, where there is no mark); but all these are apparently later additions, for the ink is much blacker and fresher; terminal ornament to l. 14 (end of v. 92)—this certainly by original hand, and just before it stand three slanting lines belonging to

the later verse divisions; the page that is accessible contains Sūra xi., v. 86, **[وَالْاتِّبَاعُ]** بَعْدَ الْمَدِينَ, to v. 98, وَالنَّاسُ; there is no ruling visible.

There are the following differences of orthography from the Qur'ān text as given in Flügel and in Fleischer's *Baidāwī* (compare generally Nöldeke, *Geschichte des Qorāns*, pp. 248 ff.): The alif of prolongation is omitted in ١. ٩، صَالِحٌ أَخْلَقْنَا ١. ٥، أَمْرَنَا ١. ١٢،

جَاهِيْنَ ١. ٢١، كَادِبٌ ١. ٢٥, and in all the cases of the vocative يَا, viz. ll. 3, 6, 10, 15, 17, 19; the alif with hamza is omitted in أَرَأَيْتُمْ ١. ٦ (Nöld., p. 254); in ١. ٨ and in ١. ١٦ أَنْهَيْكُمْ are written لَرَجْمَنَاتٍ ١. ١٦ and لَرَجْمَنَاتٍ ١. ٢٥, and in ١. ٥ تَشَوَّهٌ are written for آنَهَا كُمْ (accepting the later diacritical points) is read for نَشَاءٌ in Baidāwī's text, but he gives تَشَاءٌ as a various reading (compare also Nöld., p. 258); but in the text given with the Calcutta edition of az-Zamakhshari's *Kashshāf* several of these words are written as in this fragment—أَنْهَيْكُمْ، أَرَأَيْتُمْ، لَرَجْمَنَكٌ، جَاهِيْنَ، صَلِحٌ، نَشَاءٌ، لَرَجْمَنَكٌ

cases of the vocative; in the Qur'ān lithographed by Drugulin in 1890 from a MS. of A. H. 1094 I find the first three of these, and the first two are in the Qur'ān MS. of A. H. 978 in the Seminary library. I give these details as an addition to the growing proof of our need of a reliable Qur'ān text. No one could describe Flügel's edition as reliable, and Fleischer edited Baidāwī, not the Qur'ān. The following extracts from

غَيْثُ التَّفْعُلِ فِي الْقُرَاءَاتِ السَّبْعِ لِسَيِّدِي عَلَى النُّورِ  
p. 167 of the *الصَّفَاقِسِيَّ* (on the margin of Ibn al-Qāsiḥ's Commentary on the *Shāfi'iyya*, Cairo, A. H. 1304) may be of interest as to two of the above readings: (نشاو انك) قرآن الحرميّان وبصري باب دال الثانية وأوا

وعنهم أَيْضًا تسهيلها بين بين والباقيون بالتحقيق  
ومراقبتهم في المد لا تخفي درسم نشاو هنا بالواو  
وأعني بالحرميّان إمامي طيبة: he explains: مُضطَلَعُ الكتاب  
ومكة أبا زريق نافعا وأبا معبد عبد الله بن كثير \*

(أَرَأَيْتُمْ) قرآن نافع بتسهيل الهمزة الثانية وعن وَرْش أيضًا  
ابدالها أَلْغَا فبِهَا طويلاً على باسقاطها والباقيون

\* تحقيقها

2. Qur'an of A. H. 978.

Carefully written on Oriental glazed paper; fully pointed and, generally, with the *wagf* signs (Kosegarten, *Gramm. arab.*, p. 88; *Dictionary of the technical terms used in the sciences of the Musalmans*, pp. 1498-1500; as-Suyūtī, *'Itqān*, Calc. edit., pp. 195 ff.; Cairo edit. of A. H. 1806, pp. 87 ff.; Nöld., *Gesch.*, pp. 352 ff.). Consists at present of 329 leaves, but one is missing between F. 326 and F. 327 (contained Sūras xciii.-xcvi.); gatherings @ 5, but so many leaves have been mounted that the later gatherings cannot be distinguished; size of page, 20.5 x 15; of written parts, 18.5 x 7.5; 13 ll. to the page; catchwords to leaves; no ruling visible; Sūra titles, sections, and pausal signs in red; has been carefully collated, with corrections on margin; on b of last leaf came last words of سورة الناس, and an Arabic-Turkish

colophon: مِنْ الْجِنَّةِ وَالنَّاسِ ۝ تَمَّتْ تَامٌ (sic) بِعُونِ اللَّهِ  
الْمَلِكِ الْمُنَانِ كَتَبَهُ افْقَرُ الْفَقَرَاءِ وَخَادِمُ الْصَّلَا الْمُحْتَاجِ  
إِلَى رَحْمَةِ اللَّهِ تَعَالَى أَضْعَفُ الْعَبْدِ [sic] الْفَقِيرِ ابْرَاهِيمَ سَرْدَرِ  
بَانِ استَانَةِ بَابِهِمَايُونَ بَدْرِ الْسُّلْطَنَةِ جَرِيَ ذَلِكَ وَحْرَرَ فِي  
اوَيْلِ رَبِيعِ الْأَوَّلِ مِنْ شَهْرِ رَمَضَانِ سِنَةِ ثَمَانِ سَبْعِينَ وَتَسْعَ مَائَةِ

Stamped oriental leather binding; bookplate with D. G. IOHANNES WILHELMUS D. S. I. C. M. A. & W. | EX BIBLIOTHECA SERENIS-SIMÆ DOMUS | SAXO-ISENACENSIS.

3. Al-Ghazzālī (Abū Ḥāmid Muḥammad b. M. b. M.) *ash-Shāfi'i-Minhāj al-'Abidin*, and three books of the *Iḥyā al-'Ulūm*. A. H. 850.

Written in a legible hand on Oriental glazed paper, without vowels, but with many diacritical points; rulings with dry point (the مِسْكَنَةُ?).

as also slanting on the margin for notes; many marginal notes and corrections; catchwords to leaves; section-titles and divisions in red; 174 leaves; 17 gatherings @ 5 + 1 @ 2(?); the second leaves of the first and last gatherings are lost; leaves 1a and b, 109b, and 173-4a and b are blank; 27 ll. to page; size of page 27 x 18, of written part 17 x 12.

Contains, on leaves 8-109, §§ 37-40 of أحياء علوم الدين, being the last sections of the 4th (ربع المختيارات) and last quarter of the work: compare Gosche, pp. 254 ff. The titles of the sections are:

كتاب التفكير<sup>(37)</sup>; كتاب المحاسبة والمرأقبة<sup>(38)</sup>; كتاب النية<sup>(39)</sup>; كتاب ذكر الموت وما بعده<sup>(40)</sup>: they correspond to Vol. iv., pp. 327—end of Cairo ('Azhariya) edit. of A. H. 1802; the beginning of § 37 is missing down to وجہی ثم ينادي الملائكة, p. 327, l. 26 of above edit.; on leaves 110–171 is كتاب منهاج العابدين, complete down to علينا وان يعضا, p. 89, l. 30 of Cairo (Maimuniya) edit. of A. H. 1305; the closing four lines and the colophon were on the lost leaf, 172; on leaf 109a is colophon to the *'Iḥyā al-'Ulūm* (in this and in other notes I supply diacritical points, which are mostly lacking):

فرغ من تعليقه الفقير الى رحمة ربنا محمد ابن [sic] ابى بكر  
ابن الحرسى [?] الشافعى عفا الله عنهم اجمعين وذلك فى يوم  
الاثنين الحادى والعشرين من شهر شوال سنة خمسين  
وثمانى مائة \*

On the margin there comes in the same hand :

بلغ بحمد الله مقابلته على ذبح عديدة فصح ان شاء  
الله تعالى بتاريخ حادى عشرین شهر ذى القعدة سنة  
خمسين وثمانى مائة والحمد لله رب العالمين \*

On the blank pages there are several notes scribbled in very illegible hands, of which the following may be of some interest:

الحمد لله رب العالمين ولد المولود المبارك محمد حب  
الدين بن الشيخ الصالح زين الدين عمر . . . . هذه . . . .  
المباركة وهى ستة اجزاء [?] فى اخر ليلة يسفر صاحبها  
عن يوم اثنين ثانى عشر شهر رجب الفرد من شهور سنة  
احدى وستين وثمانى مائة انشاه الله نشوا صالحًا بمنة  
وكرمه \* والحمد لله الخ

الحمد لله رب العالمين بتاريخ خامس عشرین شهر الله  
المعظم قدرة رمضان من شهور سنة خمسين وثمانى مائة  
اندرج بالولادة الى رحمة الله تعالى الفقير الى الله ساقحة الله محمد

الصلحى [?] بِمَكَةَ الْمُشْرَفَةِ شَرْفَهَا اللَّهُ وَعَظِيمَهَا الْحَمْدُ لِلَّهِ  
وَحْدَهُ الْحَمْدُ

This volume has apparently been a *Waqf* at one time; for on leaf 1a stands وقف بيرام بيلك . On the same page: Ex bibliotheca ducali Hilpertohusana. Stamped oriental leather binding; book-plate as No. 2. 4-5. Al-Idrisi (the Sharif 'Abū 'Abd Allāh b. Muḥammad b. M. b. 'Abd Allāh b. 'Idrīs)—*Nuzhat al-muṣṭaq fi ikhtirāq al-āfāq*.

A very careful collation (with Roman abridgment 'e typographia Medicea,' 1592?) of the Oxford MSS., Pococke 375 and Grav. 42, DCCCLXXXIV. and DCCCLXXXVII., in *Bibl. Bodl. Cat.* Vol. I., p. 192. The collator was Rev. George Cecil Renouard, and in the second volume the date 18 Aug., 1823, is given. At the end of the first volume is the following note: Extraits du traité de géographie d'Edrisi d'après les deux exemplaires de la bibliothèque d'Oxford, et collation de quelques passages des deux manuscrits, par le révérend George Cecil Renouard, qui avait entrepris une édition du texte arabe avec une version anglaise. C'est ici le premier volume. Les deux volumes m'ont été offerts par M. Renouard le 30 Juin, 1854, dans une lettre datée de Swanscombe, Dartford, Kent. Reinaud.

The collation extends over Climate I., parts 1-10, II. 1-7, III. 1-5, and IV. 1. Of the Oxford MSS. there have already been used by Dozy and de Goeje in the *Description de l'Afrique et de l'Espagne*, Climates I. 1-5, II. 1-4, III. 1-4, and IV. 1.; by Gildemeister, in *Idrisi Palæstina et Syria* (Bonn, 1885: compare, too, Rosenmüller, *Analecta arabica III.*), III. 5 and IV. 5 (extracts); by Schiaparelli and Amari, in *L'Italia descritta nel "Libro del re Ruggero"* (Rome, 1883), IV. 2 and 3, V. 2 and 3; by Amari, in *Biblioteca Arabo-Sicula* (Leipzig, 1857), IV. 2. This leaves a comparatively small unpublished part for which this collation is available. In view of Gildemeister's note on p. 1A, it may be worth mentioning that Renouard read the date of Pococke 375 as A. H. 960, in opposition to Gagnier's 806 and Uri's 906. Dozy read it as 860.

From a notice prefixed to Lee's translation of Ibn Baṭūṭa (London, 1829) it would appear that this was a preparation for a translation to be published by the Oriental Translation Committee.

¶ 6. Ibn Duraid ('Abū Bakr Muḥammad b. al-Ḥasan) al-'Azdi—*Al-qāṣida al-maqṣūra*.

*Az-Zamakhsharī* (Jār Allāh 'Abū-l-Qāsim Maḥmūd b. 'Umar)—*Kitāb as-Sawābiḥ fī sharḥ an-nawābiḥ*.

\* A carefully written manuscript in a European hand (Schultens'), with few vowels. It begins—

قصيدة ابن دريد مخطوطة برسم خزانة مولانا السلطان  
الملك المظفر اعز الله نصره [the space of a line blank] مقصورة  
ابي يكر بن محمد بن الحسن بن دريد الازدي

١٠ يا ظبية أشبة شى بالمهأ راقعة بين العقيق والملوى

ويبرو سديم

المها جمع مهأ وهى البقرة الوحشية يشبه بها وبالظبية

المعشق الخ

Thus it is a commentary that follows, and not a : خميسي at the end

\* is the following colophon : قم بعون الله وحسن توفيقه وفرغ من تحريره العبد المذنب الحاج الى رحمة الله محمد بن محمد القوني الكاذب فى الثامن عشر من رجب سنة اثنين وسبعين وستمائة\*

The date and the name of the transcriber are the same as those of Cod. 1072 Warn. (*Cat. Bibl. Lugd.*, Vol. ii., pp. 49 ff.) and this may be from that MS. : then the Nawâbih begin :

اللهم ان مما منحتنى من النعم السوابع  
الهام هذه الكلام النوعي  
الاهام هو من قولهم الهمة الله الخير الهااما اي القاه فى  
روعه الخ

It appears to be a copy of Cod. 814 (8) Warn., leaves 219-243 (*Cat. Bibl. Lugd.*, Vol. i. [2d edit.], p. 219); and contains the text with extracts from at-Taftâzân's Comm. up to p. 108 of Schultens' edit. (Lugd. Bat., 1772); there it breaks off abruptly, and there follows immediately : Explicit MS. Cl. Schultensii manu descriptum nullo finiti operis addito indicio.\* There are interlinear and marginal glosses in Latin.

7. Al-Jurjâni ('Abd al-Qâbir b. 'Abd ar-Râhmân)—*Al-'awâmil al-mi'a*. With a commentary. Written in at least two generally legible hands; on oriental glazed paper, without vowels, but with diacritical points; some marginal corrections; catchwords to leaves; text sometimes underlined in red, sometimes in black, but both irregularly; 105 leaves; gatherings @ 5 but very irregular; 11 lines to page; size of page 14.75 x 10.5, of written part 9.5 x 6.5.

The commentary is anonymous, and in the manuscript catalogues accessible to me I can find traces of two other copies only, also anonymous, and both in the Escorial : see Derenbourg, *Les manuscrits arabes de l'Escorial*, Vol. i., pp. 103-4; Casiri, *Bibliotheca Arabico-Hispana Escorialensis*, Vol. i., p. 40. Casiri gives name of author as Khâlid b. 'Abd Allâh b. 'Abî Bakr al-Ansârî, but apparently through confusion with another work in the same volume. It begins after the *basmala*—

الحمد لله (sic) لم يزول من صب [حيث Derenb.] النعم علينا ثناً و لم يزول من صب .....  
وبعد خاتم لما رأيت الطالبيين يطلبون (sic) شرحـا للعوامل

للشيخ الإمام عبد القاهر على اعرابها اردت ابين المـ  
It is incomplete at the end, breaking off abruptly in the treatment of  
the *mubtada'* and *habar* at the foot of leaf 105b:

ـ والمـبـتدـأ مع خـبـرـةـ جـمـلـةـ اـسـمـيـةـ مـعـطـرـةـ عـلـىـ جـمـلـةـ مـتـقـدـمـةـ وـالـلـوـاـوـ اـبـتـدـائـيـةـ هـوـ

ضـمـيرـ مـرـفـوعـ مـنـفـصـلـ مـرـفـوعـ حـلـاـ بـاـنـهـ مـبـتـدـأـ

The remainder is missing, with the colophon.

8. Ibn 'Abi 'Usaibi'a (*Muwaffaq ad-Din 'Abū l-Abbās 'Aḥmad b. al-Qāsim b. Khalīfa b. Yūnus as-Sā'fī al-Khaṣraji*)—*Kitāb 'Uyūn al-'anbā fi ṭabaqāt al-'affābā*.

A copy of the Vienna MS. Mxt. 180 (II. 380 No. 1164 in Flügel's Cat.), apparently made for Müller by Hassan and Langer. It consists of 848 large leaves, in 9 fasciculi. On the value of the MS. see Müller's edit., Vol. ii., p. xviii. Further description of this transcript is unnecessary.

#### 4. Non-Jewish religious ceremonies in the Talmud; by Dr. I. M. Casanowicz, of Washington, D. C.

The Talmud is not only the storehouse of the Jewish religious and mental life for more than seven centuries, but also a panopticon, as it were, of the whole ancient world. For just the time which this encyclopædia of the Jewish mental history encompasses, namely from the 4th century before to the 4th after Christ, was the period in which the Jewish nation was drawn into the circle of the pagan world, not only in political life but also in the domain of culture and civilization. Long before Palestine was brought under the supremacy of Rome, it came into close contact and conflict with that phase of Greek culture and civilization which is called Hellenism, and it might be expected that the mental life of the prominent nations of that period, which, moreover, was characterized by its cosmopolitanism and syncretism, will be found in some way reflected and mirrored in the Talmud.

Limiting ourselves to the representation of the religious ceremonies of the nations that came under the observation of the authors of the Talmud, we give in the following pages a specimen of the material which the Talmud contains for a study of the religious practices of the ancient world, as found in the tract *Aboda Zarah*.

This section of the Talmud, as its name indicates, *cultus alienus sive extraneus*, which in the talmudical and rabbinical usage of language means 'idolatry,' contains the laws relating to idolatry and the enticers or seducers to it, and treats in eight chapters of: 1. The

festivals of idolaters ; 2. The social and commercial intercourse with them ; 3. Images and other objects of pagan worship ; 4. Matters pertaining to idolatry.

The treatise is written with the object of protecting and guarding Judaism against the encroachments of Paganism.

We arrange the statements of the Talmud, adding the parallels from the classical writers where there are such, under the following headings : 1. Seasons ; 2. Places ; 3. Objects ; 4. Offerings and mode of worship ; 5. Witchcraft.

### 1. Seasons of Worship.

"It is forbidden to enter into any transactions with idolaters three days before their festivals. . . . And these are the festivals of the idolaters : the *Calendae*, *Saturnalia*, *Cratesim*, the day of the *Genesia* of the kings, the days of birth and death. These are the words of Rabbi Mehr.\* The (other) wise men say : the death at which a (public) cremation takes place is connected with idolatry, otherwise not ; while in case of shaving the beard and front-lock, of returning from a sea-voyage, of release from prison, or of giving a festival to a son, it is forbidden to have converse with this single man and on this single day only." (i. 1. 1a; 3. 8a.)

"Rab Chanin† says the *Calendae* takes place eight days after the solstice (of Tebeth=December), the *Saturnalia* eight days before the same solstice." (i. 1. 6a.)

*Calendae* means properly the day of summoning, from *calare* 'summon.' Macrobius‡ and Varro§ mention that it was the duty of one of the *pontifices* to watch for the first appearance of the new moon, and, as soon as he descried it, to carry word to the *rex sacrorum*, who then summoned the people and offered a sacrifice. The *Calendae*, i. e. the first day of each month, were consecrated to Juno. Also to the *Lares* gifts were offered on the *Calendae*.|| The *Calendae* of January, which are alluded to in our passage, were celebrated with special solemnity, and were called the *Calendae par excellence*.||

The *Saturnalia* were celebrated in December, at first only for one day, on the nineteenth,\*\* later for several days, beginning on the seventeenth,†† in honor of *Saturnus* (*Cronos*), with sacrifices in open air, and were accompanied by great merriment.††

The meaning of the word *genesia* (*yενεσία*) is discussed 10a, and decided to mean the assuming of the reign by the king, while that of *cratesim* (*κράτησις*) is said to be the obtaining of the supremacy of Rome, 8b. The Latin equivalent of *yενεσία*, *natalis*, was also employed in a wider sense. Thus Spartianus, *Vita Adriani* 4, says : "quando

\* Lived in the second century A. D.

† Grünbaum in ZDMG. xxxi. 277.

† Lived 299-352 A. D., in Machuza.

\*\* Livy ii. 21. 2.

‡ Saturn i. 15.

†† Dio Cass. 59. 6; Macrob., l. c., i.

§ *De re rustica* i. 37.

10; Suet. *Caligula* 17.

|| Preller, *Römische Mythologie*, p. 490.

†† Macrob., l. c., i. 7, 8, 10, etc.

et natalem adoptionis celebrari jussit. Tertio Iduum earundem quando et natalem imperii instituit celebrandum ;" to which Casaubon remarks : " Antiqui vocarunt natales omnes dies propter aliquam laetitiam insignem sibi solemnes ; inde in historis principis ejusdem tot natales." The Jerusalem Talmud, i. 39c, takes *yevut* in the meaning of birthday, and *καρφατεις* of the installation of the king in his office.

That these days of the Roman emperors were religiously celebrated is attested by Roman writers.\* So were also offerings made to the *Lares* on the birthday, at the entering of a son on the age of maturity, on the happy return from a voyage, etc., of private persons.†

Funerals, with the Greeks as well as with the Romans, were accompanied by a sacrifice and a funeral repast, especially on the ninth day after burial.‡

"These (viz. those named above) are the festivals of the Romans. Which are those of the Persians? The Motredi, Turiski, Moharneki, and Moharin. These are of the Romans and Persians; and which are of the Babylonians? The Moharneki, the Arquenithi, and the tenth of Adar (March-April)." (11b.)

## 2. *Places of Worship.*

Rab§ said there were five principal (established) places of idolatry : the house of Bel in Babylon, the house of Nebo in Cursi, Tar'atha in Maphog, Çarepa in Askalon, Nishra (eagle) in Arabia." (11b.)

The temple of Bel, i. e. of Bel-Merodach, in the city of Babylon, of which he was the tutelar deity, was quite celebrated in antiquity. The principal seat of worship of Nebo was, according to the cuneiform inscriptions, Borsippa, the sister-city of Babylon. Under Çarepa of Askalon probably Serapis is to be understood.|| According to Hai Gaon, ¶ there was in a mosque of Arabia a stone with an eagle engraved on it, to which religious homage was paid, \*\* and it is very likely that in pre-Islamic times such an object existed as the Ka'aba in Mecca.

"It is allowed to assist in the building of platforms and bath-houses ; but when the cupola is reached where idols are placed, it is forbidden." (16a.)

"Proclus the philosopher asked of Rabban Gamaliel, †† while he was in the bath of Aphrodite at Acco (Ptolemais), why he was bathing in a bath where an idol is set up ? Gamaliel answered : She (i. e. Aphrodite) came into our (territory), not we into hers ; the bath was not

\* Sueton. *Vespasian* 6 ; *Tiberius* 53 ; Tacit. *Histör.* ii. 79 ; Pliny, *Panegyricus* 53.

† Preller, l. c., p. 491.

‡ Juvenal v. 84 ; Augustine, *Confessions* vi. 2. 2.

§ Principal of the Academy of Sora, died A. D. 247.

|| Levy, *Wörterbuch* iv. 222.

¶ Lived 969-1038 in Pumbeditha.

\*\* Levy, ib. iii. 455.

†† Gamaliel II., President of the Academy and Synhedron of Jabne (Jamnia) at the end of the first and beginning of the second century A. D.

made for Aphrodite, but Aphrodite for the bath (i. e. to decorate it)." (iii. 5. 44b.)

Baths equipped with halls, libraries, etc., and decorated with statues, are often spoken of in the ancient authors.\*

In another passage (iv. 6. 53b) "platforms (*βήμα*) of kings" are mentioned, which Rashi explains to have been stone structures erected on the road where the king had to pass. On these were placed idols, that the king may worship them in passing.

"Rabbi Meir says it is forbidden to visit the theaters and circuses, because they deliberate there on the affairs of idolatry." (18b.)

### 3. Objects of worship.

"Rabbi Ishmael† says: three stones, arranged one at the side of the other, make out a Mercury, and are forbidden to make use of; but two are allowed." (iv. 1. 49b.) Another authority defines a Mercury thus: "two stones on each side and a third one placed upon them." (50a.) It was the old primitive form of worship, and represented not the Roman Mercury, but the Greek Hermes, with whom, however, Mercury was in later time identified. Hermes was originally considered a deity of crops, flocks, and roads, and particularly as Hermes ἐρέδιος, i. e. the omnipresent protector of roads; pillars of stone were raised in his honor at cross-roads, to which every passer-by used to add a stone. As early as Homer these ἵψεια or ἵψεται λόφοι were known.‡ But it is a well-known fact that the crude primitive representations of the deities, like the *Xoanes* etc., were through the whole period of classical antiquity most devoutly reverenced in Greece and Italy, and survived down to the centuries of the Christian era. The Hermæ, in particular, not only were seen by Strabo in Egypt§ and Pausanias in Greece,|| but have also been found by recent travelers in Greece and other countries.¶ It is therefore probable that the Greek settlers also introduced them into Palestine and Syria.

"Rabbi Judah\*\* adds (to that which is to be considered as an idol and therefore forbidden to make use of) the representation of a suckling woman and Serapis . . . , but this only when he has a modius and she a sucking child." (43a.)

Serapis or Sarapis, Egyptian Asarhapi=Osiris-Apis, was the Egyptian Osiris in the character of a god of the lower world, his corresponding incarnation as a god of the upper world being the bull Apis. Under the Ptolemies, Osiris and his sister-wife Isis were amalgamated with Greek divinities. As Serapis he included the Egyptian Osiris, Pluto,

\* Cf. especially Vitruvius v. 10 ff.; Seneca Ep. ii. 2.

† Died as martyr under Hadrian about 134 A. D.

‡ Cf. Odys. xvi. 471.

§ Cf. xvii. 818.

|| Cf. iv. 33. 3.

¶ Cf. Ross, *Reisen durch Griechenland*, i. 18, 174.

\*\* Disciple of Akiba, 100-160 A. D. (?)

*Æsculapius*, and *Zeus*. His temple at Alexandria, the *Serapeion*, was one of the most famous buildings in antiquity. This new worship rapidly spread from Egypt to Greece.\* In Rome the Egyptian cults make their appearance in the second century B. C., and in 48 B. C. a temple was erected in honor of *Serapis* and *Isis* by the *Triumvirs*. Their worship, favored by the emperors, spread especially in the Roman provinces. The worship of *Serapis* in Palestine is, moreover, attested by coins of *Caesarea*, *Ptolemais* (*Acco*), *Neapolis* (*Shechem*), and *Ælia Capitolina* (*Jerusalem*).† *Serapis* as *Zeus-Serapis* was represented—as may be seen from the surviving colossal bust in the *Vatican*—with a *modius*, or corn-measure, upon his head. The suckling woman with infant may have been a representation of *Isis*, who was often conceived as having her son *Horus* on her lap; or of *Juno*, who, as goddess of childbirth (*Juno Lucina*), was represented on her festival, the *Matronalia*, with an infant in swaddling clothes; or also of *Aphrodite-Ashtarte*.

"Rabbi Meir says: all kinds of images are forbidden, because they are worshiped once a year; but the wise men say it is not forbidden unless the hand holds a staff, or a bird, or a globe—which shows, as Rashi explains, that great importance was attributed to the image." (iii. 1. 40b.)

There are still extant numerous statues with the objects named above attached to them, as for instance a scepter or staff to those of *Zeus*, *Hera* (*Juno*), *Hermes* (*Mercury*), *Æsculapius*; and a bird to those of *Apollo* and *Aphrodite* (*Venus*).

"Fragments of images are allowed, but the representation of a hand or foot is forbidden, for these things are worshiped." (iii. 2. 41a.)

"When one finds vessels with a representation of the sun, the moon, a serpent (dragon), upon them, he shall carry them to the Dead Sea (i. e. destroy them)." Another authority says: "All representations are allowed except that of a serpent." (iii. 3. 42a.)

The representation of divinities and mythological scenes on vases, lekyths, etc., is still extant in numerous specimens. That these vessels were objects of religious homage is not known from any other source. The serpent particularly was the attribute of many divinities. It was also the symbol of *Æsculapius*, who was brought from Epidaurus to Rome in the shape of a snake when his worship was introduced into that city 298 B. C. It was also the popular representation of the *Genii*.‡

"Idolaters who worship mountains and hills—they themselves (i. e. the mountains and hills) are allowed, but what is upon them (trees) is forbidden" (iii. 6. 45a.)

Sacred groves and trees are often mentioned in the classical writers.§

\* Preller in *Berichte der sächsischen Gesellschaft der Wissenschaften*, 1854, p. 195 ff.

† Schürer, *Geschichte des jüdischen Volkes im Zeitalter Jesu Christi*, i. 546, 586; ii. 15 ff.

‡ Preller, *Römische Mythologie*, pp. 76, 566; Vergil, *Æn.* v. 95.

§ Cf. e. g. Vergil, *Georg.* iii. 332; *Æn.* i. 165 ff; see also Preller, l. c., p. 297.

Particular trees were sacred to individual divinities : so, for instance, the oak to Zeus, the laurel to Apollo, the myrtle to Aphrodite. The worship on elevated places is also often referred to in the Old Testament.

"It is forbidden to put the mouth to the statues which pour out water, in order to drink, because it might give the appearance of kissing the idol." (12a.)

"With regard to the statues of kings the opinions are divided. According to Rabbah,\* all agree that those of cities are allowed to be made use of, because they are made for the sake of ornament [not with a view to religious worship]." (41a.)

It is well known that since Augustus the provinces especially were zealous in the cult of the emperors. It was with them an expression of loyalty to Rome. Caligula demanded divine worship even from the Jews, and only his timely death prevented the temple at Jerusalem from being defiled by his statue.

#### 4. Offerings and Mode of Worship.

"It is forbidden to sell to idolaters pineapples, cembrenuts, figs, frankincense, and the white cock. Rabbi Judah says it is allowed to sell a white cock among other cocks, and in the case of a single white cock it may be sold when one of its toes is cut off, for they do not offer a defective victim. . . . Rabbi Meir says it is also forbidden to sell to idolaters dates and palms." (i. 5. 18b.)

The cock was offered to *Aesculapius*, the god of healing. The specification of a white cock is found only here.

"When one finds upon the head of (a statue or pillar of) Mercury money, garlands, or vessels, they are allowed for use ; but vines, garlands of ears, wine, oil, flour, and similar things that are offered upon the altar are forbidden." (iv. 2. 51b.)

"The following objects of non-Israelites are forbidden for any use whatever : wine, vinegar that was originally wine, and skins with a hole in the region of the heart. Rabban Simeon ben Gamaliel† says that if the opening (of the skin) is round it is forbidden, if oblong it is allowed." (ii. 8. 29b.)

The use of wine for libations is well known. The opening of the skins in the region of the heart may refer to the inspection of the entrails of the victims by the haruspices.

"It is forbidden to make ornaments for idols, as chains, earrings, and rings." (19b.)

"A city where there is an idol and where there are booths with garlands and without garlands—the former are forbidden (to enter and make purchases in), the latter are allowed." (i. 4. 12b.)

The distinction is made because the booths decorated with garlands were used in the interest of the cult.

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\* Died 300 A. D., as principal of the Academy of Pumbeditha.

† President of the Synhedron at the time of the Judeo-Roman war.

"Rabbi Nathan\* says that on the day when taxes are remitted they use to proclaim and make known: 'whosoever shall put a wreath upon his head and that of his animal in honor of the idol, to him the taxes will be remitted.' (18a.)

"Rab Judah said that Rab was teaching concerning an idol that was worshiped with a stick (Rashi: a stick was swung in front of it); that if one broke a stick in front of it he was guilty (of an act of idolatry), but if he merely threw it he was free." (50b.)

5. *Witchcraft and Superstition.*

"Said Rabba bar Rab Isaac to Rab Judah: 'there is an idolatrous house in our place, where, when the world is in need of rain, a dream says to them: slaughter a man for me and rain will come. And they slaughter a man and rain comes.'" (55a.)

"Said Zonan to Rabbi Akiba:† 'both of us know that there is no reality in idolatry, and yet we see people going to the temples broken down (as cripples) and returning restored.'" (55a.) The answer of Akiba is to the effect that God does not overrule the pre-ordained destinies of men on account of their foolishness.

"When one goes to the stadia and circuses and sees there the snakes, the conjurors, the flute-players, the clowns (?), the muledrivers (?), the ventriloquists (?), the hierodules (?), and the sigillaria (?), so is this sitting in the seat of the scornful (Psalm i. 1)." (18b.)

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These are the references to the religious beliefs and practices of the nations who came under the observation of the Jews about the time of the beginning of the Christian era, derived from a single treatise of the Talmud. Many of the customs recorded are also found in the Greek and Roman writers; some are met with only in this treatise. Altogether, it would seem that the Talmud is not entirely to be disdained as a source of instruction respecting the civilization and religions of the ancient world.

5. On a recent attempt, by Jacobi and Tilak, to determine on astronomical evidence the date of the earliest Vedic period as 4000 B.C.; by Professor W. D. Whitney, of Yale University, New Haven.

At a meeting of the Society in this city nearly nine years ago (Oct. '85), I criticised and condemned Ludwig's attempt to fix the date of the Rig-Veda by alleged eclipses. The distinguished French Indianist, Bergaigne, passed the same judgment upon it at nearly the same time, (*Journ. Asiat.* '86). Although the two criticisms provoked from Ludwig a violent and most uncourteous retort (see his *Rig-Veda*, vol. vi.,

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\* Lived about 140-200 A. D.

† Died as a martyr under Hadrian.

p. x),\* his argument appears to have fallen into the oblivion which alone it merited.

Within the past year, a similar attempt has been made, independently of one another, by two scholars, one German (Prof. Jacobi, of Bonn, in the *Festgruss an Roth*, 1893, pp. 68-74) and one Hindu (Bál Gangádhar Tilak, *The Orion, or researches into the antiquity of the Vedas*, Bombay, 1893, pp. ix, 229, 16mo.), working along the same general line, and coming to an accordant conclusion : namely, that the oldest period called Vedic goes back to or into the fifth millennium before Christ—an antiquity as remote as that long recognized for Egyptian civilization, and recently claimed, on good grounds, for that of Mesopotamia also. This is a startling novelty ; as such, however, we have no right to reject it offhand ; but we are justified in demanding pretty distinct and unequivocal evidence in its favor, before we yield it our credence.

The general argument may be very briefly stated thus : The Hindus (as also the Chinese, the Persians, and the Arabs) had a lunar zodiac of 27 (or 28) asterisms, rudely marking the successive days of the moon's circuit of the heavens. Since the establishment of the Hindu science of astronomy, under Greek influence and instruction, in the first centuries of our era, the series of asterisms has been made to begin with Aṣvinī (in the head of Aries), for the acknowledged reason that that group was nearest the vernal equinox at the time. But earlier, in the Brāhmaṇas etc., the series always began with Kṛttikā (Pleiades), presumably because, owing to the precession, that group had been nearest to the equinox : and this was the case some two thousand and more years before Christ. Some two thousand and more years yet earlier, the equinox was near to Mṛgaçiras, or the head of Orion ; if, therefore, it can be made to appear that the Hindus once began their asterismal system with Mṛgaçiras, and because of the latter's coincidence with the equinox, we shall conclude that they must have done so more than four thousand years before Christ. But the same sum can be worked in terms of months. The Hindu months are lunar, and are named sidेally, each from the asterism in or adjacent to which the moon is full in the given month ; but the seasons follow the equinoxes and solstices ; hence the rainy season, for example, began about a month earlier when Aṣvinī (Aries) was at the equinox than when Kṛttikā (Pleiades) was there, and about two months earlier than when Mṛgaçiras (Orion) was there ; and if it can be shown that the year always commenced with a fixed season, and has twice changed its initial month, Mṛgaçiras (Orion)

\* His language is as follows: " Anything more completely the opposite (*Wider-spiß*) of criticism than the judgment which our, in all points well-considered, discussion of the subject has met with at the hands of Whitney and Bergaigne is not to be conceived. It [the discussion] is refuted in no single point; the judges do not stand upon the ground of criticism, but upon that of personal and wholly unjustified opposition." Perhaps nothing different from this was to be expected from one who could propose such a theory: finding nothing to say in its defense, he was obliged to abuse his critics and impute to them personal motives.

will thus also be proved to have been at the equinox at a recorded or remembered period in Hindu history. And this, in one of the two alternative methods, or in both combined, is what our two authors attempt to demonstrate.

Professor Jacobi sets out by finding in the Rig-Veda the beginning of the year to be determined by that of the rainy season. And first he quotes a verse from the humorous hymn to the frogs, RV. vii. 108. 9, usually rendered thus: "they keep the divine ordering of the twelve-fold one (i. e. of the year); those fellows do not infringe the season, when in the year the early rain has come": that is to say, the wise frogs, after reposing through the long dry season, begin their activity again as regularly as the rains come. Jacobi objects that *dvādaṣṭā*, rendered "twelve-fold," means strictly "twelfth," and ought to be taken here in this its more natural sense; and he translates: "they keep the divine ordinance; those fellows do not infringe the season of the twelfth [month];" inferring that then the downright rains mark the first month of the new year. But *dvādaṣṭā* does not in fact mean "twelfth" any more naturally than "twelve-fold;" its ordinal value, though commoner, especially in later time, is not one whit more original and proper than the other, or than yet others; and the proposed change, partly as agreeing less with the metrical division of the verse, is, in my opinion, no improvement, but rather the contrary; and no conclusion as to the beginning of the year can be drawn from it with any fair degree of confidence. This first datum, then, is too indefinite and doubtful to be worth anything.

Next our attention is directed to a verse (18) in the doubtless very late *sūryā*-hymn in the tenth book (x. 85), where, for the sole and only time in the Rig-Veda, mention appears to be made of two out of the series of asterisms, the Atharva-Veda being brought in to help establish the fact. The subject is the wedding of the sun-bride, and the verse reads thus: "The bridal-car (*vahatú*) of Sūryā hath gone forth, which Savitar sent off; in the Maghā's (RV. Aghā's) are slain the kine (i. e., apparently, for the wedding-feast); in the Phalguni's (RV. Arjunī's) is the carrying-off (RV. carrying-about: *vividha* 'carrying-off' is the regular name for wedding)." The Maghā's and the Phalguni's are successive asterisms, in Leo, Maghā being the Sickle, with a Leonis, Regulus, as principal star; and the Phalguni's (reckoned as two asterisms, "former" and "latter" Phalguni's) are the square in the Lion's tail, or β, δ, and 98 Leonis. Now, as Professor Jacobi points out, the transfer of the sun-bride to a new home would seem plausibly interpretable as the change of the sun from the old year to a new one; and hence the beginning of the rainy season, nearly determined as it is by the summer solstice, would be with the sun in the Phalguni's; and this would imply the vernal equinox at Mṛgaçiras (Orion), and the period 4000 B. C. or earlier.

There is evidently a certain degree of plausibility in this argument. But it is also beset with many difficulties. The whole myth in question is a strange and problematic one. That the moon should be viewed as

the husband of the asterisms, whom he (all the names for "moon" are masculine) visits in succession on his round of the sky, is natural enough; but that the infinitely superior sun, made feminine for the nonce (*sūryā* instead of *sūrya*), while always masculine else, should be the moon's bride, is very startling: nor, indeed, is it anywhere distinctly stated that the moon (*soma*) is the bridegroom, though this is inferable with tolerable confidence from intimations given. *Sūryā* is repeatedly said to go (vs. 7d) or go forth (vs. 12d) to her husband (and only vs. 38 to be "carried about;" but for Agni, not Soma), or to go (vs. 10d) to her house; while any people who had gone so far in observation of the heavens as to establish a system of asterisms, and to determine the position of the sun in it at a given time (no easy matter, but one requiring great skill in observing and inferring), must have seen that it is the moon who "goes forth" in the zodiac to the sun. The astronomical puzzle-headedness involved in the myth is hardly reconcilable with the accuracy which should make its details reliable data for important and far-reaching conclusions. The kine for the feast, too, it would seem, must be killed where the bride is, or when the sun is in Maghā; then if the wedding-train starts when sun and moon are together in the Phalgunīs, which would be ten to fifteen days later, how do we know that they do not go and settle down in some other asterism, further on? And are we to suppose that the couple move and start their new life in the rains? That is certainly the least auspicious time for such an undertaking, and no safe model for the earthly weddings of which it is supposed to be the prototype. On all accounts, there is here no foundation on which to build important conclusions.

Nor shall we be able to find anything more solid in Professor Jacobi's next plea, which is derived from the prescriptions of the *Gṛhya-Sūtras* as to the time when a Vedic student is to be received by his teacher, and to commence study. Cāṇkhāyana sets this at the season when the plants appear: that is to say, at the beginning of the rains; and it is pointed out that the Buddhists also fix their season of study and preaching in the same part of the year. But Pāraskara puts the initiation of the student at the full moon of the month Ārāvata, which (Gravāna being β, α, γ Aquilæ) would have been first month of the rains in the second millennium before Christ; while Gobhila sets it, alternatively, in the month Bhādrapada, which would have occupied the same position more than two thousand years earlier, or when the vernal equinox was at Orion. The author further points out that the Rāmāyaṇa (a comparatively very late authority) designates Bhādrapada as the month for devoting one's self to sacred study; and that the Jains (whom one would think likely to be quite independent of Brahmanic tradition) do the same. The reason for fixing on this particular season Professor Jacobi takes to be the fact that "the rainy months, during which all out-of-doors occupation ceases, are the natural time of study;" and then he makes the momentous assumption that the designations of Ārāvata and Bhādrapada can be due only to traditions from older periods, when those months began the rainy season respectively. On this point cautious critics will be little likely to agree with him. If the

systematic study (memorization) of Vedic lore began as early as 4000 B. C., and could be carried on only in-doors, and so was attached closely to the in-doors rainy season, we should expect to find it attached throughout to the season, and not to the month, and especially in the case of the Jains; that these also abandoned the rains is one indication that the consideration was never a constraining one. And the orthodox Vedic student did not go to school for a limited time in each year, but for a series of years of uninterrupted labor; and on what date the beginning should be made was a matter of indifference, to be variously determined, according to the suggestions of locality and climate, or other convenience—or to the caprice of schools, which might seek after something distinctive. I cannot possibly attribute the smallest value to this part of our author's argumentation.

We are next referred by him to the connection established by several of the Brähmaṇas between the Phalguni's ( $\beta$ ,  $\delta$ , etc. Leonis) and the beginning and end of the year. The Täittiriya-Samhitā (vii. 4. 8) and the Pancaviṅça-Brähmapa (v. 9. 8) say simply that "the full-moon in Phalguni is the mouth (*mukha*, i. e. 'beginning') of the year;" this would imply a position of the sun near the western of the two Bhādrapadā's ( $\alpha$  Pegasi etc.), and determine the Phālguna month, beginning 14 days earlier, as first month. The Kāuśitaki-Brähmapa (v. 1) makes an almost identical statement, but adds to it the following: "the latter (eastern) Phalgu's are the mouth, the former (western) are the tail;" and the Täittiriya-Brähmapa (i. 6. 2<sup>o</sup>) virtually comments on this, saying that "the former Phalguni's are the last night of the year, and the latter Phalguni's are the first night of the year." The Çatapatha-Brähmapa (vi. 2. 2. 18) puts it still a little differently: "the full moon of Phalguni is the first night of the year—namely, the latter one; the former one is the last [night]." All this, it seems, can only mean that, of two successive (nearly) full-moon nights in Phalguni, the former, when the moon is nearer the former Phalguni, is the last night of one year, and the other the first night of the next year; and the only conclusion to be properly drawn from it is that the full-moon of the month Phālguna divides the two years. But Professor Jacobi, by a procedure which is to me quite unaccountable, takes the two parts of the statement as if they were two separate and independent statements, inferring from the one that Phālguna was recognized by the Brähmaṇas as a first month, and from the other that the summer solstice was determined by them to lie between the former and latter Phalguni's—as if the sun in the Phalguni's entered into the question at all, and as if the Brähmapas ever made any pretense to such astronomical exactness as would be implied in their drawing the solstitial colure between the former and the latter Phalguni's! What they have really done is bad and blundering enough, but quite of a piece with their general treatment of matters involving astronomical observation. For it is senseless to talk, in connection with the full moon in Phālguna, of a year-limit between the two Phalguni's; if the definition would fit the circumstances in a given year, it could not possibly do so in the year following, nor in the year after that, nor ever in two years in suc-

sion. All that we have any right to infer from these Brähmapa passages is that they recognize a reckoning of the year (among others) that makes it begin in Phālguna; and this might be for one of a great many reasons besides the occurrence of the solstice near that group of stars four thousand years before Christ. In fact, all inferences drawn from varying beginnings of the year, in one and another and another month, seem to me helplessly weak supports for any important theory. With their customary looseness in regard to such matters, the ancient Hindus reckoned three, or five, or six, or seven seasons (*ṛtu*) in the year; and there was no controlling reason why any of these might not have been given the first place—the vacillating relations of the lunar months to the actual seasons adding their share to the confusion. Of course, any given month being taken as first, the ancient four-month sacrifices, of primary importance, would be arranged accordingly.

Professor Jacobi even tries (though with becoming absence of dogmatism) to derive a little support from the names of the two asterisms which, with the vernal equinox at Mṛgaçiras (Orion's head), would enclose the autumnal equinox, namely Jyesthā 'eldest' before the equinox, and Mūla 'root' after it: the former, he thinks, might designate the "old" year, and the latter be that out of which the new series springs and grows. But how should *jyes̄ha*, 'oldest' or 'chief,' ever come to be so applied? The superlative is plainly and entirely unsuited to the use; and an asterism does not suggest a year, but only a month; and the asterism and month just left behind would properly be styled rather the "youngest," the most recent, of its series. If we are to determine the relations of the asterisms on such fanciful etymological grounds (after the manner of the Brähmanas), I would repeat my suggestion, made in the notes to the Surya-Siddhānta, that Mūla (tail of the Scorpion) is 'root' as being the lowest or southernmost of the whole series; that Jyesthā (Antares etc.) is its "oldest" branch, while in Viçākhā 'divaricate' ( $\alpha$  and  $\beta$  Librae) it branches apart toward Svāti (Arcturus) and Citrā (Spica); this is at least much more plausible than our author's interpretation.

Finally, after claiming that these various evidences "point unmistakably" (*untrüglich*) to the asserted position of the equinox at Orion in the oldest Vedic period, Professor Jacobi goes on as follows: "The later Vedic period has applied a correction, consisting in the transfer of the initial point to Kṛttikā (the Pleiades); and this very circumstance gives their determination a real significance; it must have been nearly right at the time of the correction." Here he seems to me to be wanting in due candor; I cannot see that he has any right to make such a statement without at least adding a caveat: "provided the system of asterisms was really of Hindu origin and modification," or something else equivalent to this. Doubtless he cannot be ignorant of the discussions and discordance of opinion on this subject, nor unaware that at least some of those who have studied it most deeply hold views which would deprive his statement of all value. If the asterismal system were limited to India, there would be much less reason for regarding it as introduced there from abroad—and yet, even in that case, some would

doubtless have been acute enough to suspect a foreign origin. But it is found (as was pointed out above) over a large part of Asia; and the only question is whether it was brought into India or carried out of India. What possible grounds has Professor Jacobi for regarding its Indian origin as so certain that the opposing view has no claim even to be referred to? The eminent French astronomer Biot thought that he had proved it primitively Chinese, by an array of correspondences and historical evidences alongside of which our author's proofs of a remote antiquity for the Veda make no show at all. Other scholars—e. g. Sébillot—have been as confident that the system had its birth in Arabia. Weher and I, on whatever other points we may have been discordant, agreed entirely, some thirty-five years ago, that it must have been introduced into India, probably out of Mesopotamia; nor, I believe, has either of us seen any reason for changing his conviction since. And I know of no modern scholar whose opinion is of any value that holds and has endeavored to show the contrary. Nothing in the Rig-Veda nor in the Brāhmaṇas, and nothing in the later Sanskrit literature, tends in any degree to give us the impression that the ancient Hindus were observers, recorders, and interpreters of astronomical phenomena. On the contrary, their treatment of such facts (we have already seen an instance or two above) shows the same looseness and heedlessness that is characteristic of the Hindu genius everywhere in its relation to objective truths, to successive historical occurrences. That no hint of the existence of a planet can be found in the Rig-Veda is enough by itself to show that the Hindus of that period had not devised an asterismal system. A late hymn or two, and passages in the Brāhmaṇas, show the recognition of a year of 360 days, divided into 12 months of 30 days each, beside a system of lunar months, which would give a year of only 354 days: what their relation to one another, how their differences were reconciled, and by what method either reckoning was kept in unison with the true year, no one knows. The earliest so-called "Vedic" astronomical manual (*vedāṅga*), the Jyotiṣha, whose first object, seemingly, it ought to be to give rules on such points, is mostly filled with unintelligible rubbish, and leaves us quite in the lurch as regards valuable information. And when, not long after the beginning of our era, the Hindus had borrowed from Greece a true astronomical science, the product of long-continued and accurate observation, they at once proceeded to cast it into an artificial form, founded on assumed and consciously false data, adapting it to purely closet use, with exclusion of further observation: taking in as part of the data a grossly inaccurate determination of the positions of certain selected "junction-stars" (*yogatārā*) of the asterisms, which positions they called *dhrūva* 'fixed,' thus virtually denying the precession. That such observers and reasoners as these should have been capable, some four or five thousand years before Christ, of determining, or believing themselves to have determined, the position of the summer solstice as between  $\beta$  and  $\delta$  Leonis lacks to my mind any semblance of plausibility. Instead of shifting the beginning of the asterismal series from Mṛgaśiras (Orion's head) to Kṛttikā (Pleiades) in the later Vedic period, I hold it as alone

probable that they received the system from abroad with Kṛttikā at its head, and would probably have retained it in that form until the present day but for the revolution wrought in their science by Greek teaching. When the beginning was shifted from Kṛttikā to Aṣvini (Aries), it was for good reason, and owing to the change of position of the equinox ; but the credit of this belongs to the Greeks, and not to the Hindus.

If Professor Jacobi's main argument is thus wholly destitute of convincing force, neither can we attribute any greater value to the supporting evidence which he would fain derive from the mention of a polar star (*dīruva*, lit'lly 'fixed') by the Gṛhya-Sūtras, solely and alone as something which a bride is to be taken out and made to look at on the evening of her wedding-day. For such observers, and for such a trifling purpose, any star not too far from the pole would have satisfied both the newly-wedded woman and the exhibitor ; there is no need of assuming that the custom is one handed down from the remote period when a Draconis was really very close to the pole, across an interval of two or three thousand years, during which there is no mention of a pole-star, either in Veda or in Brāhmaṇa.

The success of the author of the other work here considered in establishing his kindred thesis is, as will readily be inferred, no better. Mr. Tilak is not by profession a student of Indian antiquity, nor of astronomy, but a lawyer—a pleader and lecturer on law in Poona. He was, as he states, led to his investigation by coming upon Krishna's claim in the Bhagavad-Gītā "I am Mārgaçīrsha among the months," ascribing to it an importance and authority which, considering the late date and secondary origin of that episode of the Mahābhārata, Western scholars would be far from endorsing. The investigation is carried on in an excellent spirit, with much and various learning, and with commendable ingenuity ; it assembles many interesting facts, and makes some curious and attractive combinations ; but, as appears to me, its arguments are in general strained, its premises questionable, and its conclusions lacking in solidity. A book larger than his own would be needed to discuss fully all that the author brings forward ; nothing more can be attempted here than to excerpt and comment upon leading points, in such a way as to give a fair impression of his strength and his weakness.

Mr. Tilak's main object is, as already intimated, to establish that the asterism Mṛgaçīras (lit'lly 'deer's head') with its surroundings, or the constellation Orion with its neighbors, was a great center of observation and myth-making in the earliest time, even back to the period of Indo-European or Aryan unity—and this, not only because of its conspicuous beauty as a constellation, but also, and principally, for its position close to the vernal equinox in the fifth millennium before Christ : somewhat, it may be added, as the equal or superior prominence of the Great Bear is due in part to its character as a constellation, and in part to its place near the pole.

To this central point of the value of Orion we are conducted by a well-managed succession of stages. After a general introductory chap-

ter, on which we need not dwell, the second is entitled "Sacrifice *alias* the Year;" and in it begin to appear the misapprehensions to which reference has been made above. That there is a close relation between natural periods of time and the sacrifices is a matter of course: the morning and evening oblations depend upon the day; the new-moon and full-moon ceremonies, upon the natural month; the four-month or seasonal sacrifices, upon the recognized seasons; and so, when the round of the year had made itself plain, there were established rites to mark its recurrence. But Mr. Tilak appears to hold that the year was fixed and maintained by and for the sake of the great *sattra* ('session') or protracted sacrifice that lasts a whole year. Unmindful of the fact that every ceremony of more than twelve days is called a *sattra*, and so that there are *sattras* of a great variety of lengths, even year-*sattras* for variously measured years, and (at least theoretically) for series of two or more years; failing also to see that they are, all of them, the very superfetation of a highly elaborated sacrificial system, implying orders of priests, accumulated wealth, and, one may even say, regulated city life—he views (pp. 18-14) the year-*sattra* as a primitive Indo-European institution, the necessary auxiliary to a calendar. "Without a yearly *sattra* regularly kept up, a Vedic Rishi could hardly have been able to ascertain and measure the time in the way he did. . . . The idea of a sacrifice extending over the whole year may be safely supposed to have originated in the oldest days of the history of the Aryan race." Then, in order to trace back into the Rig-Veda a recognition of the two *ayanas* ('courses') or halves of the year, the northern and the southern—those, namely, in which the sun moves respectively northward and southward, from solstice to solstice, or else (for the word has both varieties of application) on the north and on the south of the equator, from equinox to equinox—he determines that meaning to belong to the Vedic terms *devayāna* and *pityyāna*: and this is an utter and palpable mistake; the words have no such value; *devayāna* occurs a dozen times, usually as adjective with some noun meaning 'roads,' and never signifies anything but the paths that go to the gods, or that the gods go upon, between their heaven and this world, to which they come in order to enjoy the offerings of their worshipers; and *pityyāna*, occurring only once, designates in like manner the road traveled by the Fathers or *manes*, to arrive at their abode. There is, in fact, nothing yet brought to light in the Rig-Veda to indicate, or even intimate, that in its time such things as *ayanas* and equinoxes and solstices, regarded as distances and points in the heavens, had ever been thought of; everything of the kind that the author of *Orion* thinks to find there is projected into the oldest Veda out of the records of a much later period. And these two fundamental errors are enough of themselves to vitiate his whole argument.

The next chapter (III.) is entitled "The Krittikās." Over its main thesis—namely, that in the earlier time the asterismal system began with Kṛttikā (Pleiades) instead of Aṣvini (Aries)—we need not linger; that is conceded by everyone, and has been sufficiently set forth above: together with, it is believed, its true explanation. The (as concerns

this point) crucial question respecting the origin of the system Mr. Tilak barely mentions in his Introduction (p. 6 ff.), declining to enter into any discussion of it: and, from his point of view, not without reason; for if he is in a position, as he claims, to prove that India had a yet earlier system beginning with Mṛgāśiras (Orion), he has demonstrated the Hindu origin, in spite of all that has been said and can be said against it. A considerable part of the chapter is taken up with a full quotation, accompanied by translation and discussion, of two parallel passages from the Tāittiriya and the Kāushitaki Brāhmaṇas, respecting the times of consecration for the year-*sattra*. Four different times are prescribed in succession: the last quarter in the month Māgha, the full-moon of the following month Phālguna, the full-moon of the next succeeding month Cāitra, and four days before the full-moon (i. e., doubtless, of Cāitra; but some native authorities regard Māgha as intended: see Weber, Nakshatras, ii. 348); objections are raised to the convenience of the first two, and the others (virtually one) are approved as acceptable. If, now, this *sattra* were, as Mr. Tilak assumes and fully believes, a counterpart of the year, established in primeval times, on competent astronomical knowledge, for the purpose of keeping the calendar straight, and accordingly adapted precisely to the movements of the sun; and if its *vishuvant* or central day (with 180 days of ceremonies in a certain order preceding it, and 180 days of the same in a reverse order following it) were attached necessarily to an equinox, because the word *vishuvant* implies an equal division of the day between light and darkness; and then if there were no way of explaining the series of alternative beginnings excepting by recognizing two of them as conservative traditions from times that fitted these astronomical conditions—then, and only then, we could use them as sufficient data, inferring from them the positions of the equinox, and hence the epochs, at which they were successively established. But all these necessary conditions appear to be wanting. Weber, in his essays on the Nakshatras (ii. 341 ff.), quotes and expounds the same Brāhmaṇa passages in full. He demonstrates yet other allowed seasons for beginning the year-*sattra*, out of the Kāushitaki-Brāhmaṇa itself and out of the Sūtras. So far as any preference is shown in connection with the incidence of the *vishuvant*-day, it is for the solstice instead of the equinox. And the texts which set forth the different dates side by side are plainly unaware of any deeper reason for the choice of one instead of another. In short, there is nothing to be fairly inferred from these quoted passages except that considerable diversity prevailed in practice, and was allowed, as regards the time for commencing the *sattra*, and that the element of astronomical exactness did not enter into the case at all. How, indeed, should it do so, when the date was attached to any one of the constantly shifting lunar months? no fixation expressed in such terms could ever be accurate two years in succession. If there had been among the primitive Indo-Europeans, or among the earliest Hindus, science enough to establish such a rite by a certain sidereal position of the sun, there would have been enough to keep it there, without transference to an ever-oscillating date.

The next chapter is called "Agrahāyāna," and is devoted to a learned and ingenious argument to prove that, as the word *agrahāyāna* means 'beginning of the year,' and is recognized as a name for the month Mārgaçirsha (with the moon full near Orion), that month must have been at one time regarded as first of the twelve (or thirteen). This may be freely granted, without at all implying that the asterism Mṛgaçiras (Orion's head) was ever first of the asterismal series, and for the reason that it lay nearest to the vernal equinox. The extended and intricate discussions into which Mr. Tilak enters as to the relation of *agrahāyāna* and its derivatives, *āgrahāyāṇī* etc., as laid down and defended by various native lexicographers and grammarians, are rather lost upon us, who value far more highly a few instances of actual and natural use in older works than the learned and artificial lucubrations of comparatively modern Hindu savants; that *agrahāyāna* itself designates the asterism Mṛgaçiras, and so proves it to have been first asterism of a series beginning and ending with the year, is by no means to be credited, in the absence of any passages exhibiting such use, and against the evidence of all the analogies of asterismal nomenclature.

In the following chapter, "the Antelope's Head," we come to the very center of our author's position. By the name antelope's or deer's head (*mṛgaçiras*) has been generally understood the little group of inconspicuous stars in the head of Orion, constituting one of the series of asterisms, while the brilliant star α in his right shoulder constitutes another, called Ādrā ('wet'); the whole constellation of Orion has been viewed as the antelope (*mṛga*); and, correspondingly, the neighboring Sirius is named *mṛgavydha* 'deer-hunter,' while the three stars of Orion's belt, which point just in the direction of Sirius, are the "three-jointed arrow" (*isus trikāndā*) shot by the hunter. Mṛgaçiras, as so understood, is in itself an insignificant group, and we have some reason for wondering why the bright γ, Orion's left shoulder, was not selected instead; but the general constellation is so conspicuous that anything standing in a clearly definable relation to it might well be regarded as sufficiently marked; and, at any rate, the identity of this group as the asterism is established beyond all reasonable question by the circumstance that it is accepted as such in the two other systems, the Chinese and the Arab. Mr. Tilak, however—under what inducement, it seems difficult to understand—desires to change all this, and to turn the entire constellation of Orion into a head, with what we call the "belt" running across the forehead at the base of the horns. By so doing he cuts loose altogether from the traditional asterismal systems, makes up an unacceptable constellation with some of the brightest stars omitted, and regards the deer as shot through the top of the skull with the arrow, as if this had been a rifle-bullet. All this, though our author values it so highly as to make his frontispiece of it, is to be summarily rejected. If the Hindus of the Brāhmaṇa period saw, as they plainly did, a deer (*mṛga*) in Orion, it should be enough for us that the asterismal system adopts its head as one member; the establishment of the deer itself might be as much older as there is evidence to prove it. Mr. Tilak tries to find something relating to it in the Rig-Veda, by point-

ing out that the dragon slain by Indra is more than once spoken of there as a "wild beast" (*mṛga*: this is the original, and in ancient times the only, meaning of the word); and that, as he claims, Indra cuts off the head of his foe the dragon; but here, as nearly everywhere that he appeals to the Rig-Veda, his exegesis is faulty; two of his three passages speak of "splitting" (*bhid*) the head, and the other of "crushing" (*sam-pis*) it; no cutting off is alluded to; and all attempts to find in the earliest Veda a severed head of a *mṛga*, in whatever sense of the word, are vain. If, as he asserts, there are Hindus at the present time who point out the belt of Orion as the asterism Mṛgaśiras, that can be nothing more than a popular error, substituting for one group of three stars another and brighter one in its vicinity, and easily explainable of a people who have long been notoriously careless as to the real identity of their asterisms.

Then the author goes on to find in the Milky Way, near by, the river that separates this and the other world, and in Canis Major and Canis Minor the two dogs that guard it on either side, and the two dogs of Yama, and the dog of the Avesta, and Saramā, and Cerberus, and the dog whom (RV. i. 161. 18: see below) the he-goat accused of waking up the Ribhus—all very ingenious and entertaining, but of a nature only to adorn and illustrate a thesis already proved by evidence possessing a quite other degree of preciseness and cogency. We are taught to regard the deer, the hunter, and the dogs as originally Indo-European, the dogs having been later lost (from the sky) by Hindu tradition, and the hunter (as distinguished from the deer) by Greek tradition. Throughout the discussion, the treatment and application of Rig-Veda passages is far from being such as Western scholarship can approve; and the same is the case with the final conclusion of the chapter, that "the three principal deities in the Hindu mythology can be traced to and located in this part of the heavens"—the trio being Vishnu, Rudra, and Prajāpati.

The sixth chapter, "Orion and his Belt," continues the same argument, and with evidences to which we must take equal exception. *Agrahāyana* and its derivatives are again brought forward for explanation, and its *hāyana* is made out to come probably from *ayana*, with an indifferent *h* prefixed (for which various supporting facts are adduced, as *hinv* and *inv*) and the vowel lengthened; and thus *āgrahāyani* is identified with *āgrayanī*, the sacrifice of first fruits, while the latter is further on identified with the name Orion. The number of the planets is found to be "fixed at nine" (with anticipation, it is to be inferred, of the discovery of Uranus and Neptune), since there are nine *grahas* or 'dips' of liquid oblation at the sacrifice (the common name of a planet being also *graha*). The sacred thread of the Brahmans comes from Orion's belt as its prototype; and the belt, staff, and antelope's skin of the Brahmanic pupil commencing his Vedic study go back equally to Orion's trappings. The chapter has no direct bearing upon the main question of the work, and these details are quoted only as illustrating the degree of the author's prepossession in favor of his theory of the immense importance of Orion. And the first part of

chapter VII., "Ribhus and Vrishākapi," is of the same character. It is suggested that the means—*turiyēga brahmaṇā* (RV. v. 40. 6), 'by the fourth prayer'—which the sage Atri employed successfully in bringing the eclipsed sun back into the sky, was perhaps a quadrant or some similar instrument. Planets are recognized in *bṛhaspati*, in *gukra* and *manthin*, and in *vēna*, both *vēna* and *gukra* (= *cypri*) being names of Venus—and so on. Then the principal part of the chapter is devoted to the discussion of a couple of obscure legends from the Rig-Veda. At i. 161. 18 we read thus : "Having slept, ye Ribhus, ye asked : 'Who, O Agohya, hath awakened us ?' The he-goat declares the dog to be the awakener : in a year thus to-day have ye looked out (i. e. opened your eyes);" and iv. 38. 7 says that the Ribhus slept twelve days as guests with Agohya. If, now (as has been suggested also by others), the Ribhus are the divinities of the seasons (which is reconcilable with some of their described attributes, though by no means with all); and if Agohya, litly 'the unconcealable one,' is the sun ; and if the twelve days of recreation are the twelve that must be added to the lunar year to fill it out to a solar one (one, unfortunately, of 366 days, which neither Vedic tradition nor astronomy sanctions) ; and if "in a year" (*savvat-sare*) means distinctly 'at the end of the year' (which might be if the sleep had been of a year's length, but is far less probable, if not impossible, supposing it to have been of twelve days only)—then the dog that roused them (or, at least, was accused of having done so by the he-goat, whom Mr. Tilak this time interprets to be the sun), presumably in order to recommence their duties at the beginning of a new year, may have been Canis Major (although this is nowhere called a dog in Hindu tradition, the Hindus, as we saw above, having lost that feature of the original Indo-European legend) ; and this would imply the sun's start upon his yearly round from a vernal equinox in the neighborhood of Orion, at four to five thousand years before Christ. Doubtless it will be generally held that a conclusion depending on so many uncertainties and improbabilities is no conclusion at all. If it were already proved by sound evidence that the Hindus began their year, at the period named, from an observed equinox at that point in the heavens, then the interpretation of the legend offered by our author might be viewed as an ingenious and somewhat plausible one; but such an interpretation of such a legend is far too weak a foundation to build any belief upon.

As for the Vrishākapi hymn (RV. x. 86), the use made of it in the chapter seems utterly fanciful and unwarranted. Of all who have attempted to bring sense out of that strange and obscure passage of the Rig-Veda, no one is less to be congratulated on his success than Mr. Tilak. His discussion of it is only to be paralleled with the endeavor to extract sunbeams from cucumbers, and does not in the least call for examination or criticism in detail. Nor need we spend any words upon the final chapter, "Conclusions," in which the theories and suggestions of the work are gathered and presented anew, without added evidences, in their naked implausibility. Our own conclusion must be that the argument is wholly unacceptable, and that nothing has been brought forward, either by him or by Jacobi, that has force to change the hitherto current views of Hindu antiquity.

6. On the third volume of Eggeling's translation of the *Catapatha-Brāhmaṇa*, with remarks on "soma = the moon"; by Professor Whitney.

Having presented to the Society (see Proceedings for October, 1882, and for October, 1888: Journal, vol. xi., p. cxxxiv; and vol. xiv., p. vi) criticisms on the first and second volumes of Eggeling's translation, I feel called upon not to let the third pass without a few words of notice. It brings us to the middle of the *Brāhmaṇa*, and counts as vol. xli. of the Sacred Books of the East. When that series comes to an end (if it ever does), it is to be hoped that some provision will be made for the completion of this extremely important work; that it should be left a fragment would be the greatest pity, and little to the credit of those who are responsible for the planning and carrying out of the enterprise.

The volume contains three of the fourteen books constituting the *Brāhmaṇa*. Book v. concludes the exposition of the regular soma-sacrifices, being chiefly occupied with the *vājapeya* and *rājasūya* ceremonies, and, at the end, with the *sāutrāṇī*; on these, Weber has lately published important monographs.\* Then books vi. and vii. give the first part of the interminable discussion of the *agnicayana*, or building-up of a fire-altar out of specially prepared bricks and other objects: something quite apart from the general order of Vedic rites, and apparently of comparatively modern origin; and, as Weber points out in his detailed description of the ceremony in the *Indische Studien* (xiii. 217 ff.), the language of the *Brāhmaṇa* here takes on certain peculiarities, as if this part were from another hand or another school than that which produced the preceding books.

That the volume is, upon the whole, an industrious and instructive piece of work, a trustworthy representative of its original, and supported by notes generally valuable and helpful, is a matter of course. It is, as ought to be the case, perceptibly superior to its predecessors; the occasional striking misapprehensions of meaning which had to be pointed out in them are here hardly to be found—whether from absence of occasion of their occurrence, or because the translator has learned much by experience: for it does not appear that he has been willing now, any more than hitherto, to submit his version to a careful and searching revision. The lack of this is indicated by the not very rare omissions of words or phrases or sentences of the original (toward fifty such cases have been noted): sometimes (as in v. 3. 3. 10; vi. 2. 1. 7; 3. 3. 14; 6. 2. 7; 7. 2. 2; vii. 1. 1. 7; 3. 2. 10; 5. 2. 38) he skips from one occurrence of a word to a later one, losing what intervenes, to the extent even of a line or more; but usually only a word or two is let slip (examples are: *mahate* twice, v. 3. 3. 12, and repeated at v. 4. 2. 3; *ciras*, v. 4. 1. 9; *itare*, v. 4. 2. 1; *yusmās*, vi. 4. 4. 16; *vittam*, vi. 6. 2. 4; *riktaś*, vii. 1. 2. 9; *samhvatsare*, vii. 1. 2. 11), or even a part of a word

\* Ueber den *Vājapeya*, in Sitzungsber. d. k. Preuss. Akad. d. Wiss. for 1892, p. 765 ff., and Ueber die Königsweihe, den *Rājasūya*, in Abhandl. do. do. for 1893.

(as *-stomam*, v. 1. 3. 1; *a-*, v. 5. 4. 33, turning the negative statement into a positive). The same carelessness is shown in certain uncorrected errata: e. g., *shed* for *sheds* (du.), v. 2. 1. 23; *lord* for *lords*, v. 3. 3. 11; *hip* for *hips* (du.) vii. 5. 1. 35; *seed* once (vi. 4. 3. 2) for *seat* and once (vii. 3. 1. 36) for *sand*; *head* (vi. 5. 4. 16) for *heat*; *substance* for *sustenance* (*ūrj*: vi. 7. 3. 8); *saline salt* for *saline soil*, vii. 1. 1. 7; *worship* for *worshiper* (*dālqvāns*: vii. 3. 1. 29).

That the translator takes rather lightly his task of turning the Brāhmaṇa into English may be instructively shown by a notable example out of his second volume. There is a certain combination of a root with prefixes, *mad* with *upa+ni*, which occurs (so far as known) only three times in the language, all in the third and fourth books of this Brāhmaṇa; and upon their interpretation depends in no small degree the important question whether a second root *mad* requires to be recognized. On turning to see what are the views of Professor Eggeling upon this point, we find that once (iii. 7. 3. 11) he renders the verb in question by "quiet them" (impv.), once again (iv. 3. 2. 4) by "he quickens," and the last time (iv. 6. 9. 6) by "he encourages"—in each case, plainly without any apprehension of the points involved, or any consciousness of the other two cases; and also without any reference to the Petersburg Lexicon, whose interpretation is quite different. After making this experience, one feels that he cannot regard the author's translation of any critical word or phrase as expressing his deliberate opinion of its meaning, because one cannot be certain that it attracted his serious attention.

So, further, when we find a word rendered in a great variety of different ways, it is presumably because the translator did not think it worth while to take the trouble to be consistent. A fair degree of consistency in such matters appears to me to be demanded in order to represent faithfully such a text; the Brāhmaṇa is not so much a literary monument as a technical treatise, of which the accordances and differences of expression have their decided value. For example, in books vi. and vii. the verb *upa-dhā*, lit'lly 'put to,' is in constant use to signify the addition or laying on or putting in of the bricks etc. that compose the fire-altar. As such it ought, in my opinion, to have a constant representative, departed from only under stress, and with notification of the departure. But the translator, for no discoverable reason more serious than the attainment of a pleasing variety of expression, renders it with a great number of discordant phrases: for example (for doubtless some have escaped my notice), pile up, build up, fill up, put on, place on, lay on, put in, put down, lay down, set down; and also bestow (e. g. p. 333), give (396), endow (380): these last being fairly to be called mistranslations, as they import into the term something which it does not itself contain. So, again, at v. 3. 4. 3 ff., the verb *grah* is used formally, nineteen times in succession, of the 'taking' or 'dipping' of various kinds of water as ingredients of a compound; in the majority of cases it is rendered "take," but in several also "catch," "catch up," "draw." For further examples we may quote: *ājya* sometimes "butter," sometimes "clarified butter," some-

times "ghee" (and *ghṛta*, which is the word *ghee*, then on the same page, 79, rendered "clarified butter"); *ud-yam*, repeated in two successive lines (p. 138), "aim" and "raise"; *nir-math* "churn out" and "kindle" (217); *aṣṭman* "rock" (147), "pebble" (148), and "stone" as distinguished from pebble (158); *rasa* "sap, essence, vital sap, vital essence"; *abhi-sic* "anoint" and "sprinkle," and declared (68 n.) to mean lit'lly "sprinkle," which is an error, since it signifies 'pour on'—and so on, in numberless cases of greater or less importance, many of them trivial in themselves, and worthy of notice only as they illustrate the loose habit of the translator, and his unwillingness to be governed by anything but the suggestion of the moment.

Certain minor errors, also mainly attributable to carelessness in revision, may be pointed out: *Pṛithī* instead of *Pṛithī* (p. 81); *Cūnāḥ-çepa* instead of *-çepa* (95 n.); "Indra" for *āndra* (122), and "Varupa" for *vāruṇa* (405); "half-month" instead of "half-year" for *ayana* (334); "lay on the ground" instead of "fell" for *açiyanta* (880); "erect" for *rohati*, as if it were causative (22, and similarly 278), and *prati-sthā* also as causative (55); "over" instead of "under" for *antara* (31-32); "may we obtain" for the aorist *āpāma* (100); *anupūrvam* rendered as if *anurūpam* (166); "bearded" for *tūpara* (178); "innocuous" for *anaçandāya* (305); "primeval" for *ṛtavya* (306); "skin" for *vapā* (347); "foam" for *abhra* (415)—and so on; the examples might be multiplied; nor is it possible to distinguish accurately between such cases and more serious misunderstandings; of the latter class are more distinctly "prosper" for *kṛp* (30, 107-8), "favor" for *anu-sac* (392), and so on. Then there are such unhappy selections of equivalents as "slaughter" for *ā-labha* (162 et al.), "rend asunder" for *ava-dy* (34 et al.), "cart" for *ratha* (138), "prayer" for *yajus* (155 et al.). On p. 348 (vii. 3. 1. 28) he fails to notice that the root *is* as well as the adjective *mahīṣa* goes to make up the artificial etymology of *mahīṣa*; and on p. 323 (vii. 2. 1. 11) it seems to escape him altogether that the forms of *nir-arpay* and *nir-rch* which are used are for the purpose of a play of words upon *nirṛti*. A somewhat similar case is at vii. 5. 1. 21, where he three times gives to *prāṇayat* the impossible meaning "breathed," not perceiving that only a pun is intended between it and *prāṇa*, and that it signifies 'he led forth' the breaths: the same pun is found also elsewhere (Prag. Up. iv. 3; JUB. iv. 18. 9). In a few instances the connection of the parts of a sentence seems to me wrongly apprehended: for example, at vi. 3. 1. 42, read rather "thereby it [is] gold; gold is immortal; the waters are immortal"; at vii. 1. 2. 19, rather "that is the *āhavaniya*, that the sky, that the head . . . that is the *gṛhapatya*, that the foundation, that this world"; at vi. 1. 1. 9, "whatsoever there was here" belongs with "everything here"; at vii. 5. 1. 9, *sukrtasya* qualifies *loke*: 'in the world of the well-done.'

A very notable oversight is committed at vi. 2. 2. 28, where, after speaking of the new moon, the text goes on to tell of what happens 'during the half-month of (her) increase' *āpūryamāṇapakṣe*, and the translator renders it "when his (Agni's second) wing is covered (with

loose soil"! And the true sense of the antithesis between *adhidevatam* and *adhyātman* (239, 248, 270) seems to be misconceived by him. After identifying certain things or certain parts of things with sundry divinities (the grounds being usually as obscure as those for the identification of soma with the moon), the Brähmana says: "to this effect as regards the divinities; now as regards one's self (or, the self);" and then follows a similar (and similarly obscure) identification of them with members or faculties or operations of human beings; such is plainly the sense in each of the three passages cited here, as it is elsewhere; and the translator is quite mistaken in conjecturing and suggesting (in parenthesis) a connection of *adhyātman* with Agni's "self" or body. I think him also plainly in error in translating the present passive participle as if it were perfect: *antayoh saṃskṛityamāṇayoh* "after the two ends have been completed" (vii. 1. 2. 23: cf. also p. 314, note 2); it should be 'while the two ends are being completed.' At vi. 2. 3. 1 and several similar passages later, we are doubtless not to infer from his rendering *teṣāḥ cetayamāṇānām* by "whilst they were meditating" that he regards the expression as a genitive absolute; he is only giving a convenient and perfectly proper paraphrase of the literal meaning: 'of them, as they were meditating, Prajāpati' did so and so.

The translator still insists on viewing the pronoun *ayam* when applied to the wind as the equivalent of *asāu* and requiring to be represented by "yonder" ("the wind that blows yonder"). So, too, as in the preceding volume we have read of the sacrificer's "lady" (*patni*), we now again, as result of a like spasmodic attempt to lift the style of the Brähmana up to a level with that of modern Society, meet with the "ladies" (*gnāś*: vi. 5. 4. 7) of those elegant gentlemen the gods; and the *mahiśī* (lit'lly 'she-buffalo,' but applied also to a chief wife) appears in the grandiloquent disguise of a "consecrated consort" (vi. 5. 3. 1 et al.)!

When the Brähmana gives only the first words (*pratīka*) of a quoted verse, or those severally of a series of verses, the translator once (p. 213) adds in a note the version of them complete; but in a considerable number of cases (pp. 75, 259, 279, 282, etc. etc.) he fills out the verse or verses in his text, without even intimating by brackets that he is making additions: surely the former was the better way, and should have been followed throughout; in such a work we have the right to know just what the Brähmana gives and what it does not give. Per contra, although he usually has the utmost patience with its interminable repetitions, reproducing them faithfully, there are a few passages (pp. 80 bis, 85, 193, 393) where he abbreviates, putting in a representative pronoun instead of the detail of his original—by a weakness that is to be regretted, for the reason just pleaded above.

It is, of course, not impossible that, in one and another of the points here brought to notice, the translator may be working upon a text different from that which the published edition of the Brähmana lays before us. But that cannot be regarded as relieving him of responsibility with regard to these very points. That he should report differ-

ences of reading, correcting the printed text where it requires correction, is what we have the right to expect of him. Weber's text is very carefully edited, and unusually accurate, and it will unquestionably be very long before we have another to put in its place; and no one has such an opportunity as a translator, equipped with additional manuscripts and with commentaries, to test every word in it. To my mind, it is the bounden duty of the translator, under such circumstances, to note and make known every error that he detects in the published text. Doubtless it is an added burden to do so; but it is one that counts for almost nothing in the sum of what he has undertaken, and also in comparison with what it would cost another if undertaken separately; and to leave it wholly untouched is little better than shirking.

At the end of his Introduction, the translator steps aside, as it were, to add the weight of his full approval and acceptance to Hillebrandt's recently published\* views as to the relation between soma and the moon. It might have been more in place to mention Weber's comprehensive essays, referred to above (though that on the *rājasūya* was perhaps published too recently for such mention), on account of their direct bearing upon the contents of the volume. And Hillebrandt might himself have been more gratified if the translator, who had now been dealing with soma and soma-sacrifices through sundry hundreds of pages, had, instead of merely pronouncing a general formal approval, brought forward at least a single item to support the asserted relation, showing where it seemed to have been in the mind of the authors of the Brāhmaṇa, and where its recognition would aid our comprehension of their rules and expositions. Are we not perhaps justified in assuming that he would have been much puzzled to do so? and, in that case, what is the value to him of the new truth? Without some support of this kind, his recommendation is only an idle form.

But, even as form, it is open to serious objection. Professor Hillebrandt, it says, has "fully established . . . the identity of Soma with the Moon in early Vedic mythology." It is doubtless by an error of expression that Professor Eggeling seems to say here more and other than he means—or than Hillebrandt himself would claim. What he intends is rather that soma has been identified with the moon: which is a very different matter. If two things are identical, they are interchangeable without any (at least, considerable or essential) change of sense. On the other hand, objects that are very different may have had an identical origin; and objects originally very different may come to be a greater or less extent identified. And the Vedic Hindus have a perfect rage for identifications of things the most diverse; the volume before us, for example, teems with them, on almost every page. I open it at a venture, and I read: "[Agni] Vāiçvānara truly is the year, and Prajāpati is the year" (p. 57); and every student of the Brāhmaṇas

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\* *Vedische Mythologie* von Alfred Hillebrandt. Erster Band. Soma und verwandte Götter. Breslau, 1891.

knows how it is elsewhere insisted on, with endless iteration, that Prajāpati and the year and the sacrifice are all one; accordingly, as the translator, to be consistent, would have to maintain, "this fully establishes the identity of Agni Vāiçvānara and Prajāpati and the year and the sacrifice in early Vedic mythology." Yet we know that they are four quite independent and discordant entities, and that to replace one of them by any one of the others in a given passage would be a very dangerous proceeding, justifiable only by a careful examination and convincing exposition of the reasons for it in the particular case. Is it otherwise than this with soma and the moon? *Soma* is, as all acknowledge, a derivative from the root *su* 'press out,' and means literally 'extract'; and all its primary uses are in accordance with this: a certain juicy plant is gathered on the mountains, and—at the time of the Brāhmaṇas, with infinite ceremony; earlier, doubtless quite simply—pounded and pressed, and the exuding liquid caught and filtered, mixed with certain added ingredients, and then drunk; and sometimes, when one drinks too much of it, the result is unfortunate; it comes out of him again by vomiting and purging, and the unhappy drinker has to submit to remedial or expiatory treatment. All this, now, according to the letter of Professor Eggeling's attestation, is true likewise of the moon! The absurdity of such an allegation is apparent to the dimmest eyes. But the hypothesis of original identity and later differentiation is equally excluded by the circumstances of the case. There remains as a possibility only the theory of secondary identification; and, in spite of our experience that the Hindus are ready, without apparent justification, to identify almost anything with almost anything else, we should regard this as incredible if it were not also incontestable; as every Sanskrit scholar knows, it is not buried in theosophical treatises only; it has spread into general usage, so that *soma* has come to be frequent among the many moon-names, and the two things have various appellations in common; although none of the really distinctive names of the moon, like *candramas*, is made a title of the drink *soma*.

Such being the condition of things, its investigation has two parts: first, what is the basis of the identification? what likeness or analogy suggested it at the beginning, and what others supported and maintained it, giving it finally such general acceptance? and, second, how early is it, and how pervading, and of what degree of importance in determining the view and treatment of the two things identified, in different writings and classes of writings? As for the first of these two divisions of the subject, Hillebrandt does not deem it worthy of the smallest attention; for all that he says about it, he might himself be a Hindu, and regard as quite natural and to be expected that a mild intoxicant and the queen of night should become mixed up with one another, to the partial loss of their separate identity. Herein lies, in my opinion, the weakness of Hillebrandt's work; the question of basis is not one of curious historical interest only; its answer must have an important practical bearing upon those involved in the other division. The latter are essentially questions of more and less; possibly, Sanskrit scholars in general have not recognized enough of the element of

lunacy in the ecstatic soma-hymns ; but also its presence in the measure claimed for it seems far from likely to be demonstrated. A considerable part of the author's reasoning seems to me to be underlain by this argument : it is very strange that the moon makes so small a figure in Hindu mythology and ceremony ; on the other hand, it is strange that the drink soma should have been raised to such prominence as a divinity ; hence, by a union of soma and the moon, the two unexplainables may be made in a manner to explain one another. I am not at all satisfied that their combination is an admissible one, or that the exaltation of soma is not sufficiently accounted for by its own merits ; but I should reserve a confident opinion on such points till after a more thorough examination and consideration, on my own part and on that of others. Meanwhile, I cannot regard any facile endorsement like that of Professor Eggeling as contributing perceptibly to the decision of the question.

7. Transitive and intransitive verbs in Semitic ; by Professor Paul Haupt, of Johns Hopkins University, Baltimore, Md.

The following is an abstract of this paper, which will be published in full in the *American Journal of Philology*.

The difference between the so-called transitive and intransitive verbs in Semitic is not that the first class requires an object to complete the sense while the verbs of the second class express an action or state that is limited to the agent or subject ; the distinctive features of the two groups are rather that the so-called transitive verbs express an action dependent upon the will of the subject, while the so-called intransitive verbs originally express an action or state not dependent upon the will of the subject, but beyond the control of the individual in question. Consequently it would be better to call them intentional and unintentional verbs : or, if a Latin term be preferred, *verba voluntaria et involuntaria*.

French *entendre* 'hear' (Arabic *sāmī'a*) would be in Semitic an unintentional verb ; you often hear things which you do not want to hear. If you hear a paper, for instance, on transitive and intransitive verbs in Semitic, *hear* is a *verbum involuntarium*. The corresponding *verbum voluntarium* is *écoutier*, 'listen,' Heb. *higšibh*, or *hă'zîn*, or *hittâh ðz̄en*—all causative stems meaning 'give ear.' The same difference exists between Assyrian *amdrū* 'see' and *dagħlu* 'look at.' *I see* in Semitic really means 'my eyes were struck with the sight ;' the Arabic *rā'a* 'see' has therefore the characteristic semipassive vowel *a* in the imperfect, while the corresponding *verbum voluntarium* 'look at' is again expressed by causative stems in Hebrew : *hibbît*, or *hiṣqaf*.

After this explanation, the involuntary or semipassive nature of the verbs *hate*, *love*, *fear* will be apparent. If *to ride a horse* is treated as a *verbum involuntarium*, it would seem as if the equestrian skill of the primitive Semites could not have been very great. Any one who has seen a man without any experience in horsemanship on the back of

a spirited steed will appreciate the semipassive vowel *a* in *irkab* 'he rides.' It is interesting to note in this connection that the Hebrew expression for *he dismounted* is 'he fell from the horse.' *Irkab* 'he rides' means simply 'he was carried,' the *verbum voluntarium* would be 'he manages a horse as an equestrian' (يَرْكِبُ). *Ilmad* 'he learns' means really 'he is taught a lesson'; the lesson is hammered into him. It is characteristic that the nominal derivative of *ilmad* 'he learns,' the noun *malmādh*, with prefixed *m instrumentale*, means not exactly 'instrument of learning,' but 'ox-goad.'

### 8. The Origin of the Pentateuch ; by Professor Haupt.

An abstract of this paper, which will appear in full elsewhere, is as follows :

The question has never been raised "why is the Hexateuch a composite structure? why did not the final editor re-write the whole matter in his own language? why were the older sources quoted in full with all their phraseological peculiarities as well as internal contradictions and incongruities, different accounts of one and the same event which mutually exclude one another?"

The only satisfactory theory explaining the origin of the Pentateuch, it seems to me, is that the pre-existing documents were incorporated because they could not be suppressed. The only thing the priestly editors could do in certain cases was to give objectionable traditional stories a parenetic setting emphasizing the spiritual lessons deducible from them. The church followed a similar policy in dealing with the heathen festivals of our Germanic ancestors : as the Christian priests found it impossible to abolish the ancient pagan rites, they endeavored to infuse Christian ideas into them.

The church has always connived at certain things, making concessions to popular prejudices ; and this has been a wise policy. A compromise is always better than a revolution or radical reformation. The failure of Ezra's first attempt at reformation immediately after his arrival in Jerusalem was probably due to the fact that he hoped to make the abstract system of P,\* without the popular JED,\* the canonical book of the post-exilic congregation. The law which Ezra brought from Babylonia in 458 was P (including H);\* but the Torah which was proclaimed 14 years later, at the great public meeting convened by Nehemiah in 444, must have been P+JED combined : that is, practically our present Hexateuch (excepting later strata of P). It is not impossible that the combination of JED and P was effected under the influence of Nehemiah, who, being a courtier and a diplomat, was probably more in touch with the feelings of the people than the school

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\* For the explanation of these symbols consult the index to Driver's *Introduction to the Literature of the O. T.*

of priests who had systematized the legal precepts of P in Babylonia\* about 500 B. C. The haggadic elements of JE were necessary to clothe the halachic skeleton of P with flesh and blood. The prosaic legal framework of P, without the picturesque narratives of JE, was not adapted to the common people, and the combination of JED with P was the best way to counteract the effect of JE, which was too popular to be suppressed.

The Book of Joshua must have been cut off from the Hexateuch after the Torah had been proclaimed as the standard of the restored community in 444; and this separation was evidently made with the aim to emphasize the Mosaic origin of the Law. Certain elements of JE were no doubt eliminated, especially those that were at variance with P, but this process was most probably a gradual one: objectionable passages were pruned away or modified in the course of time; on the other hand, it became necessary subsequently to re-insert certain sections which had originally been excluded from the Deuteronomistic redaction of the historical books.

### 9. The Rivers of Paradise ; by Professor Haupt.

The full text of this paper will be published elsewhere; the following is a brief abstract.

Gen. ii. 10-14 represents a subsequent insertion, written about 640 B.C. To expect an accurate geographical description of a distant region at such a date would be as unreasonable as the attempt to harmonize the account of creation given in the beginning of the Bible with the latest results of modern science.

The fourth and the third of the rivers mentioned are perfectly clear: the Euphrates and the Hiddekel, or Tigris, which flows east of Mesopotamia. The second, Gihon, must be a river originating from the same source as the Euphrates and Tigris, and afterwards flowing around the whole country of Cush, or Ethiopia. Of course, there is no such river; but if we remember that Alexander the Great thought at first that the sources of the Nile were in northwestern India (Arrian iv. 1; Strabo, § 696), there can be no doubt that the Hebrew narrator intended the Gihon for the imaginary upper course of the Nile in the Asiatic region east of the Tigris, as well as in the supposed eastern projection of Africa† joining eastern Asia.

The first river, the Pison,‡ is in the extreme east, most distant from

\* P is influenced by Babylonian institutions; we can trace the Babylonian prototypes not only for certain Jewish rites, but also for certain technical terms of the Levitic priestly language. The term *qorban* 'gift' or 'offering' is a Babylonian loan-word; the euphemism "clean place" for "dumping ground" (Lev. iv. 12; vi. 11) is also found in the cuneiform incantations (iv. R<sup>2</sup>. 8, 43; 14, no. 2, rev. 2).

† See e.g. the maps illustrating the growth of our geographical knowledge in W. Sievers' *Asien* (Leipzig und Berlin, 1892), p. 5.

‡ For the form *pīson* instead of \**pāšon*, see Barth's *Nominalbildung*, i. (Leipzig, 1889), p. xxix below.

the Palestinian writer. It is, therefore, mentioned first, and described more minutely. Not only the district around which it flows is mentioned, but also the products of that region : pure gold, bdellium,\* and *shoham* stones, or pearls (Assyr. *sāndu*,† properly the 'gray gem'). Havilah, i. e. the 'sandy region,' is the old Hebrew name for the Arabian peninsula (with the exception of northern Arabia); and the Pison, i. e. 'the broad stream,' flowing around Havilah, can be nothing but the Persian Gulf and the Red Sea. The Hebrew narrator thought that the Persian Gulf and the Red Sea formed one "broad river," flowing around Arabia,‡ but originating from the same source as the Euphrates and Tigris.

We may safely assume that the Palestinian writer fancied the Persian Gulf and the Red Sea to be much narrower than they are, and he may have believed that the *yām-sūf* or 'Weedy Sea,' i. e. the Gulf of Suez (and the Gulf of Akaba), was much larger. It would not be surprising if he had looked upon the *yām-sūf*, or Weedy Sea, as the sea into which the Pison, i. e. the Red Sea and the Persian Gulf, emptied. A study of medieval maps will show that such an idea is by no means impossible. Besides, we must remember that the Assyrians called the Persian Gulf *nārū marratu* 'the bitter, or salt-water river.' The name is also applied to the universal sea, imagined as a broad circular stream surrounding Babylonia,|| just as Homer called the ocean encircling the disc of the earth *ποραπός*. There is no sharp distinction between river and sea in Semitic ; and maps on which the various rivers and seas appear in their proper proportions are quite modern.

\* This is the gum resin of the *balsamodendron mukul*, which is often found mixed with myrrh. It is not impossible that Heb. *bēdhōlah* is an older name for myrrh, as suggested by Delitzsch (*Paradies*, p. 182). We may find a cuneiform name *bidalluxu* or *bilalhuu* some day; the *d* is probably due to a partial assimilation of the infix *t* to the initial *b*.

† See Meissner-Rost, *Bauinschriften Sankherib's* (Leipzig, 1893), p. 25, 30; *sān-dāniš* (Sarg. Cyl. 21) means 'like a pearl-diver' (غوصا).

‡ Cf. H. Winckler, *Alttestamentliche Untersuchungen* (Leipzig, 1892), p. 146, n. 2.

§ If the Gihon is the Nile, and the Pison the Persian Gulf and the Red Sea, then the upper course of the Gihon would naturally be further east than the Pison, unless we are ready to admit that the Hebrew narrator fancied that Havilah, which is washed by both the Persian Gulf and the Red Sea, was situated west of the Nile. In a diagram exhibiting the vague geographical notions of the Hebrew narrator, it will be best to make the Pison the second river. This confusion does not surprise me at all. I have come across several students of Assyriology who did not know exactly whether the east river of Mesopotamia was the Euphrates or the Tigris. If they do these things in a green tree, what shall be done in the dry? Besides, we must bear in mind that the lower course of the Pison, i. e. the Red Sea, is east of the lower course of the Gihon, i. e. the Nile.

|| See the Babylonian map published ZA. iv. 369: cf. vi. 175.

Of the mouth of the Euphrates and Tigris the Palestinian writer evidently had no accurate knowledge.\* He certainly did not think that they emptied into the Persian Gulf, which he considered a part of the Pison. If he troubled himself at all about the question, he may have fancied that they disappeared in the swamps of southern Babylonia, just as the great Arabic geographers, who had a much better knowledge of the valley of the Euphrates and Tigris, believed that the Euphrates emptied into the swamps (تصب في البطاح) southwest of Babylon.†

#### 10. On two passages of the Chaldean Flood-tablet; by Professor Haupt.

The goddess Ištar exclaims in ll. 123 and 124 of the Chaldean Flood-tablet: *anāku-ma ullada nišā'a-ma kī māre nūne umallā tamta-mā.*‡ I translated the passage in 1881 (sic!), in my commentary on the cuneiform account of the Deluge printed in the second edition of Professor E. Schrader's *Cuneiform Inscriptions and the Old Testament* (KAT. 63. 15): 'I do not bear my people that they should fill the sea like fish-spawn.'§ Delitzsch, in his great Assyrian Dictionary (p. 829 below), adopted my translation; but Professor Peter Jensen, of Marburg, in his *Cosmology of the Babylonians* (Strassburg, 1890), p. 419, remarks: "it is true, & may mean 'not,' but only in prohibitive clauses, and not at the end of such sentences" (against Delitzsch, *Assyr. Gramm.*, p. 215).

\* Delitzsch (*Paradies*, p. 177) says: Ich gehe wohl nicht zu weit wenn ich behaupte, dass sich nur die Wenigsten bisher ein klares Bild vom Mündungsgebiete des Euphrat und Tigris gemacht haben.

† See the map of the Irāq in the Gotha MS. (written 1173 A. D.) of el-Iṣṭakhrī (c. 950), reproduced in Aug. Möller's *Der Islam im Morgen- und Abendland* (Berlin, 1885), i. 576; and compare Reinaud's *Géographie d'Aboulfeda* (Paris, 1848); ii. 1: pp. 54, n. 1; 65, n. 1. Also on the Babylonian map mentioned above the Euphrates empties into the *apparu*, or swamp (ZA. iv. 267). Pliny (v. 26, sec. 90) says: Scinditur Euphrates a Zeugmate DLXXXIII milibus passuum circa vicem Massicen, et parte lava in Mesopotamiam vadit per ipsam Seleuciam, circa eam praefluenti infusus Tigri; dexteriore autem alveo Babylonem quondam Chaldaeum caput petit, medianque permeans, item quam Mothrin vocant, distrahit in paludes.

‡ I stated in my paper *On a modern reproduction of the eleventh tablet of the Babylonian Nimrod Epic*, printed in these Proceedings for April, 1893, p. xi, note II, that we seemed to have a masculine form *tamma* instead of *tamtu* or *tāmu* 'sea' in l. 133 of the Deluge text; but that I thought it should be read *adma*=Heb. *ādāmāh* 'land.' Some Assyriologists may feel inclined to combine *tamma* with the Arabic طم 'sea.'

§ Ich aber gebäre die Menschen nicht dazu dass sie wie Fischbrut das Meer füllen.

This strange statement is characteristic of certain polemical remarks of Jensen's aimed at Delitzsch and myself: in order to be able to correct what he imagines to be our mistakes, he is obliged to distort the facts, and impute to us a blunder we never dreamed of. That is, of course, highly flattering for both Delitzsch and myself. Neither of us ever thought of combining *a-ma* (cf. Heb. *al-nâ*)<sup>\*</sup> with the preceding clause. In my commentary of 1881, as well as in Delitzsch's lexicon, it is evident that we connect the negative particle with the following line. The position of the *ā* at the end of the preceding line would be the same as in the last line of the Esarhaddon cylinder, i. R. 47, 56: i. e. Esarh. vi. 56 (=KB. ii. 150: cf. Abel Winckler, *Keilschriftzeile*, Berlin, 1890, p. 24 below).

Now I do not any longer believe that my former translation of the passage is correct, although it has been followed by so great an Assyriologist as Delitzsch (I shall state presently how the lines must be explained); but my interpretation proposed in 1881 is certainly better than Jensen's rendering (*Cosmol.*, 429): "what I bore—where is it?" A beginner could tell Professor Jensen that this would be in Assyrian *šā ălidu ānu šū* (or *šī*), not *anakumma ulladina šū aima*. *Ullada* is present or future, not imperfect or preterit; and for the benefit of the goddess Istar it might be better to take *ullada* as the present of the Piel: *ullada*=\**uwallada*: cf. *uddaš=u'addaš, uħaddaš* 'I renew,' *ubbat=u'abbat* 'I destroy,' etc. It is enough for Istar to be the *mu'allidat* (or *muštēširat*), the divine midwife or superintendent of the birth of the post-diluvian race; she could not well be the *ălidat gimîr nabnîti šā arki abûbî*, the real mother or *generatrix*.

For the synonym of *mu'allidat* see my ASKT. 116. 10: cf. ibid. 85. 40. The stem is not *yūššuru* 'direct' (cf. Corân, sura 80, v. 20) but *uššuru* with **N**<sub>s</sub>†=*muššuru* (*Beitr. z. Assyr.* i. 98 n.) 'deliver' (that is 'liberate,' 'save,' or 'surrender,' or 'communicate,' or 'relieve of a child in childbirth,' etc.): i. e. Arabic *mâṣara* (=*sdlla wastd̄raja*): cf. my *Beitr. z. assyr. Lauflehre*, Göttingen, 1888, p. 91, n. 2). We find the same stem in post-Biblical Hebrew (see Levy, vol. iii., p. 117<sup>a</sup>, no. 3), and the term Masora must be derived from it (*contra Lagarde, Mittheil.* i. 94): see

\* See the abstract of my paper on the Hebrew particle *-nâ* in the *Johns Hopkins University Circulars*, No. 112, May, 1894.

† In the prospectus just issued of the *Assyrisch-Englisch-Deutsches Glossar*, herausgegeben von W. Muss-Arnolt (the title is cautiously worded), it is stated: "Ein **N**<sub>s</sub> und **N**<sub>t</sub> für ursprüngliches Anfangs- *m* und *-n*: e. g. *itaplusu* für *nita-plusu* anzusetzen, wie es im Jahre 1887 in der Ankündigung des von dem *Semitic Seminary of the Johns Hopkins University* (Baltimore, Md. [sic!]) versprochenen Glossars proponiert wurde (vergleiche *Proceedings of the American oriental society*, vol. xiii., p. xliv ff.), war keine Ursache vorhanden."

As this is the only reference to the Johns Hopkins University in the Prospectus of Dr. W. Muss-Arnolt's Glossary, it may be well to place here side by side some extracts from Dr. Arnolt's prospectus and from the *Announcement of a New Assyrian-Glossary, presented on behalf of the Semitic Seminary of the Johns*

Strack in Herzog's *Realencyklopädie*, ix. 888, and cf. König, *Einleit. in das A. T.* (Bonn, 1893), p. 88. The ἀπαξ λεγόμενος *wayyimmâsérâ*, Num. xxxi. 5, means 'they were sent forth.' Assyr. *mûššuru* is a synonym of Heb. *šîlîb* (cf. Lev. xiv. 7, 53; Deut. xxii. 7; and II. 147, 150, 158 of the Flood-tablet). The Nifal *nîmsîr* has the same meaning as the Pual *šullîb*, Prov. xvii. 11.

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*Hopkins University*, by Mr. Edgar P. Allen, of the Johns Hopkins University (A. O. S. Proc. at Baltimore, Oct. 1887, p. cclvii), one year before Dr. Muss-Arnolt became a member of the Assyrian Seminary of that University :

*Chicago, 1894.*

Um jedoch die Auffindung solcher Derivate, namentlich von schwachen Stämmen, zu erleichtern, sind alle Wörter auch in alphabeticischer Ordnung mit Angabe des Verbalstammes, zu dem sie gehören, verzeichnet.

Diese Anordnung hat zwei wesentliche Vorteile für sich. Zum ersten bietet sie einen Ueberblick dar über die Klasse von Wörtern, die zwar mit denselben Präfixen versehen sind . . . . Außerdem erweist sich dadurch die relative Frequenz gewisser Wortbildungen. Speciell bequem, wie schon gesagt, ist diese Anordnung für Wörter, deren Ableitung eine noch bestrittene Sache ist . . . .

Die Stämme sind in der Regel in hebräischen Buchstaben gegeben. Hebräische und syrische Wörter sind in hebräischer Schrift citiert, . . . . äthiopische . . . . in lateinischer Transcription.

Die Anordnung der Consonanten ist die von Haupt und Delitzsch in ihren Werken befolgte. Alle Anfangsgutturale werden unter **N** behandelt . . . . e. g. *abu* . . . . , *alaku* 'gehen,' *alibu* 'süsse Milch,' *agrabu* 'Skorpion,' *aribu* 'Rabe' . . . .

*Baltimore, 1887.*

But, in order to facilitate the finding of words, especially of derivatives from feeble stems, all words . . . . will be cited also in alphabetical order, with appended references to their stems.

This arrangement has two advantages : a survey will thereby be obtained of classes of words formed by the same prefix, and also an idea of the relative frequency of certain formations; it will, besides, be especially convenient for words whose stems are a matter of doubt.

The stems will be expressed in Hebrew letters . . . . Hebrew and Syriac words cited will be written in Hebrew, . . . . while . . . . Ethiopic . . . . will be transliterated in Roman characters.

The arrangement of consonants will be according to the system first indicated by Professor Haupt, and followed by Delitzsch in his Dictionary: that is, all initial gutturals will be cited under **N** . . . . for example *abu* 'father,' *aldu* 'go,' *alibu* 'milk,' *agrabu* 'scorpion,' and *dribu* 'raven.'

I deem it unnecessary to add a word of comment. As soon as Dr. W. Muss-Arnolt's glossary is published, I shall review it in a special paper, in which I shall also discuss the history of the work and Dr. Muss-Arnolt's card-catalogue or rather collection of slips.

The correct rendering of the two lines 123 and 124 of the Deluge-text is : "I will raise my people again, though they fill the sea like fish-spawn." Dr. Muss-Arnolt has published my explanation in what he calls a revised translation of the Chaldean account of the Deluge (l. 116), published in the *Chicago Biblical World* (Chicago, 1894), iii. 109-118. Dr. Muss-Arnolt, however, appears to have misunderstood my philological reasons for this translation ; he seems to think that the *kī* at the beginning of the second line (NE. 108. 15 ; 128. 1) is a concessive conjunction, like the Heb. *kī* in such passages as Eccl. iv. 14, בַּיִם בְּמִבֵּיתוֹ הָסּוּרִים יָצָא 'though he may come from a family of outcasts,' paraphrased by the following explanatory gloss :\* בַּיִם גַּם בְּמֶלֶכְתָּו נוֹלֵךְ רַשׁ 'though he may have been poor in (what subsequently became) his kingdom.' *kī*, of course, in *kī māre nūne* can only be the *kaph similitudinis*. Dr. Muss-Arnolt's rendering of *kī māre nūne*, "although like the spawn of the fishes," would be on a par with Jules Oppert's translation of the fourth line of the Flood-tablet : *u atta ul šandāta*,† "the number of thy years does not change;" where *šandāta* is made to express both years and change (see *Johns Hopkins University Circulars*, Feb. 1889, No. 69, p. 17 a). *kī māre nūne umallā tamtd-ma* is a concessive circumstantial clause (Gesenius-Kautzsch (25), §160), introduced by the enclitic -*ma* 'and' appended to *nišū'a* : cf. Heb. *wē-* in passages like Gen. xviii. 27 ; xxvi. 27 ; Is. xxxiii. 1 ; Jer. xiv. 15 ; §§ xliv. 18 : l. 17, etc.). In an accurate rendering of the Deluge-text the concessive particle "although" must appear at the end of l. 123, not as the beginning of l. 124.

Now this question arises : can we take *nišū'a-mā* as the noun *nišū* with the suffix of the first person followed by the enclitic -*ma*? George Smith understood it so (*Records of the Past*, vii. 189, 14), and this interpretation is certainly favored by the fact that there is no space between *nišū* and *a-ma* on the original (cf. *Beitr. z. Assyr.* i. 132, n. ;‡ NE. 108, n. 7). The form *nišū'a* is not exceptional ; it is a form like *abū'a* 'my father,' *šepū'a* 'my foot,' etc. The singular *nišū* is used because the goddess speaks of the post-diluvian race : *nišū'a* means 'my race;' the plural *nišū'a* would mean 'my races,' which would be less appropriate in this connection. It took some time, of course, before the post-diluvian race could develop into *niše* or different races.

The length of the *a*-vowel of the suffix is preserved under the influence of the enclitic -*ma*. The original form of the possessive suffix of

\* Cf. the abstract of my paper *On the Book of Ecclesiastes*, in the *Johns Hopkins University Circulars*, No. 90 (June, 1891), p. 115 a below, note \*.

† The overlapping -*a* is found especially in the permansive forms of the *verba tertia infirma*. The language tries to strengthen these forms as much as possible: cf. the feminine termination in the forms of the infinite construct in the verbs *tertiae* מִן in Hebrew, etc.

‡ My remark, *Beitr. z. Assyr.* i. 132, was known to Jensen, and should have prevented him from reading *ulladani ſħa īama*.

the first person sing. was -yā, with a long final vowel: cf. Arabic pause forms, as 'abdiyā (عبد يَا or عبد يا) 'my servant' (Kosegarten, § 1016, p. 444; Ewald, *Gramm. arab.* § 367; Caspari-Müller, § 36, note d).\* We find the same lengthening in l. 41 of the Deluge (NE. 136): *ina qaqqar Bel ul ašdkan rešī̄-ma* (or *pānfa*) 'on the ground of Bel (that is, terra firma) I cannot resist (the Flood).' The passage has been very incorrectly translated. Dr. Muss-Arnolt (l. c., l. 33) renders: "On Bel's earth I dare not live securely," following Jensen's and Jeremias's erroneous interpretation: "will auf Bel's Ort mein Haupt nicht mehr niederlegen." Dr. Meissner, perhaps the ablest representative of the younger German school of Assyriology, translated (ZA. iii. 418; cf. BA. i. 820, ad p. 122): "nicht werde ich meinen Geist auf Bel's Erde richten." Šakānu ša rešī, however, means nothing but 'resist,'† literally 'make head,' like our English idiom. Parnell, for example, said in his manifesto to the Irish people of America (March 18, '91): "without your aid Ireland could not for one moment have made head against her oppressors." We find the same phrase in NE. 51. 17: *šalalti šanāti ăl Uruk lamū nakru, Istar ana nakrišu ul išdakan qaggadsa* 'three years was the enemy besieging the city of Erech; the goddess Istar could no longer resist its (Erech's) enemies.'

Another form like *rešī̄-ma* 'my head' is *guarfā-ma* 'my youth,' in l. 299 of the eleventh tablet of the Gilgamesh legends (NE. 147): *andku lūkul-ma lātir ana ša; guarfā-ma* 'I will eat it§ and become again as I was in my youth.'

For the long -ā before the enclitic -ma cf. also Delitzsch's *Assyrian Grammar*, p. 128; Jäger's inaugural dissertation, p. 12, n.\* = *Beitr. z. Assyr.* i. 453. We find the long ā also without the -ma: Professor Bezold gives a number of passages in his transliteration of the el-Amarna texts in the British Museum, published under the misleading title *Oriental Diplomacy* (London, 1893, pp. 68, 70, sub *abu* 'father' and *axu* 'brother'); and Professor Zimmern has some in his translation of the cuneiform letters from Jerusalem (ZA. v. 150. 7, 11; 152. 22, 5, etc.). Professor Bezold's reading, *abūai*, is certainly wrong (cf. Bezold's remarks, l. c. § 3). Nor do I believe (with Jensen, ZA. v. 100) that *a-bu-u-a-a* was pronounced *abuya*.

\* Compare the abstract of my paper on the possessive suffix of the first person singular in Assyrian, in the *Johns Hopkins University Circulars*, May, 1894.

† It is not a synonym of *našū ša rešī*, as Meissner (*Altbabyl. Privatrecht*, p. 138) supposes: cf. note 29 of my paper *On the Book of Ecclesiastes*, in the *Philadelphia Oriental Studies* (Philadelphia, 1894).

‡ For the use of the relative pronoun *ša* in this connection cf. Dr. Kraatzschmar's paper in *Beitr. z. Assyr.* i. 358 below.

§ The magical plant whose name is: "a man, though gray-haired, became young again," Assyr. Šumša šibū iṣṣacir amelu: cf. Alfred Jeremias, *Vorstellungen vom Leben nach dem Tode*, Leipzig, 1887, p. 93.

Cases where the enclitic *-ma* is appended to the suffix of the first person without *scriptio plena* of the preceding final *a*-vowel of the possessive suffix of the first person sing. are quite common; we find several instances in the inscriptions of Tiglathpileser I. (cf. Lotz, 118), in the annals of Assurnaçipal (cf. Ernst Müller, ZA. i. 362), and in the el-Amarna texts (cf. ZA. v. 156, 18), etc.

There are several points in Jensen's translation of the Deluge-text which I do not approve of, and I hope to find the time to discuss some of them. It is undoubtedly true that the interpretation of the Deluge-text has been much advanced since I published my commentary thirteen years ago, chiefly through the works of Delitzsch and Zimmern;\* but several of Jensen's remarks criticizing my translation† of 1881 are just as gratuitous as the specimens quoted above.

Let me give one additional exemplification. I said in 1881 that the cuneiform epithet of the Babylonian Noah, *Atra-xasis* or *Xasis-atra*, i. e. Ζισονθρός,‡ had about the same meaning as the Hebrew צָדִיק וְתַمִּים 'צָדִיק' and 'תַּמִּים' 'a just and perfect man,' as Noah is called in the priestly narrative of the Biblical Flood. I stated that *Xasis-atra* meant 'wise and reverential, God-fearing.' Now Jensen remarks (*Cosmol.*,

\* Cf. e. g. Zimmern, *Buss-psalmen*: 26. 1 (*Pir-napištim*); 118. 1 (*attari*, Delitzsch); 47 (*dipdārati*); 55. 1 (*šaxarratu*); 17 (*napusu*); 20. 10 (*letu*);—Delitzsch, *Wörterbuch*: 67 below (*Ubara*); 205 (*Ubara-Tutu*); 168. 1 (*Adar*); 185 (*māraku* 'length!'); 189, below (*šar*); 248 (*ezub*); 127 (*ddē sibšu*); 126. 4 (*kfru*); 135 (*ddānu*); 143 (*igrida*); 133 (*adī* 'along with'); 321 (*kukki*); 274 (*fābat rigma*); 314 (*ixrēti*); 238. 3 (*vi urra*, vii. *māšdī*); 288, below (*mezū*); 237 (*urru imtāqut*); 210 (*ana nāši ul iddin*); 120. 3 (*adagur*); 222 (*aban kisādī*); 262 (*xasitu*); 250 (*itēsiz*); 168. 2 (*Atraxasis*: cf. *Beitr. z. Assyri*, ii. 401), etc., etc.

† On p. 367 of his *Cosmology*, Jensen speaks of my *Uebersetzungsversuche*!

‡ As I stated in my note on *Gilgameš=Γίλγαμος* (*A. O. S. Proc.* for April, 1893, p. ix, n. ‡), Mark Lidzbarski suggested that Ζισονθρός might be the prototype of the Arabic *el-Khidr*, living at the confluence of the two great rivers (Koran, sura 18. 59 ff.), who is identified with the prophet Elijah, St. George, and the prime minister of Alexander the Great: خضر means 'bluish green,' like γλαυκός; and, of course, the Greek sea-god Γλάυκος (*Πότερος*) is the same mythical personage (ZA. vii. 320). Professor Bezold ought to have added (ZA. vii. 109. 2, 320) that Lidzbarski's and Dyroff's remarks had been anticipated by Lenormant, *Les Origines de l'histoire* (Paris, 1882), ii. 13 ("L'analogie est si frappante qu'il est inutile d'insister davantage. J'ajouterais seulement que le mot Khidhr lui-même n'est rien autre que la contraction de la forme grecque Xisuthros, ou de la forme babylonienne 'Hasis-Adra, transmise directement aux Arabes sans passer par le grec'). It would also have been well if Professor Bezold, before printing Lidzbarski's and Dyroff's articles in his *Zeitschrift*, had called their attention to Clermont-Ganneau's paper *Horus et Saint Georges*, published in the *Revue archéologique*, nouvelle série, xxxii. 388–397, and cited by Lenormant, i. c. Compare also Lidzbarski's reply to Dyroff in Parts 3 and 4 (issued Jan., 1894) of Bezold's *Zeitschrift*, vol. viii.

p. 385): "Warum an Xisuthros das Moment der Furcht besonders hervorgehoben werden soll, versteht man nicht recht." He fails to see why a word implying fear should be used as an epithet of the Babylonian Noah, who braved the terrors of the Deluge. Professor Jensen evidently considers this a very clever remark, otherwise he would not have distorted the facts in order to be able to bring it in. He knows, of course, as well as I do, that there is a difference between *ehrfürchtig*, *gottesfürchtig*, and *furchtbar*, *feige*. When Bismarck made his famous remark in the Reichstag: "Wir Deutschen fürchten Gott und sonst nichts in der Welt," he did not mean to emphasize "das Moment der Furcht."\* I have often noticed that certain men would rather make an inaccurate statement than sacrifice an *aperçu* which they consider "smart." But indeed *Xasis-atra* or *Atra-xasis* after all means 'most reverential or God-fearing, just and perfect,' like the Hebrew אֲשֶׁר צְדִיק וּחַמֵּם. *Atra* stands, as Professor Jensen rightly pointed out, for *watra*: it is a prefix which has about the same meaning as our prefixed *arch-*, or *arrant*, and is evidently identical with the Aramaic **תָּמֵן** *yattir*,† while Assyrian *xasis* has about the same meaning as Syriac **סְמִינָה**; so that *Atra-xasis* or *Xasis-atra* is **תָּמֵן סְמִינָה** or **סְמִינָה תָּמֵן**,‡ i. e. 'exceedingly wise.' But wisdom according to Semitic ideas is religion,§ and ungodliness is folly; the fool says in his heart there is no God; and in Job xxviii. 28 (a polemical interpolation directed against the tendency of the poem) we read: "Behold, the fear of the Lord, that is wisdom; and to depart from evil is understanding." I recommend the last statement to Professor Jensen's special consideration.

I need hardly add that the above remarks do not affect my appreciation of Professor Jensen's wide reading and untiring industry, and of the breadth and originality of his views. I would only suggest in the most amicable manner that he select another *corpus vile* when he desires to practice himself in the facetious style of polemics.

\* A similar rather "juvenile" remark is Jensen's statement, *Cosmol.*, p. 384: "šamaš-napištím könnte nur bedeuten 'Lebenssonne.' So bezeichnen zwar bei uns Verliebte einander [], und ein solcher Ausdruck wäre für einen König eine vielleicht auch im Munde eines Babyloniers passende Bezeichnung; aber warum Xisuthros Lebenssonne genannt werden könnte will mir nicht einfallen." The fact that the reason for a certain name does not occur to Jensen hardly proves that the name is impossible.

† Cf. e. g. Dan. vii. 7, תְּקִיפָא יִתְרִיחָה 'exceedingly strong,' or vii. 19, דְּחִילָה 'exceedingly dreadful.'

‡ As Nöldeke, § 245, states, **תָּמֵן** may precede or follow the adjective to which it belongs. In Assyrian the adverbial accusative *atra* seems to have been prefixed in the older period of the language (*Atra-xasis*), and afterwards to have been affixed (*Ξισωθός = Xasis-atra*).

§ See note of my paper *On the Book of Ecclesiastes* in the Philadelphia *Oriental Studies* (Philadelphia, 1894).

## 11. Hindu Modes and Tunes ; by Rev. Edward Webb, Lincoln University, Pa.

This paper will merely glance at some of the features which distinguish the Hindu system of music from our own.

In editing a book of Christian lyrics for our converts in the year 1853,\* it became necessary to study the principles of their musical science. My way was immediately blocked by the discovery that there were no treatises on the subject in the Tamil, the vernacular of that part of India. There was a brief one in Canarese, and others in Sanskrit, of which I could make little use till I should spend valuable time on those languages. I was further hindered by the jealousy of the native musicians whom I employed. All I got through them was by strategy ; for they used every artifice to keep the *arcana* of their science shut up from my approach.

More than one hundred years ago, Sir William Jones, in Bengal, encountered the same difficulties. His articles on the "Musical Modes of the Hindus" were prepared by the aid of Pundits, employees of the court in which he was presiding judge. With every profession of frankness, these men either misinformed him or concealed the clues to some of the fundamental facts. The articles have been freely used in all encyclopedic notices of this subject. They develop many valuable facts, but contain also not a few errors.

Roman Catholic missionaries have always encouraged the use of native tunes and metres in the public and social worship of their converts. But Protestant missionaries, fearing their influence from association with idol worship in the temples and elsewhere, long opposed their use. Psalms and Hymns in English metres and set to English tunes were provided for them. These continued in general use through all our India missions for nearly half a century.

It is easy to see that these foreign forms would have no attraction, and would prove to be utterly impracticable, for a people who justly boasted a prosody of far greater elaboration than our own, and a musical science hoary with antiquity, which has remained essentially unchanged for unnumbered centuries, being in common daily use among all the nationalities of India, and to which even the most illiterate are passionately attached.

The philosophical works of the Hindus—all, as they claim, divinely inspired—classify the arts and sciences under sixty-four heads. Five of these treat of music. One, the twenty-second, regulates the modulation of sounds. The other four give rules for instrumental music. One is on the lute, another on the flute—the wind and the stringed instruments ; the third and fourth treat of the tambourine and cymbals, which furnish time, measure, and rhythm for the tune. Music and tune are designated by the word *rāka* (Skt. *rāga*), signifying 'love, emotion, passion'; for they regard this art as the God-given organ to express and impress emotion.

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\* Mr. Webb was for many years a missionary at Dindigal, in the Madura district, Southern India.

The octave or diatonic scale is, of necessity perhaps, the basis of their musical system, as of our own. Like ours, it has eight notes, the first and the eighth being in unison, with a ratio of one to two. It has also seven divisions or steps, five of which may be termed major and two minor, corresponding to the number of our tones and semi-tones. But here the correspondence ends; for, in their fractional proportions and mathematical ratios, tones and semi-tones differ radically throughout from the European gamut. Each of these seven notes has its name. The first is called Sakshma, the second Rishaba, and so on. Each is also designated by a single syllable, as with us. The syllable used for this purpose is the first of its name; thus, Sa for Sakshma, Ri for Rishaba, and the rest, Sa, Ri, Ga, Ma, Pa, Tha, Ni, for our do, re, mi, etc.; and they answer the purpose in practice quite as well. Two of the tones, the first and the fifth, Sa and Ga, are called *Pirakruthi* 'unchanged,' because they admit of no modification by division. The others—that is, 2, 3, 4, 6, 7, or Ri, Ga, Ma, Tha and Ni—are variously subdivided. The fourth, or Ma, is divided but once. The other four have each two divisions. There are therefore found in the Hindu scale seven principal and nine subordinate notes, sixteen in all. As the principal, so also the subordinate notes have each its distinctive name, and with these names the musical experts are perfectly familiar. But they all acknowledge that in actual practice one subdivision only is admissible, so that four of the nine are simply theoretical. The American Encyclopedia says that the Hindu gamut is divided into twenty-two fractional tones; but this is an error. Theoretically they have sixteen, practically but twelve, as in our chromatic scale.

Many of their tunes find their most distinctive characteristic and attractive expression in the construction of the descending scale, which, in many of their modes, differs from the ascending both in the order of its tones and subtones and in their mathematical ratio, somewhat as in our minor mode.

Hindu musicians claim that, though their system knows nothing of the intricate harmonies highly admired by Europeans, its attraction and excellence are far superior to ours, both for expression and impression: 1. Because of the scientific and artistic construction of their scales; 2. Because of the charming character and expression developed by them in their system of intervals; 3. Because of the scientific combination and succession which their system accords to these intervals; 4. Because of the skillful application of the variations developed in the descending scales.

The pitch or key of a tune, as well as the intensity and the timbre or quality of the tone, with the time and rhythm of the movement, are applied by us together with the scale in the construction of the tune. All these the Hindus treat with great elaboration as quite distinct though supplementary sciences, under the general term of *Thāla*. The marvelous ingenuity and infinite detail in the construction of the *Thāla* appear in the class-books used in the training of the dancing-girls in the temples. On one occasion I examined these books with some care. I

found them full of mathematical tables for the fractional division of time in their movements. Their practice with these tables extends through a period of eight or ten years of daily exercises. Once I was present when a class of these girls carried on simultaneously five distinct rhythmical movements : one with the right hand ; another, and quite diverse, with the left ; a third and fourth with each foot ; and still another with graceful movements of the head, all the time advancing and receding with instrumental and vocal accompaniment. This was an exhibition of consummate skill under the rules of their Thāla.

I have spoken of the scales and their subdivisions, also of their rules for time, measure, and rhythm. I must now refer to the tunes which are constructed of the scales. They are thirty-two in number, enumerated and described in their shastras. These thirty-two are treated as classical genera, on the basis of which a multitude of others may be and have been composed. Each one of these latter is related to its theme as a species to its genus. Several of these original Vedic tunes are adapted to the several forms of classic verse—one for Venpā, the best or sacerdotal verse ; another for Akavetpā, the heroic ; another for Kalippā, the mercantile ; the fourth for Vanjippā, the agricultural. Several are called tunes of place, supposed to express or awaken emotions suggested by localities, as maritime, mountainous, or agricultural. Some are appropriated to the seasons, as to spring and autumn ; others to the different parts of the day—to morning, noon, or evening. They gravely object to singing or playing a morning tune in the evening hour, when, as they say, the physical and mental condition is relaxed and demands the soothing and rest which the intervals of the evening minor modes suggest and promote. Other adaptations and modes or arrangements of the scales are used for popular songs in religious worship. These last they call Patha Keerttinai or Lyrics. Several of the original thirty-two arrangements of the scale are intended for use on special occasions : one to express joy, another sorrow ; some for weddings or for funerals, for felicitation or for condolence, for festive scenes, for dancing or for martial inspiration.

Their skilful musicians are very quick not only to detect dissonance or imperfect vocalization, but to criticise severely the admission of intervals that are foreign to the mode or tune announced. After hearing three or four intervals, they will announce the name of the tune, as their scientific classification of tunes is largely determined by the character of the intervals and their order. For this reason they scorn our European music. They despise it. They say it shows gross ignorance of the first principles of the science. I have heard them say that while in many of the arts and sciences, and in the amenities of our social life, we greatly excel, in music and religion we are inferior, shallow, and far in the rear. For with their religion, as with their music, they are intensely conceited. They refer with infinite pride to their amazing chronology as contrasted with the biblical—to their Brahma-Kalpa of one hundred days in the life of the god, each of which numbers 4,320,000,000 years—over against our paltry 6,000 years.

The question is often asked how such delicate and intricate modes and melodies are preserved, and how they have been transmitted unchanged, as is claimed, from generation to generation through so many centuries? How have their identity and individuality been protected, with no musical staff or other device by which to make permanent record of the tones and intervals that distinguish them—to say nothing of the time, measure, pitch, and rhythm? To this they reply : 1. These modes and tunes were originally communicated to men by Brahma himself, who carefully guards them, as he does all his gifts; 2. They are all constructed in accordance with natural laws and principles that can suffer no change or variation; 3. By divine provision they were from the first permanently recorded on the lute. This instrument was invented, as they claim, under instruction from Brahma, by Nared, his own son. In the twenty-third of the sixty-four inspired treatises on the arts and sciences it is minutely described, with its seven strings and its key-board for frets, and very specific rules are given for its use; 4. Although they have no device like the European staff on which to record the scales, each of the twelve notes and subnotes, the three key-tones and the seven Thālas, or modes of time, positive and relative, with every prescribed variation of feet, measures, and rhythm, have their own specific name or designation announced in the shastras, and used there in their description, and well-known to every educated Hindu. By these means the preservation and accurate transmission of all the tunes of their elaborate musical system have been perfectly secured, as they claim, through all past ages, and are safe for all coming time.

12. On a Greek Inscription; by Prof. Isaac H. Hall, Metropolitan Museum of Art, New York, N. Y.

This inscription occurs on a bronze object shaped like the head-end of a tenpenny cut nail, with the upper part of the head convex and having rounded corners. Upon the head is a figure now obscure, but apparently the representation of an equestrian soldier. The dimensions of the object are as follows: extreme length, 3.7 centimeters; head, 1.2 centimeters in diameter, .04 thick. Width of sides, .04 at small end, .07 next to head. A hole passes through it from side to side, 2.3 centimeters from long end. The inscription occupies the four sides of the object, two sides having one line each, and two having two lines each. The inscription appears to be of the Byzantine period. The object was found near Tyre, somewhere in the Lebanon. The inscription is as follows, the numbers denoting the sides of the object:

1. ΑΓΙΟC KYPIOC
2. IOYAIANω
3. a. Τω ΔΟΥΔΟΤΟ  
b. OVTωΦΟΡΟНТИ
4. a. OKATOIKωΝΕNBOHΕIA  
b. TωTΦICTωBOHΕI

The hole mentioned above passes through from the end of 1. to the end of 3. On 1., beyond the hole, is an engraved figure which appears to be a circle about a cross, the strokes forming the latter being double, and a stray stroke from the circle making the whole figure, in its present condition, look like a lion. The letters on 1. and 2. are about twice as large as those on 3. and 4. The lines on 1. and 3. stop at the hole, while those on 2. and 4. run to the head. Or, if close measurement is required, the line on 1. is 2.1 centimeters long; that on 2. is 2.5 c. long; those on 3. are 2.1 c. long; those on 4. are 2.85 long. Height of letters on 1., 0.8 c.; on 2., 0.85 c.; on 3., 0.15 to 0.2 c.; on 4., 0.125 to 0.2 c.

Putting it into modern type and separating the words:

"Αγιος Κέριος | Ιουλιάνω | τῷ δοῦλοι σον τῷ φοροῦται | ὁ κατοικῶν ἐν βοηθίᾳ | τῷ οὐφίστω βοῆθε.

Perhaps the inscription should be taken as beginning with 2., but the sense would be the same. The chief difficulty is the word at the end of 3 b. I find no example of it elsewhere, and can only conjecture its meaning as something akin to 'supporter' or 'furtherer.' Another difficulty is that of determining the exact meaning of the phrase *τῷ οὐφίστω*; but I incline to take it as a dative of manner or degree. The itacisms in the last word of 4 a and 4 b give no trouble; nor the nominative with the (apparent) 2d pers. imperative.

"Holy Lord, who dwellest in help, help most loftily Julianus the supporter (?) of thy servant."

For what purpose the object was made or used, or what more nearly was the purport of the inscription, I cannot determine.

### 13. The casts of sculptures and inscriptions at Persepolis; by Dr. Cyrus Adler, Smithsonian Institution, Washington, D. C.

The following is a brief note from Dr. Adler's paper\*: In the winter of 1891 a private expedition was sent out from England, with the assistance of Lord Saville, for the purpose of securing moulds of the sculptures and inscriptions at Persepolis. The expedition was in charge of Mr. Herbert Weld Blundell, the modeling being done by Mr. Giuntensi. As a result, all the important sculptures and inscriptions at Persepolis have been successfully produced in London. Twenty sets have been made from the moulds; and they are offered for sale, for about \$1500 a set, by Mr. Cecil H. Smith, 3, The Avenue, Fulham Road, London, S. W.

Hon. Truxton Beale, who was during this period U. S. Minister to Persia, visited Persepolis during the progress of the work, and received from Mr. Blundell for the U. S. National Museum two paper moulds, which he transmitted to Washington. Plaster casts have been successfully made from these moulds. The one is an inscription of Artaxerxes III. (Ochus), who reigned 358-344 B. C., or, according to some, 359-338 B. C.; the other is the figure of a warrior, probably one of the "Immortal Guard."

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\* To be published in the Report of the U. S. National Museum for 1893.

14. On a catalogue of the Sanskrit part of the Society's library ;  
by Dr. Hanns Oertel, of Yale University, New Haven, Conn.

The Librarian's Reports of Additions to the Society's Library form, when taken together, a pretty complete catalogue of the library. There are nineteen of these lists, and one or two of them are given in each of the first fifteen volumes of the Journal except volumes xii. and xiv. Especially notable are the first list of volume vii. (the Bradley books) and the first list of volume xi. (the Thompson books). Since these lists are available as a catalogue only to those who have at hand a full set of the Journal, and since they are, by nature of their arrangement, not convenient for ready use, it cannot be doubted that an alphabetical catalogue of authors and subjects would considerably increase the usefulness of the Society's collection.

To make and print such a catalogue, on the other hand, would involve an expense of labor and money quite disproportionate to the use likely to be made of it : this, partly because of the great number of languages represented, and partly because the collection, as made by donations, is not systematically complete in any subject.\* Moreover, the growth of the library would necessitate frequent supplementary lists, so that we should soon be again confronted with the inconvenience already alluded to.

A manuscript card-catalogue is obviously the only solution of the difficulty ; this could be sent, part after part, as finished, to such institutions of learning as desired to have it copied. The copying might perhaps be done by members of the regular library staff or by some interested graduate students. Far the best and easiest way would be, in departments where partly complete printed bibliographies exist (and in Sanskrit such is the case : see Haas and Bendall), to run through the book with the cards, and enter the initials "A. Q. S." on the margin opposite the titles of works owned by the Society. This would be satisfactory ; and, if competent volunteers for the really important departments of the library can be found, all that it is desirable to accomplish can be done, and without expense to the Society.

I propose to prepare such a catalogue for the Sanskrit part of the Society's library, and have ready now the first part of it, containing the titles of Catalogues of Sanskrit Manuscripts. Of these there are several not mentioned in Aufrecht's, *Catalogus Catalogorum*. The titles are alphabetized according to the name of the author ; and the names of the places where the manuscripts are deposited are entered as cross-

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\* It is in place here to quote an extract from Prof. W. D. Whitney's open letter to the Members of the American Oriental Society, of April, 1891, page 5 :

"The library has become, after a life of nearly fifty years, one of noteworthy extent and value, especially on account of the long series of publications of learned societies which it contains; apart from those, it has the miscellaneous and scrambley character which belongs to a collection made by donation only, and in no department completed by purchase."

references. To the titles are added also references to Aufrecht's *Catalogus* and Haas-Bendall's Catalogue of the Sanskrit and Pali Books in the British Museum. This first part is to be followed by a Catalogue of the Sanskrit and Prakrit texts. I should be very happy to receive suggestions regarding the work.

15. Hindu Calvinism ; by Prof. Edward Washburn Hopkins, Bryn Mawr College, Bryn Mawr, Pa.

Under this title was given a translation and criticism of a scene in the third book of the Mahābhārata (29-36). The different religious systems of the Epic were spoken of, and the passage under consideration was shown to be early for various reasons. The doctrine taught was analyzed. It is the converse of that teaching which first crops out in the late Upanishads that the *prasāda* or special grace of the Lord suffices to save—being therefore a sort of parallel to the Calvinistic doctrine of salvation by special privilege.\* The chief disputant is a woman, who claims that if the Lord saves by grace he damns by cruelty, and : "Man is led about by the Creator like a bull by the nose or a bird by the string. In obtaining good and evil God's will, not man's work, is paramount. Each one is sent to heaven or to hell by the Lord at the Lord's pleasure, not because he deserves it," etc. (*īçvaraprerita*, iii. 30. 28). The queen is then refuted by her husband. He tells her that what she says is heresy (*nāstikyam*), and lays down the admirable principle that works should be disinterested, i. e. without expectation of heavenly reward. "There is no virtue in trying to milk virtue." (Compare Schiller, *Einem ist sie eine Kuh*, etc.) All this is interesting as a preliminary sketch of the Divine Song, the principles of which are here enunciated without the later Krishnaism. The duel of words concludes characteristically. The king says, and this is his only real argument, that the religious doctrine contradicted by the queen must be true, for "people would not have been good for so many ages if there had not been some reward attached to goodness," thereby contradicting himself in true Epic style. "But," he adds, "all this is after all a mystery; the gods are full of illusion. Do not blame the Lord Creator; it is through his grace that the mortal who believes attains to immortality." Then, just as the sage woman in the Upanishads is debarred from too penetrating inquiry by the word "ask no more, or your head will fall off," so the queen here suddenly recants all that she says. At the end of the recantation, which is apparently a later working over of the text, the queen asseverates that she has learned this "wisdom of Bṛhaspati" as a child in her father's house. It is questionable whether this tag did not originally belong at the end of the first argument. For Bṛhaspati is a seer not over-orthodox in the Epic, and there seems to be less ridi-

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\* To the title of the paper as well as to any parallelism between Calvinism and this phase of Hinduism exception having been taken in the meeting, it may be well to state that no real Calvinism was seen in the Hindu Epic, only something that reminded the writer very strongly of Calvinism.

cule than historic basis for the fact that he was the seer of the hedonic Cārvāka, who was the infidel and Epicurean (if we may call him so) of failing Brahmanism. There may possibly be some connection between Bṛhaspati's name and rites (sects) not held in much esteem by orthodox Brahmans.

16. Trita, the scape-goat of the gods, in relation to Atharva-Veda vi. 112 and 113 ; by Professor M. Bloomfield, of Johns Hopkins University, Baltimore, Md.

The legend alluded to in AV. vi. 112-13 is stated as follows in MS. iv. 1. 9 (p. 12, l. 2 ff.): "The gods did not find a person upon whom they might be able to wipe off (*mārkṣyāmahe*) from themselves the bloody part of the sacrifice (that is any one upon whom they might transfer their guilt). Then Agni spake : 'I will create for you him upon whom ye shall wipe off from yourselves the bloody part of the sacrifice.' He threw a coal upon the waters ; from that Ekata was born. (He threw) a second one (*dvitīyam*) ; from that Dvita (was born). (He threw) a third one (*trītyam*) ; from that Trita (was born) . . . The gods came wiping themselves upon (Ekata, Dvita, and Trita) ; they (in turn) wiped themselves upon one who was overtaken by the rising sun, i. e. one over whom the sun rises while he is asleep ; this one (wiped himself) upon one who was overtaken (asleep) by the setting sun ; he upon one afflicted with brown teeth ; he upon one with diseased nails ; he upon one who had married a younger sister before the older one was married ; he upon one whose younger brother had married before himself ; he upon one who had married before his older brother ; he upon one who had slain a man ; he upon one who had committed an abortion. Beyond him who has committed an abortion the sin does not pass."

In TB. iii. 2. 8. 9 ff. the same story is told with variants, the chief difference being that the culminating sin is the slaying of a Brahman : "Beyond the slayer of a Brahman the sin does not pass." Still other versions occur in the Kāṭh. S. xxxi. 7 ; Kap. S. xlvi. 7 (cf. also QB. i. 2. 2. 8 ; KGS. ii. 5. 26 ; Mahidhara to VS. i. 28 ; ĀpGS. i. 25. 15) ; and similar lists of sinful personages are to be quoted from a variety of Sūtras and later Smārta-texts ; they have been assembled by Professor Delbrück in his monograph 'Die indogermanischen Verwandtschaftsnamen,' Transactions of the Royal Saxon Society, vol. xi., nr. v, pp. 578 ff. (200 ff. of the reprint) ; cf. also Zimmer, *Altindisches Leben*, p. 815. All those mentioned in the lists are obviously regarded as burdened with guilt (*énas*) ; and the legend clearly marks them as persons upon whom, therefore, the guilt of others may be unloaded.

Another legend, which reads like a remote echo of the one stated above, occurs at QB. i. 2. 3. 1 ff. (cf. SBE. xiii. 47 ff.). Its essence is that Agni, after his three older brothers had worn themselves out in the service of the gods—a story upon which the Brāhmaṇas are constantly ringing the changes—fled into the waters, lest he should succumb to the same fate. But the gods discovered him there, and Agni spat upon the waters because they had not proved a safe refuge. Thence sprang

the Āptya (cf. *āpya* in the account of the Tāit. Br. above) deities, Trita, Dvita, and Ekata.

"They roamed about with Indra, even as nowadays a Brāhmaṇa follows in the train of a king. When he slew Viçvarūpa, the three-headed son of Tvaṣṭar, they also knew of his going to be killed; and straightway Trita slew him. Indra, assuredly, was free from that (sin), for he is a god.

"And the people thereupon said: 'Let those be guilty of the sin who knew about his going to be killed!' 'How?' they asked. 'The sacrifice shall wipe it off upon (shall transfer it to) them,' they said" (Professor Eggeling's translation). The Āptyas, then, loaded with the guilt (or impurity) of the sacrifice, determine to pass this guilt on, and they pick out as their victim him who performs a sacrifice without conferring the *dakṣiyā* upon the officiating priest. Further, the impure rinsing-water is poured out for the Āptyas with the formulas, "For Trita thee! For Dvita thee! For Ekata thee!" (cf. VS. i. 28, and Mahidhara's comment thereon).

Similarly Sāyapa to RV. i. 52. 5 describes the relation of Trita and the rest of the Āptyas: cf. also his introduction to RV. i. 105.

The human beings upon whom Trita and the other Āptyas wipe off the guilt of the gods deposited in themselves are sinners or outcasts without exception. Aside from the testimony of the legends above, VS. xxx. presents a fictitious, schematic list of human beings, fit to be sacrificed at the *puruṣamedha*, the human sacrifice, and, in verse 9, the *parivitta*, the *parivividāna*, and the *edidhiṣupati* (!) are sacrificed respectively to the female personifications of evil, Nirṛti, Arāddhi, and Niṣkṛti. In ĀpCS. ix. 12. 11 an expiatory rite is performed for a still larger part of these lists, and in Vasiṣṭha's Dharmācāstra they are designated as *enavśin* 'loaded with guilt (*énas*).'<sup>1</sup> It follows that Trita must also have committed some crime which fitted him in his turn for the position of scape-goat of the gods. The nature of this crime is, in our judgment, indicated in part in the version of the legend in QB. above. Indra's drastic performances upon the great variety of demons whom he slays, coupled as they are at times with wiles and treachery, have not failed to arouse the compunctions of a certain school of Vedic moralists, who contemplate his exploits with mingled sorrow and fear for Indra's position as a righteous god. So e. g. in TB. i. 7. 1. 7. 8; PB. xii. 6. 8; and MS. iv. 3. 4, Indra is blamed for having betrayed and slain his quondam friend Namuci, and is compelled to perform purificatory rites; see our "Contributions to the interpretation of the Veda," Third Series, J.A.O.S. xv. 160. Similarly, Vṛtra is betrayed in TS. vi. 5. 1. 1-8; MS. iv. 5. 6; PB. xx. 15. 6 ff. Especially the death of Viçvarūpa, Tvaṣṭar's son, is treated by certain texts with a naïve affectation of horror, and accounted as amounting to Brahman-murder, the crime upon which TB. iii. 2. 8. 11 (and other texts quoted by Professor Delbrück above) remarks: 'Beyond the slayer of a Brahman the sin does not pass.' Thus, in TS. ii. 5. 1. 2, the beings (*bhūtāni*) cry to Indra: "thou art the slayer of a Brahman": see also the Cāntiparvan of the Mahābhārata (xii. 13210 ff.), and the Rig-vidhāna iii. 5. 4.

Since, now, Indra's misdeeds on account of their prominence are likely to have given rise to the notion of misdeeds on the part of the gods (*devāśasá*, AV. vi. iii. 3; x. 1. 12), it was natural that some personage closely associated with Indra—a personage, moreover, who could be construed as subservient, or at least ancillary to him—should be picked out for the unenviable position. For this Trita seems fitted in an eminent degree. Trita is in general the double of Indra in his struggle with the demons. A passage like RV. i. 187. 1, *pitúḥ nū stoṣam . . . ydsya tritō vy ófusū vṛtráñ vīparvam arddyat*, 'Let me now praise the drink by whose might Trita tore Vṛtra joint from joint,' suits Indra as well as Trita.\* In RV. i. 52. 5; v. 86. 1; viii. 7. 24 he appears as Indra's coadjutor, and, in the first one of these passages, as Indra's predecessor and model in the fights against the dragons. In x. 48. 2 Indra gets the cows for Trita from the dragon, and in i. 163. 2 Trita in his turn appears as Indra's servitor, harnessing the horse which Indra rides. Especially RV. x. 8. 8, 'Trita Āptya, knowing (the nature of) his weapons, derived from the Fathers, and impelled by Indra, fought against the three-headed and seven-rayed (monster), and, slaying him, freed the cows of the son of Tvaṣṭar.' Compare also ii. 11. 19.

Whether, now, we regard Trita as the faded predecessor of Indra in the rôle of a demiurge, being, as it were, the Indo-Iranian Hercules (cf. the Avestan Thraetaona Athwya), supplanted in part in the land of the seven streams by Indra; whether we regard him, as would appear from some passages of the Rig-Veda, as Indra's lieutenant; or whether we follow Bergaigne, *Religion Védique*, pp. 326, 330, in viewing him as a divine sacrificer; in each case the moralizing fancy, which would whitewash the cruelties incidental upon Indra's valued services, naturally alights upon Trita, and makes him bear the burden of his superior's misdeeds. And this again has been generalized so that in AV. vi. 113. the gods in general, without specification, are said to have wiped off their guilt upon Trita.

The rites within which AV. vi. 113. 114 are embedded in the Kāučikā-sūtra (46. 26-29), in their turn, have for their object the removal of the sin of him whose younger brother marries first, as also of the prematurely married younger brother. Symbolically the sin is again removed, this time to a non-living object, being washed off upon reeds which are then placed upon foam in a river. As the foam vanishes, so does the sin.

The treatment of the Kāučika embraces but one side of the hymn in employing it in connection with the expiatory performances of the *parivitta* and the *parivividāna*. It seems to me that this is too narrow, and that the hymns were constructed to cover all the crimes in the catalogues connected with the legend of Trita, as given above. This at least is in Kegava's mind when, commenting upon Kāu. 46. 26 ff., he says, "now the expiation is stated for him who marries, performs the rite of building the fire, and undergoes the consecration for the Soma-sacrifice,

\* Cf. our 'Contributions,' Fifth series, J.A.O.S. xvi. p. 32, and Yāska's Nirukta ix. 25, where Indra is substituted outright.

while the older brother is alive." Further, the text of both hymns (vi. 112. 3; 113. 2) states distinctly that the sins in question shall be wiped off upon the abortionist, the *bhrūṇahan*, whose crime figures as a most shocking one at the end of the lists.

This indicates that the entire list of sins is in the mind of the poet, even though he intends to direct his charm against some special part of them. Finally, the expression *dvādaśadhat* in vi. 113. 3, 'Deposited in a dozen places is that which has been wiped off on Trita, namely the sins belonging to man,' refers in my opinion again to the list of crimes, which are stated variously as from 9-11 in number, the use of the number 12 being due to its formulary and solemn character. From all this it seems to me that the hymns have in mind at least all the sins which arise from the inversion of the order of precedence as between the younger and older brothers, and probably the rest also.

The two hymns again present a marked instance of the close interlacing between the legendary material of the Brähmapas and the Mantras.\* I doubt whether the true purport of them would ever have become clear without the legends reported above, and their previous treatment owes a certain degree of vagueness to the absence of these legends from the apparatus of the translators.

The hymns have been translated by Ludwig, *Rig-Veda* iii. 469, 444; by Grill,<sup>2</sup> pp. 15, 171; Hardy, *Die Vedisch-brahmanische Periode*, p. 201; cf. also Zimmer's luminous allusion to vi. 113 in his *Altindisches Leben*, p. 315; and Ludwig (l. c., p. 469, 470). Grill treats both hymns rather too vaguely, under the caption "Krankheit" (pp. 8 ff.). The Anukramanī defines vi. 112 as *dgneyam*; vi. 113 as *pāugnam*.

I add the translation of the two hymns, undertaken in the light of the preceding exposition :

vi. 112. 1. May this (younger brother) not slay the oldest one of them, O Agni; protect him so that he be not torn out by the root! Do thou here cunningly loosen the fetters of Grāhi (attack of disease); may all the gods give thee leave! 2. Free these three, O Agni, from the three fetters with which they have been shackled! Do thou here cunningly loosen the fetters of Grāhi; release them all, father, sons, and mother! 3. The fetters with which the older brother, whose younger brother has married before him, has been bound, with which he has been encumbered and shackled limb by limb, may they be loosened; since fit for loosening they are. Wipe off, O Pūṣan, the misdeeds upon him who practices abortion!

vi. 113. 1. On Trita the gods wiped off this sin, Trita wiped it off on human beings; hence, if Grāhi has seized thee, may these gods remove her by means of their charm. 2. Enter into the rays, into smoke, O sin; go into the vapors, and into the fog! Lose thyself with the foam of the river; wipe off, O Pūṣan, the misdeeds upon him who practices

\* Cf. my 'Contributions.' Third series J.A.O.S. xv. p. 163; Fifth series, ib. xvi. p. 3.

† That is, release the entire family from the consequences of the misdeeds of certain members (the sons).

abortion ! 3. Deposited in twelve places is that which has been wiped off Trita, the sins belonging to humanity ; hence, if Grāhi has seized thee, may these gods remove her by means of their charm !

17. On the group of Vedic words ending in *-gva* and *-gvin* ; by Professor Bloomfield.\*

In 1852, Professor Roth in his note on Nirukta xi. 19 (p. 149) said somewhat as follows : "The suffix *-gva* is to be found outside of *navagva* and its correspondent *dātagva* only in *etagva* and *atithigva*. An extension of it seems to be *-gvin* in *çatagvin*. If we look for a unity of meaning for the suffix in all these formations, we must assume for it, as well as for the related suffix *-gu*, which occurs in a considerable number of compounds, a broad meaning, something like 'having the kind, form, number of.' " And further, "*navagva* and *dātagva* könnte die 'Neuner, Zehner,' d. h. die Glieder einer soviele Theile zählenden Gemeinschaft, *etagva* ein buntgearteter, *çatagvin* hundertfach sein." The suggestion of a similar view may be found also in Benfey's glossary to the Sāma-Veda, s. v. *etagva* and *navagva*. Ludwig's translations are along the same line : see, for instance, RV. i. 159. 5 (171); viii. 45. 11 (603). Grassmann in his concordance essays to lend etymological support to this kind of construction, by assuming a stem *-gva* 'coming,' from a root *gv̥d* 'to come,' an "older" form of the root *g̥d*, having in mind doubtless the labialized forms of the root in *śaiw*, *veni*, etc. : cf. his somewhat similar misconception of the interrogative stem *ku* (s. v.). It is, however, not worth while to discuss subtle phonological questions in this connection, since a correct philological interpretation of these suffixes obviates the necessity of stepping outside of ordinary grammatical experiences. The stems are *-gv-a* and *-gv-in*; and *gu* is the well known weakest stem-form of *go* 'cow.'

The word *çata-gv-in* speaks most plainly ; it means 'possessing, or consisting of, a hundred cows,' and one needs but to present the five passages in which the word occurs to put the question as a whole upon a firm basis : RV. i. 159. 5, 'To us, O heaven and earth, give wealth rich in goods, containing a hundred cattle (*çatagvinam*)'; iv. 49. 4, *rayim* *çatagvinam* *dçvāvantah sahasrīnam*. And again : viii. 45. 11, 'going easily, O thou to whom belongs the press-stone (Indra), rich in horses, having a hundred cows' (*dçvāvantah çatagvinah*) ; ix. 65. 17, *çatagvinam* *gāvām pōṣāḥ svāçyam* ; ix. 67. 6, *çatagvinah rayim gómantam aṇi-*  
*nam* : cf. in general RV. ix. 62. 12.

The word *çatagvin* does not differ in structure fundamentally from *saptágu* in RV. x. 47. 6, 'to Brhaspati, who gives (or obtains) seven cows (*saptdgum*).'<sup>1</sup> The words *saptágu* and *rayim* in the relation of cause and effect are obviously parallel to *çatagvinam* and *rayim*. And in Gāut. Dharmāç. xviii. 26, 27; Manu xi. 14; Mahābh. xiii. 8742, *çatagu* and *sahasragu* are later representatives of such formation : cf.

\* First read before the Johns Hopkins Philological Association, March 17, 1893 ; see Johns Hopkins University Circulars, vol. xii, no. 105, p. 90.

also *ekagu*, Vāit. Sū. 24. 20. But the additional suffix *-in* (*cata-gv-in*) does impart to the word a more general adjectival value, rendered with difficulty in English by "hundred-cow-like;" and at any rate the word is on the road to a meaning like 'hundredfold' even in RV. ix. 65. 17, *catagvinash rayinh gómantam*, where *catagvinam* is sufficiently faded and generalized to admit of the additional *gómantam*. This is therefore not precisely tautological; the expression as it stands is to be rendered 'hundredfold wealth abounding in cattle.' And so the poet finds it possible in RV. viii. 1. 9 to address Indra thus: *yé te sánti daçagvinah patino yé sahasriṇaḥ . . .* 'with thy horses in tens, hundreds, and thousands !'\*

The proper name *atithigvā* has, so far as is known, never been translated. Grassmann's *-gva* 'going' does not yield appreciable sense.

If we analyze structurally *atithi-gv-d* 'he who has or offers a cow for the guest,' 'he who is hospitable,' we have a normal compound, normal sense, and a valuable glimpse of Vedic house-practices, known hitherto only in the Brähmapas and Sūtras. At the *arghya*-ceremony, which is performed on the arrival of an honored guest, the "preparation" of a cow is the central feature. The technical expression is *gāth kurute*: see QGS. ii. 15. 1; AGS. i. 24. 30, 31; PGS. i. 8. 26, 30; Gobh. iv. 10. 1; ApGS. 18. 15; HGS. i. 18. 10; ApDhS. ii. 4. 8. 5. In TS. vi. 1. 10. 1 the ceremony goes by the name *go-argha*. There is no reason why this simple and natural practice should not be reflected by the hymns, and it comports with the character of *Atithigvā* as a generous giver: cf. vi. 47. 22; x. 48. 8; i. 180. 7, also similar statements in reference to descendants of *Atithigvā* (*ātithigvā*) in viii. 68. 16, 17. The adjective *atithin* is a ḡ̄r.λey. in RV. x. 68. 8; it occurs in the expression *atithinir gāb*; and, whatever it may mean, it suggests forcibly the proper name in question. The rendering of *atithin* by 'wandering,' as given by the Petersburg lexicons and Grassmann, is based upon the supposed etymology (root *at* 'wander'), and reflects the vagueness usual with such interpretations. Ludwig's translation (972) "wie gäste kommend" is a compromise between the etymology and the ordinary

\* The Homeric *bahuvrīhi*-compounds *τεσσαρά-βο*(*F*)-ιος 'worth four steers,' and similarly *έννεα-*, *δωδεκά-*, *τεικοσά-*, *έκατομ-**βοιος*, suggest, along with the Vedic words, that the I. E. word *gōu-* was a prominent unit of count. The weak stem *gu* at the end of a possessive compound appears in *έκαρδυβη*, which almost reflects a possible Vedic \**pata-gv-a* 'a body of hundred cows or steers.' *έκατόμβη* has undergone a somewhat similar fate with *catagvīn*; it means originally 'a sacrifice of a hundred steers,' but the meaning of its component parts must have been thoroughly lost sight of before Peleus, Il. xxiii. 146, could promise a hecatomb of fifty rams; cf. also the *ταῖρον τε καὶ ἄρνειῶν έκατόμβη*, Od. i. 25, and the *έκατόμβη ταῖρον ἥδ' αἰγῶν*, Il. i. 315. In a different way the meaning has faded out of *βου-* in *βουκόλος*, so as to enable it to appear in the compound *Ιπποβουκόλος* 'horse-herd.' Another type and use of numerals in composition with the stem *gōu* is exhibited in the Phrygian proper name *Okrayās* (cf. *saptāgu*, and *navāgvā*, *daçāgvā*, below); see *Bezz. Beitr.* x. 196; *Indog. Anzeig.* ii. 15.

meaning of *atithi*. The passage in question reads: 'Bṛhaspati has divided out like barley from bushels the (rain-) cows propitious to the pious, fit for guests (*atithin*), strong, desirable, beautiful in color, faultless in form, after having conquered them from the clouds.' The proper name *atithi-gvā* means therefore precisely one who has *atithinir gālā*.

It seems scarcely possible to hesitate, after these considerations, when we come to analyze the words *navagvā* and *daçagvā*. Whatever their precise meaning, they also are *bahuṛihi*-compounds, containing the stem *gu-* 'cow'; and the proof may be rendered on the severest technical grounds. As the outflow of Indra's supreme power to obtain the cows (waters) from the mountains (clouds), the same capacity appears delegated to Bṛhaspati, frequently with the qualifying attribute Āṅgiras or Āṅgirasa; next, to the Aṅgirases themselves; further, to the Navagvas and Daçagvas, who are also frequently designated as Aṅgirases; and finally, to Saramā in the specific character as a messenger of Indra. Bṛhaspati Āṅgirasa is designated as *saptāgu* in x. 46. 7. Indra, the Aṅgirases, Bṛhaspati, and Saramā appear in the same exploit in i. 62. 8; cf. in general the hymns x. 67 and 108. Statements of this sort which concern the Navagvas and Daçagvas are found in RV. x. 62. 6, 7; v. 29. 12; 45. 7; and similarly x. 108. 8; iii. 89. 5. Note also the more general relation of *ndvagvā* in ix. 108. 4 to *gālā* in st. 8; of *ndvagvālā* to *gopām* in x. 61. 10 and of *ddçagvālā* to *gbarpasā* in ii. 34. 12. In these passages the poet at any rate must be conscious of a relation between the element *-gva* and the stem *go* or its derivatives. Without entering here upon a complete discussion of all the mythological ideas involved (cf. Bergaigne, *Religion Védique* ii. 307 ff.), it seems to me that we must choose one of two interpretations of *-gvā* in these two names. Either the Navagvas and Daçagvas are heavenly assistants of Indra or Bṛhaspati, and distinguished themselves in these exploits by obtaining or freeing nine or ten of the cloud-cows; or, like the Aṅgirases, they are mythical sacrificers who, by giving nine or ten cows, strengthen Indra or Bṛhaspati in his attacks upon the cloud-cows. In fact, the name seems to carry a changeable force involving both aspects, just as the epithet *saptāgu* applied to Bṛhaspati in x. 47. 6 clearly implies his participation in the heavenly exploit, and at the same time the generous bestowal of cattle upon the reverent sacrificer who praises him with songs. But even a future modification of this view cannot impair the fundamental fact that these words are possessive compounds with stem *gu-* as their second member.

The ending *-gva* occurs in one other word, *ētagva*. Grassmann, under the coercion of his theory that *gva=gā* 'go,' translates it by "coming quickly, hurrying"; the Petersburg lexicons by "bunt schimmernd"; Ludwig at i. 115. 3 (128) by "schillernd," but at vii. 70. 3 (54), and viii. 59. 7 (618) by *Etagva*, a makeshift clearly indicative of embarrassment. Sāyaṇa's comments do not present anything tenable so far as *-gva* is concerned. The interpretation of *-gva* becomes simple enough if we follow the lead of the other words of the group; it contains the stem *gu* 'cow' in the sense of 'ray'; *ētagva* means 'having bright rays,' and

so 'shining brightly.' In v. 80. 2-4 Uṣas is spoken of as follows : *bṛhad-rathā . . . eṣā góbhīr aruṇébhīr yujānā . . . vyēṇī bhavati*; the cows can scarcely refer to anything but rays, or sheets of light.

In conclusion, a few brief remarks, suggested by the preceding investigation : Another case of a word misunderstood as a suffix is contained in *vīṣṇu*. This is explained by the lexicons as a derivative of root *vīṣ* : I would propose to analyze it as *vīṣṇu* 'crossing the back (of the heavens)': cf. the constant use of the root *kram+vi* in connection with Viṣṇu's three steps. Conversely, a misunderstanding has given rise to a prefix *īṣ* with the root *kṛ* and with no other root in the sense 'prepare.' There is really no such prefix; it has been abstracted in this single connection from combinations like *dniśkṛta*, which was misunderstood to be *dniś-kṛta*, but is in reality *d-niś-kṛta*. In this way arose the expression *īṣkartāram dniśkṛtam*, RV. viii. 99. 8. That *īṣ+kṛ* is identical with *niś+kṛ* appears from a comparison of RV. x. 97. 9 : *īṣkṛtir nāma vo mātā*, with TS. iv. 2. 6. 2 : *niśkṛtir nāma vo mātā*. Cf. English *apron*, from *a* *pron*, (felt to be *an* *apron*: cf. *napkin*), and a host of other examples collected by Mr. Charles P. G. Scott in the *Trans. of the Am. Philol. Assoc.* xxiii. 179 ff.

The difficult word *ddhṛigu* I shall hope on some other occasion to explain as *d-dhṛigu* 'not poor, rich, liberal,' *dhṛigu*=Zend *driγu* 'poor.' The word is employed as an epithet of both divine and human sacrificers : see especially RV. viii. 22. 11 ; 93. 11.

#### 18. Notes on Zoroaster and the Avesta ; by Professor A. V. Williams Jackson, of Columbia College, New York City.

##### I. ALLUSION TO ZOROASTER IN THE SNORRA EDDA PREFACE.

In the preface to the Younger Edda there is a passage relating to Zoroaster which is perhaps worth recording among the allusions to his name found in non-Oriental literature.\* The preface to the Snorra Edda after giving a brief sketch of the history of the world down to the time of Noah and the Flood, proceeds to an account of the Tower of Babel and the dispersion of the races through the confusion of tongues. Foremost among the builders of the tower was Zoroaster : the text adds that he became king of the Assyrians, and that he was the first idolater. In consequence of the confusion of tongues he was known by many names, but chief among these was Baal or Bel.

The text *Edda Snorra Sturlusonar*, *formáli* 2, ed. Jónsson, p. 5, is here given for convenience of future reference : *Ok sā, er fremstr var, hēt Zōrōastres ; hann hlō, fyrr enn hann grēt, er hann kom i veröldina ; enn forsmithir voru II ok LXX, ok svā margar tungur hafa sithan dreifst um veröldina, eptir thvī sem risarnir skiptust sithan til landa, ok thjōthirnar fjlöguthust. Í thesum sama stath var gjör ein hin ágætasta borg ok dregit af nafni stópulsins, ok kóllut Babilon. Ok sem tungna-*

\* My attention was first called to the passage by a passing mention in A. Wirth, *Aus orientalischen Chroniken*, p. xxiv, Frankfurt, 1894.

skiptit var orthit, thā fjölguthust svā nōfnin mannanna ok annara hluta, ok sjā sami Zörästres hafthi mörg nōfn; ok thō at hann undirstaðhi, at hans ofsi væri lægthr of sagthri smith, thā færthi haan sik thō fram til veraldligrs metnathar, ok lēt taka sikh til konungs yfir mör-gum thjóðhum Assiriôrum. Af honum höfst skurthgotha villa; ok sem hann var blötathr, var hann kallathr Baal; thann köllum vēr Bel; hann hafthi ok mörg önnur nōfn. Enn sem nōfnin fjölguthust, thā tyndist methi sannleikrinn.

5 (p. 7). Ok af thessu höfst önnur villa millum Krltarmanna ok Mace-doniôrum, svā sem hin fyrri methal Assiriôrum ok Kaldeis af Zörästre.

This may be rendered :\* ' He who was the foremost (builder of the tower) was called Zoroaster ; he laughed before he cried when he came into the world. But there were (in all) seventy-two master-builders ; and so many tongues have since spread throughout the world, according as the giants were scattered over the land and the nations multiplied. In this same place was built a most renowned town, and it derived its title from the name of the tower, and was called Babylon. And when the confusion of tongues had come to pass, then multiplied also the names of men and of other things ; and this same Zoroaster had many names. And although he well understood that his pride was humbled by the said work, nevertheless he pushed his way on to worldly distinction, and got himself chosen king over many peoples of the Assyrians. From him arose the error of graven images (i. e. idolatry) ; and when he was sacrificed unto, he was called Baal ; we call him Bel ; he had also many other names. But, as the names multiplied, so was the truth lost withal.'

5. '(From Saturn) there arose another heresy among the Cretans and Macedonians, just as the above mentioned error among the Assyrians and Chaldaeans arose from Zoroaster.'

This passage is interesting for several reasons.

First, it preserves the tradition elsewhere recorded regarding Zoroaster's having laughed instead of having cried when he was born into the world. This statement is found in Pliny *N. H.* vii. 16. 15 : *risisse eodem die quo genitus esset, unum hominem accepimus, Zoroastrem.* Again, in the Pahlavi *Dinkart* vii., *pavan zarkhunishno barā khandito* 'he laughed at the time of his birth' (cf. Darab Peshotan Sanjana, Geiger's *Eastern Iranians* if. 196 note and on p. 200 note, a similar quotation found in Solinus). The same tradition is preserved in the Zar-tusht Nämah (cf. Wilson's *Parsi Religion*, p. 483) 'as he left the womb he laughed ; the house was enlightened with his laughter.' In Shahras-tâñi likewise we read that Zoroaster 'as he was born uttered a laugh' (see Gottheil's *Semitic References to Zoroaster* in the *Classical Studies in Honour of Henry Drisler*). The same, moreover, is noted in the Persian *Dabistan*, Ch. i. Sect. 14, transl. Shea and Troyer, i. 218 : "Zaradusht,

\* For some helpful suggestions in connection with the passage I am indebted to the kindness of my friend and colleague, Professor H. H. Boyesen, of Columbia College, and to Mr. E. H. Babbitt.

on issuing forth into the abode of existence, laughed aloud at the moment of his birth."

Second, the two allusions here connecting Zoroaster with Assyria, Chaldea, and Babylon are to be added to other references which also connect his name with these places (e. g. consult Windischmann. *Zor. Studien*, p. 303 ff.); or again they are to be placed beside the statement of the Armenian Moses of Khorni, who makes Zoroaster a contemporary of Semiramis, and appointed by her to be ruler of Nineveh and Assyria. (See Spiegel, *Eränische Alterthumskunde*, 1. 682.)

Third, in connection with the reputed multiplicity of names of Zoroaster, and the association of his name with *Baal*, *Bel*, attention might be called to the citation in the Syro-Arabic Lexicon of Bar 'Alî (ca. A.D. 882) s. v. *Balaam*, 'Balaam is Zardosht, the diviner of the Magians' (cf. Gottheil, *References in the Drisler Classical Studies*).

## II. PLUTARCH'S *Artaxerxes*, CH. III. 1-10.

A passage in the above designated chapter of Plutarch is worth considering in the light of ancient Persian antiquities. The famous biographer's life of Artaxerxes Mnemon opens with an account of this ruler's succession to the throne of Darius in B. C. 404, and then describes some of the priestly ceremonies that accompanied the coronation.

Shortly after the death of Darius, the new king went to Pasargadæ, according to Plutarch, to be installed in the kingly office by the Persian priests. The ceremonies were performed in the temple of a goddess whom he compares with the Grecian Athena. But as most of the rites were not public, Plutarch is able to give us only the following details :

*Εἰς τοῦτο δεῖ τὸν τελόμενον παρελθόντα τὴν μὲν ἴδιαν ἀποθέσαι στολὴν, ἀναλαβεῖν δὲ τὴν Κύρου δι παλαιὸς ἑφρεὶς πρὶν ἡ βασιλεὺς γενέσθαι, καὶ σίκων παλάθης ἐργαγόντα τερμίνουν καρατραγεῖν καὶ ποτῆριον ἔκπινεν ὅρνυάλακτος.* (*Plutarchi Vitae parallelae, Artaxerxes*, Ch. iii. p. 106, recogn. Sintenis).

This may be rendered : 'After entering the temple, the one to be consecrated must take off his own robe and put on that which Cyrus the Elder had worn before he was king. And then, having partaken of a cake of figs, he must chew some turpentine and drink some acidulated milk.'

A comparison with one or two elements in the sacrifice of the Avestan ritual may naturally be instituted.

First, the suggestion at once presents itself that the "cake of figs," *σίκων παλάθης*, answers to the Avestan *draonah*, Mod. Pers. *darūn*, which with the milk, butter, fruits, flowers, and small bit of meat, composes the *myazda* or oblation. See Darmesteter, *Zend-Avesta Traduction*, i. p. lxvi; Spiegel, *Avesta übersetzt*, ii. p. xl; de Harlez, *Avesta traduit*, p. clxxviii; Haug, 'Some Parsi Ceremonies' in *Essays on the Parsis*, 3 ed., pp. 396, 407.

Second, the mention of the turpentine tree, *τέρμινθος*, naturally suggests the peculiar tasting *haoma* stalks which play so important a part in the Avestan ritual.

Third, the acidulated milk, curds, or whey, *b̄ṣiyala*, may not unreasonably be identified with the mixture of the *haoma*-juice and milk which was regularly used at the sacrifice : cf. Ys. x. 14 :

Yase-tē bādha haoma zāirē  
gāva iristahē bakhšahē  
· Whoso, golden Haoma, ever  
Drinketh thee when mixed with milk.'

Again, Vd. xviii. 72 *zaothrandm haomavaitindm gaomavaitindm . . . hām-irista aētaydō urvaraydō yā vaocē hadhānaēpāta* 'libations accompanied by *haoma*-juice and meat, mixed also with the *hadhānaēpāta*-plant (benzoin).' Consult also the renderings of Geldner, *Studien* i. 48, and de Harlez, *Avesta Trad.* pp. 289, clxvi.

There is of course nothing certain in the above suggested identifications, but they seem plausible ; and, if we assume that in Plutarch's description there may be some reminiscence of ceremonies that were actually performed when the king was consecrated by the priests, these hints may help to throw some light on the classical passage.

#### 19. On some Hittite seal cylinders ; by Rev. Dr. William Hayes Ward, of New York, N. Y.

Two cylinders were presented for inspection bearing Hittite inscriptions. While many cylinders were known that could safely be ascribed to Hittite art, those having undoubtedly Hittite inscriptions had not been met with, until these two came to light. One of them is of copper plated with silver, and is said to have been brought, with a number of other antiquities, from Haifa in Syria. It is to the galvanic action of the silver on the copper that we are indebted for the excellent preservation of the outer layer of silver. The cylinder is made of a flat, rectangular piece of metal, bent around so as to bring the opposite edges into juxtaposition, thus forming a cylinder; but these two edges are not soldered together. The cylinder is 21 millimeters in length by 9 millimeters in diameter. At each end is a rope pattern, enclosed in border lines. On the body of the cylinder is a personage, with what appears to be a crowded and contracted solar disk over his head. He wears a long, loose, open robe, and holds one hand extended, and in the other what appears to be a lituus, with the lower end bent up, as is common in Hittite sculpture. Facing him, but separated by two columns of Hittite characters, is a figure in a close cap, a short robe, with one hand lifted, and the other holding a mace over his shoulder, the top of which is a circle divided in the middle by the handle of the mace. Back to the latter, and with a star between them, is a personage in a high Phrygian cap, a long robe, and with both hands extended in front. The toes of these figures are mostly turned up. Behind the principal figure surmounted by the winged disk are what appear to be hieroglyphs, a bird, and a triangle with a smaller one beside it ; and behind him are two vertical lines of inscription, three characters in each column, unless one of them over the hand of the personage be an

object held in the hand. One of the characters is new, and is identical with the Babylonian character for Harran, and suggests the possibility that it may be the ideograph for that city. While it is of little use to try to read the characters, yet their presence distinctly defines the Hittite style of a considerable family of cylinders which for other reasons we have called Hittite. We have here the rope pattern, the tall Phrygian cap, the turned up toes. There is a considerable body of hematite cylinders of about this size and type which these written characters help us to designate more positively as Hittite, although it has often seemed doubtful whether they should not be called Syrian or Phenician. The shape and size of these cylinders are about the same as those of the hematite Babylonian cylinders of about 2000 B.C.; which inclines one to give them a considerable antiquity, especially as about 1500 B.C. a much larger cylinder came into use, with the advent of the Kassite dynasty, and similar large cylinders were in use in Assyria.

The other cylinder of which I speak is unfortunately in very poor condition. It is of black serpentine, and came from the region of Urfa, and is of unusual size, being 56 millimeters in length and 15 millimeters in diameter. Although considerably battered, it is easy to make out that there were on it five lines of Hittite characters, covering the whole surface; but no connected text can be restored. The characters are arranged in the way usual in Hittite inscriptions, two characters often appearing one over the other. One line is wrong side up as compared with the others.

Although of little value as a text, this cylinder is of much value because of its relationship in shape and material with a large class of these large, deeply cut, soft black serpentine cylinders which I have been in the habit, with others, of calling Assyrian, but with a good deal of doubt whether they are really so. These are the cylinders that introduce the winged disk and the sacred tree, elements unknown to early Babylonian art, and especially delight in the fight between Bel and the dragon. It is evident that in the time of the Assyrian empire the art of the country had somehow acquired important elements of mythology not familiar to the early Babylonian empire, and it was not easy to discover evidence whence they came, much as we might conjecture in certain particulars. If then, as this Hittite cylinder seems to indicate, we can refer these large cylinders, so peculiar in character, to a Hittite region, we are in the line of a connection with Egypt. We well know how close was the connection between the Egyptian and the Hittite kingdoms in the time of the eighteenth and nineteenth dynasties; and we may be certain that it was about this time that western Asia felt most markedly the influence of Egypt, the influence previously being chiefly Babylonian. I am inclined to think that the winged disk was brought into western Asia about the time of Thothmes II. or Rameses III., and came to represent the special god of Nahriña, by a sort of religious revolution which modified considerably the idea of the winged disk as it had been known in Egypt, and made of it the only supreme god, so that it was hardly to be recognized and identified

with its Egyptian original, when the iconoclastic heretic king Khuena-tten made it his sole divinity. From the Hittites and the Mesopotamian people the Assyrians accepted the disk and the sacred tree. This would not make this large cylinder and the kindred ones of an age as old as the silvered cylinder of which I have spoken. Indeed, if, as seems probable, this large type was introduced about the time of king Burnaburiash, then we might put these large serpentine cylinders as early as 1800 or 1200 B.C.; and from these large Hittite or Mesopotamian cylinders were copied the later characteristic cylinders of the Sargonide period which we know are Assyrian.

20. A royal cylinder of Burnaburiash; by Rev. Dr. W. H. Ward.

Menant, in his *Les Pierres Gravées*, i. 193, calls attention to two cylinders which bear the name of Kurigalzu, one of the kings of the Kassite dynasty of the old Babylonian empire. They belong to a marked type, larger than those that preceded them, and are characterized by long inscriptions of six or eight lines, generally prayers to a god, with or without the name of the owner. With the inscription there is generally one human figure standing, with one hand raised, and accompanied by symbolic emblems, the most characteristic of which are the Maltese cross, or labarum, and the lozenge. These are new elements in Babylonian art.

A third royal cylinder belonging to this same Kassite dynasty belonged to me but has now been transferred to the Metropolitan Museum. It bears the name of Kurigalzu's father, Burnaburiash, and it is distinctly stated that the owner of the seal, a servant of Burnaburiash, was himself a Kassite. This cylinder belongs to the same general type as those of Kurigalzu, and we may now consider that the Kassite type is pretty certainly fixed.

This cylinder is of a stone intermediate between chalcedony and sard, mainly bluish white, but clouded with a yellowish shade. It is 34 millimeters long by 15 millimeters in diameter, and is thus considerably larger than the Babylonian cylinders of 2000-2500 B.C., but of about the prevailing size and shape of the best cylinders of the period of the Assyrian empire, and of the second Babylonian empire, to both of which we may conclude that these Kassite cylinders gave the type. There is a single human figure in this cylinder of Burnaburiash, of the same type as on the cylinders of Kurigalzu. The entire remaining space is taken up with nine lines of inscription, which Mr. T. G. Pinches has kindly translated for me in part as follows:

1. Rimmon, supreme lord, judge,
2. Who rains, fertility,
3. . . . .
4. . . . .
5. . . . .
6. Uzi-Sutah.

- 7. Son of Kašši (i. e. the Kassite),
- 8. Servant of Burnaburiš,
- 9. King of the world.

While Rimmon is a god widely worshipped, the last lines of the inscription are purely Kassite. Not only is the king Kassite, and the owner designated as a Kassite, but the name of a Kassite god enters into the name of its owner Uzi-Šutah. The length of the inscription leaves no room for any symbols, but in shape, size, the style of the human figure, and the length of the inscription, the cylinder is characteristically Kassite.

Of the two cylinders bearing the name of Kurigalzu, one belonged to his son, and one to Duriulmas, the son of his servant. Yet another is figured in DeClercq's Collection, No. 257, of the same type, and belonged to Iriba-Bin, son of Durulmas, probably the same as the owner of the previous seal. Here we have the Kassite type fixed by a series of four cylinders, one of Burnaburiš, father of Kurigalzu, one of Kurigalzu's son, one of Kurigalzu's servant's son Duriulmas, and one of the son of Duriulmas, or Durulmas, thus giving us four generations. From one or more of these four cylinders we get the cross and the lozenge, and a bird like a dove or raven. A dozen other cylinders of this type could be mentioned, of which not less than half a dozen belong to the Metropolitan Museum.

A very interesting cylinder, now in the Metropolitan Museum, and figured by General di Cesnola, *Cyprus*, pl. xxxi. fig. 3, is of this same type. It is of the usual size and has eight lines of inscription, and the usual standing figure, above which, separated by a line, are two winged sphinxes face to face. This is a new and surprising emblem, and it is not strange that it has led M. Menant to decide that this cylinder must have been made as late as the time of the second Babylonian empire, under an archaizing influence, in imitation of the older cylinders. But it is not clear that such a cylinder, found in Cyprus, may not have been made there in the time of the Kassite dynasty, which was a very powerful one, and which must have extended its influence over the Syrian coast, and probably over Cyprus. In this case a Babylonian officer living in Cyprus might very well have had a seal made after the general style of his country, but the sphinxes would have been copied from the familiar Egyptian art which had spread all along the coast. Indeed, precisely this design of two sphinxes facing each other, is what we find in Phenician or Hittite cylinders, which probably go back earlier than this date. The two sphinxes have just the same relation to the figure under them as the two birds have in one of the Kassite cylinders. There would therefore be no reason for believing this to be a bit of archaizing work of the age of Nabonidus, were it not that it is made of a blue chalcedony, which, so far as we know, came into use even later than Nabonidus; and that the ends are convex, another sign of later execution.

21. On the classification of oriental cylinders ; by Rev. Dr. W. H. Ward.

In this paper an attempt was made to classify the known cylinders according to their national origin and age, separating the different designs, and suggesting a flexible method of enumerating them in a Museum.

22. On the physiological correlations of certain linguistic radicals ; by Professor D. G. Brinton, of the University of Pennsylvania, Philadelphia, Pa.

Of this paper a very brief abstract is as follows. The purpose of the paper is chiefly practical—to dissuade from the use, as signs of relationship between languages, of radicals between which and certain physiological processes correlations exist, in virtue of which a class of articulate sounds are strongly prompted by a class of functions. Imitative or onomatopoetic words are not here meant; such are the result, not of physiological correlation, but of conscious mimicry. They are words to which their signification is imparted by certain physiological processes, common to the race everywhere, and leading to the creation of the same signs with the same meaning in totally sundered linguistic stocks. These signs I would call "physonyms," and the process of their formation "physonymous."

One of the best known and simplest examples is that of the widespread designation of "mother" by such words as *mama*, *nana*, *ana*; and of "father" by such as *papa*, *baba*, *tata*. Its true explanation has been found to be that, in the infant's first attempt to utter articulate sounds, the consonants *m*, *p*, and *t* decidedly preponderate; and the natural vowel, *a*, associated with these, yields the child's first syllables. It repeats such sounds as *ma-ma-ma* or *pa-pa-pa*, without attaching any meaning to them; the parents apply these sounds to themselves, and thus impart to them their signification.

More curious and far-reaching is the correlation between the post-linguals (*k* and *g*) and words of direction and indication, as pointed out also by Winkler. His position could easily be strengthened by numerous further examples. *K* is at the basis of many roots that are local exponents; with *o*, *u*, and *a*, it is the characteristic element in demonstratives in all Dravidian, Malayan, Melanesian, and Polynesian tongues, in most Australian, and in many Ural-Altaic and American idioms. But the pre-linguals, *t* and *d*, very rarely in primitive tongues are main signifiers of indication from and toward.

Yet more remarkable are the contrary correlations of the nasals, *n* and *m*; they denote a condition of rest, repose, and inward connection. The contrast of the two classes appears especially in the personal pronouns. In very many diverse languages, *n* and *m* are associated with the first person; *k*, *t*, and *d* with the second; almost never the contrary. Thus, *m* and *n* appear in the first person in all Indo-European tongues, all Ural-Altaic, over twenty African, and I should say more

than half the American; further, in the Hamitic and Semitic groups, and in Australian and Dravidian. And with similar frequency are *k*, *t*, and *d* found in the second person.

In various groups of unrelated languages, *s* is essentially demonstrative and locative; this is explained by its alternation with *k* and *g*.

In some American tongues we find significant phonetic elements—that is, certain simple sounds always attached to certain classes of perceptions (see my *Essays of an Americanist*, p. 394).

We are driven to assume for these identities a correlation with physiological function, though we have not yet the material for its definition. What we need for the proper solution of the problem is an exhaustive collation of these physonymous radicals from all the languages of the world, an arrangement of them into classes, and then a study of the relations which each class bears to the physiological reactions of the sounds to which it corresponds.

### 23. On some causes of the Chinese anti-foreign riots of 1892-93; by Rev. Dr. J. T. Gracey, of Rochester, N. Y.

Dr. Gracey presented to the Library of the Society a copy of a Chinese book entitled *Causes of the riots* etc., containing reproductions (reduced in size) of some of the anti-foreign placards which are pasted on walls and otherwise published or circulated in China, and which can be found on sale at the Government book-stalls all over the country.

The superstitious prejudices of the people render them an easy prey to designing leaders. The people in general are of a sufficiently literary turn to be open to literary influences. The literati themselves are the ruling class. In the course of centuries, they have become demagogues adept in inflaming the passions and directing the actions of the people by means of the printed sheet. The Honan province is a powerful center for these evil forces and for their administration. From that center, what we might call a "tract operation" is conducted, which circulates books, placards, etc. gratuitously, and which can at any time produce simultaneous inspiration over all the Yangtse valley and widely over China besides.

The volume is in itself an interesting specimen of the native art. It gives on the one page the placards, and on the opposite page descriptive letter-press in English, explaining the pictures, interpreting the legends inscribed on the various figures therein, and translating the other Chinese matter which the placards contain. All is thus rendered quite intelligible, and is a drastic exhibition of unprincipled scurrility and of a mendaciousness which is to us incredible. The pictures are rude, brightly colored, and often obscene; but their obscenity is of a kind calculated to arouse in the native the passion of hatred rather than lust, and to occasion in us feelings of simple disgust and indignation. Jesus is called the "Hog ancestor" and is pictured as a hog. Christianity is called the "Foreign devil religion" and the "Heavenly

Hog religion." The missionaries are represented as grossly licentious; and are accused of kidnapping the Chinese children, ostensibly to put them into the Christian schools, but in reality in order that the foreigners may pluck out the children's eyes and hearts wherewith to concoct chemicals for making silver and gold. And so forth.

The introduction to the book gives a good explanation of the book itself and of its relation to national political movements. Closely allied therewith are a couple of matters upon which Dr. Gracey adds a few words.

1. The pensioned army. This is a deep and penetrating cause of ready disturbance and is a constant menace. The million or so of men who were pensioned at the close of the war of the Taiping rebellion were practically pauperized and supported in idleness. They became restless, and wandered over the country, lawless and violent. The opium den became the unit of their organized operations. Substitutes have been hypothecated on the death of the pensioners, and the government so corrupted that no administration has dared to arrest the outflow from the national exchequer to this idle, vicious, and turbulent organization.

2. The secret societies. One of these is the Kolao Hui, a military organization,—originally a benevolent one. It is recruited very extensively from among the soldiers of the war of the Taiping rebellion. In that army were a great many men from Honan, known as the Honan Braves. These men have been the important element in the organized conspiracy against foreigners, which domestically includes the reigning dynasty, who are opposed and hated as foreigners, being Tartar. The Government army is hokeycombed with members of the secret society antagonistic to foreigners of all kinds. The Government may not know whether it can depend on the army in an emergency or not.

24. An incident in the life of the illustrious Chinese Buddhist monk, Fă-hien; by Professor C. R. Lanman, of Harvard University, Cambridge, Mass.

That Ancient India has no history is one of the most important general facts in the history of India, and one of those having the deepest significance. It means that the religious belief of the Hindu of antiquity—be he Pantheist, Buddhist, or what not—is so tinged with pessimism that the examples of public spirit and of faith in high endeavor which culminate, after generations, in a Cavour, a Bismarck, or a Lincoln, are almost grotesquely inconceivable. To comprehend fully the reasons why Ancient India is so barren of great personalities and of the noble records that should enshrine them for the memory of mankind—this is a first great step in the understanding of Hindu character.

And yet, as nineteenth century students of Indic antiquity, we cannot help wishing that there were something in it a little more personal and tangible. It is indeed hard to "draw nigh" to the pale gods of the Rig-Veda; and as for Brahma, his very essence precludes it. If we

can never become intimate with any ancient Hindus themselves, we should like at least to know some men who have known them well. And we want something that was intentionally written for a record. All the more welcome, therefore, are the books, albeit written by foreigners, which were really meant for records, to wit: first, the Greek and Latin accounts which rest on the observations of the generals and followers of Alexander the Great, and on the information that flowed later to the great mart of Alexandria in the Nile Delta; second, the records of the Buddhist pilgrims from China; and third, those of the learned Chorasmian, Albiruni. To test the statements of these foreign records on the touchstone of native evidence and of recent archeological discovery has been one of the most fascinating and rewarding tasks of Indology of the last few years.

Of all the eminent ancient foreign visitors to India, the Chinese pilgrims seem to me to have the most peculiar claim to our sympathy and admiration. The Greeks came for gain and conquest. Not so the bold yet gentle followers of the great and gentle Buddha. Perhaps it will not tax your patience too severely, if I read you a few verses which were inspired by this feeling, and were written as a college exercise in English by one of my Pāli-students at Harvard University, Mr. Murray A. Potter, of San Francisco.

#### THE CHINESE BUDDHIST PILGRIMS.

Across the Gobi's plains of burning sand  
 They crept unmindful of the stifling air.  
 Until at length they saw the temples fair  
 And thronging marts of stately Samarcand.  
 Not there they stopped; but on their little band  
 Pursued its way o'er wind-swept passes bare  
 And Pamir's icy heights; their only care,  
 To reach at last the long-sought promised land.

And now beneath the sacred Bo-tree's shade,  
 By fragrant winds of Magadha caressed,  
 They humbly bowed themselves, and ever prayed  
 That, like their noble teacher, Buddha blessed,  
 When death their bodies to oblivion laid,  
 They too might gain Nirvana's endless rest.

Before the close of the century that saw the life and works of Jesus, the importation of Buddhist books into China had already begun. Some of the converts were moved to undergo the great perils of a pilgrimage to India, in order to see the places sacred in Buddhist story, and especially the Bo-tree in Magadha. Of these pilgrims, the first to leave a record now accessible to us was Fā-hien. He started in the year 399 A. D. from Chang'an for India to procure complete copies of the Vinaya-pitaka, and after an absence of fourteen years returned to Nan-kin, translated some of the books, and wrote the account of his travels.

These travels have been translated from Chinese into English by Professor Legge of Oxford (Oxford, Clarendon Press, 1886); and to them he has prefixed a brief introduction, with details of the author's life culled from a Chinese work named *Memoirs of eminent monks*, compiled in 519 A. D. Some of these I quote:—

His surname, they tell us, was Kung, and he was a native of Wū-yang in P'ing-yang, which is still the name of a large department in Shan-hsi. He had three brothers older than himself; but, when they all died before shedding their first teeth, his father devoted him to the service of the Buddhist society, and had him entered as a Crāmapera ('novice'), still keeping him at home in the family. The little fellow fell dangerously ill, and the father sent him to the monastery, where he soon got well, and refused to return to his parents.

When he was ten years old, his father died; and an uncle, considering the widowed solitariness and helplessness of the mother, urged him to renounce the monastic life, and return to her; but the boy replied: "I did not quit the family in compliance with my father's wishes, but because I wished to be far from the dust and vulgar ways of life. This is why I chose monkhood." The uncle approved of his words, and gave over urging him. When his mother also died, it appeared how great had been the affection for her of his fine nature; but after her burial he returned to the monastery.

On one occasion, he was cutting rice with a score or two of his fellow disciples, when some hungry thieves came upon them to take away their grain by force. The other Crāmapera's all fled, but our young hero stood his ground, and said to the thieves, "If you must have the grain, take what you please. But, sirs, it was your former neglect of charity that brought you to your present state of destitution; and now, again, you wish to rob others.\* I am afraid that in the coming ages you will have still greater poverty and distress; I am sorry for you beforehand." With these words he followed his companions to the monastery, while the thieves left the grain and went away, all the monks, of whom there were several hundred, doing homage to his conduct and courage. So far Professor Legge's introduction.

Now there are several considerations which move me to give full credence to this little incident: first, the character of the eminent monk of whom it is related; second, the general nature of the tradition by which it is handed down to us; and third, the intrinsic genuineness and correctness of the Buddhist doctrine which Fă-hien propounds to the thieves. When tested on the touchstone of the Buddhist Sutta-piṭaka, this correctness is so striking that I am tempted to point out the precise book and chapter which may have suggested to Fă-hien his ready, appropriate, and courageous words.

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\* Precisely so the Bodhisat, for example, Jātaka, vol i., p. 133<sup>3-6</sup>: especially, *idāni puna pi pṛṣṭam eva karosi.*

It is found in one of the Five Nikāyas, the Anguttara (iv. 197), and narrates how Mallikā, the queen of Kosala, was rich, and high in the social scale, but yet of a very ugly face and bad figure. She approaches the Buddha to inquire the reason of her unhappy fate. She puts her question in characteristically Buddhist fashion: namely, in a kind of tabular form. She makes four combinations of the two matters of most import to many women, and asks:

1. Why is a woman born ugly and poor?
2.       "       "       "       rich?
3.       "       "       beautiful and poor?
4.       "       "       "       rich?

The passage has been translated for the third volume of the Harvard Oriental Series by Mr. H. C. Warren. From his version I read some parts:—

“Reverend Sir, what is the reason, and what is the cause, when a woman is ugly, of a bad figure, and horrible to look at, and indigent, poor, needy, and low in the social scale?

“Reverend Sir, what is the reason, and what is the cause, when a woman is ugly, of a bad figure, and horrible to look at, and rich, wealthy, affluent, and high in the social scale?

“Reverend Sir, what is the reason, and what is the cause, when a woman is beautiful, attractive, pleasing, and possessed of surpassing loveliness, and indigent, poor, needy, and low in the social scale?

“Reverend Sir, what is the reason, and what is the cause, when a woman is beautiful, attractive, pleasing, and possessed of surpassing loveliness, and rich, wealthy, affluent, and high in the social scale?”

[Skipping to Buddha's answer to the second question, which covers Mallika's case.]

“And, again, Mallika, when a woman has been irascible and violent, and at every little thing said against her has felt spiteful, angry, enraged, and sulky, and manifested anger, hatred, and heartburning; but has given alms to monks and Brahmans, of food, drink, building-sites, carriages, garlands, scents, ointments, bedding, dwelling-houses, and lamps, and has not been of an envious disposition, nor felt envy at the gains, honor, reverence, respect, homage, and worship that came to others, nor been furious and envious thereof; then, when she leaves that existence and comes to this one, wherever she may be born, she is ugly, of a bad figure, and horrible to look at, and rich, wealthy, affluent, and high in the social scale.” \* \* \*

“When he had thus spoken, Mallika the queen replied to The Blessed One as follows:

“Since now, Reverend Sir, in a former existence I was irascible and violent, and at every little thing said against me felt spiteful, angry, enraged, and sulky, and manifested anger, hatred, and heartburning, therefore am I now ugly, of a bad figure, and horrible to look at. Since now, Reverend Sir, in a former existence I gave alms to monks and Brahmans, of food, drink, building-sites, carriages, garlands, scents, ointments, bedding, dwelling-houses, and lamps, therefore am I now rich, wealthy, and affluent. Since now, Reverend Sir, in a former existence I was not of an envious disposition, nor felt envy at the gains, honor, reverence, respect, homage, and worship that came to others, nor was furious and envious thereof, therefore am I now high in the social scale.

“\* \* \* From this day forth I will not be irascible or violent, and though much be said against me, I will not feel spiteful, angry, en-

raged, or sulky, nor manifest anger, hatred, and heartburning. I will give alms \* \* \*. And I will not be of an envious disposition \* \* \*."

It is hardly to be doubted that Fâ-hien was well read in the Buddhist scriptures; and it is fairly presumable that he knew this very story. Nevertheless, there is a long way between proving that a thing may be and that it must be. Indeed, there are passages in Sanskrit which may be held to contain the key-note of the monk's warning. Thus, in Cârñgadhara's *Paddhati*,\* no. 274, page 48, ed. Peterson, we read:

*bodhayanti na yâcante bhikṣâcârâ grhe-grhe:  
dîyatâm dîyatâm nityam addâtuḥ phalam īdr̥gam.*

From house to house for alms they go.  
They beg not. No! they simply warn:  
An if thou givest not to me,  
My lot of beggar thine shall be.

The indication of a not improbable source is the only point of my paper; and even that is not certain. But I hope I may not have asked your attention in vain.†

Postscript, dated June 1, 1894, to Prof. Haupt's article on the Flood-tablet, above p. cv.

I find that Prof. Sayce in his new book *The "Higher Criticism" and the Verdict of the Monuments* (London, 1894), p. 110, has adopted Prof. Jensen's translation, 'what I have borne, where is it?' Prof. Sayce has also retained the erroneous translation of *kîma ūri mitaurat usallu*, 'like the trunks of trees did the bodies float.' He also reads *Adra-khasis*, with *d*, instead of *Atra-khasis*, explaining the name to mean 'the reverently intelligent' (l. c. p. 109). Line 164 (cf. NE. 141, n. 12) is translated, 'the great goddess lifted up the mighty bow which Anu had made'; *etexiz*, line 173, 'stood still' (cf. Delitzsch's *Wörterbuch*, 250); line 178, 'who except Ea can devise a speech?'

To the foot-note (p. civ) concerning Peiser's Babylonian map, add the reference: cf. also Alfred Jeremias, *Izdubar-Nimrod* (Leipzig, 1891), p. 37, note.

\* Cf. Böhlingk, *Indische Sprüche*,<sup>2</sup> no. 4489.

† Professor Legge, on page 59, note, observes in passing: "I am surprised it does not end with the statement that she [mother Vais'âkha] is to become a Buddha." Some readers may be interested to know that it is a condition, *sine qua non*, for becoming a Buddha that the creature in question should be a human being and of the male sex. *Jîhi-bhâvaiḥ na gachanti*, 'the Buddhas are never of the female sex,' says the Introduction to the Jâtaka, i. 45<sup>2</sup>.

Other papers were presented, as follows :

25. On Ibrahim of Mosul, a study in Arabic literary tradition ; by Dr. F. D. Chester, of Harvard University, Cambridge, Mass. To be published in the Journal, xvi. 261 ff.
26. On the Arval-song, an Aryan document ; by Dr. E. W. Fay, of Washington and Lee University, Lexington, Virginia.
27. Studies in agglutination ; by Dr. Fay. To be published in the *American Journal of Philology*, vol. xv.
28. Influence of the Christian orient and of Byzantine civilization on Italy during the early middle age ; by Professor A. L. Frothingham, Jr., of the College of New Jersey, Princeton, N. J.
29. On the *Kitāb al-Matr* of Al-Anzārī ; by Professor R. Gott-heil, of Columbia College, New York, N. Y. To be published in the Journal.
30. On numerical formulae in the Veda and their bearing on Vedic criticism ; by Professor E. W. Hopkins, of Bryn Mawr College, Bryn Mawr, Pa. To be published in the Journal, xvi. 275 ff.
31. On the recently discovered tablet of Raman-nirari ; by Professor D. G. Lyon, of Harvard University, Cambridge, Mass. To be published in the Journal.
32. On contact between the eastern coast of Asia and the western coast of America in pre-historic times ; by Rev. S. D. Peet, of Good Hope, Illinois.
33. Notes on *Die altpersischen Keilinschriften* of Weissbach and Bang ; by Professor H. C. Tolman, of the University of North Carolina, Chapel Hill, N. C. Published in pamphlet form, as a supplement to his *Old Persian Inscriptions*.
34. On foreign words in the Koran ; by Professor C. H. Toy, of Harvard University, Cambridge, Mass.
35. On some points of Arabic Syntax ; by Mr. W. Scott Watson, of Towerhill, N. J.

PROCEEDINGS  
OF THE  
AMERICAN ORIENTAL SOCIETY,  
AT ITS  
MEETING IN PHILADELPHIA, PENN.,

December 27th, 28th, and 29th, 1894.

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THE meeting of the American Oriental Society in Philadelphia, at the University of Pennsylvania, December 27, 28, 29, 1894, was held in accordance with a vote passed at the annual meeting in New York, March 29-31, 1894, which provided that a joint meeting should be held with various other associations. The committee to whom the arrangements for the joint meeting were entrusted having conferred with similar committees representing the other associations which intended to participate in the meeting, it was decided that such joint meeting should be made commemorative of the services of the late Professor William Dwight Whitney, who had passed away on June 7, 1894.

The following organizations took part in the joint meeting:

AMERICAN ORIENTAL SOCIETY,  
AMERICAN PHILOLOGICAL ASSOCIATION,  
MODERN LANGUAGE ASSOCIATION OF AMERICA,  
SOCIETY OF BIBLICAL LITERATURE AND EXEGESIS,  
AMERICAN DIALECT SOCIETY,  
SPELLING REFORM ASSOCIATION,  
ARCHÆOLOGICAL INSTITUTE OF AMERICA.

These societies held three joint sessions.

On Thursday, December 27, at 12 m., the societies having assembled in the large hall of the library of the University of Pennsylvania, addresses were made by Mr. C. C. Harrison, Acting Provost of the University, by Professor A. Marshall Elliott of the Johns Hopkins University, President of the Modern Language Association and presiding officer of the session, and by Dr. Horace Howard Furness of Philadelphia.

At the close of the opening joint session the Local Committee announced the places of meeting of the various societies; a luncheon to be served to all members by the University of Pennsylvania; a dinner at six o'clock p. m., at one dollar per person, in the Bullitt Building, to which all were invited; a reception by the Provost and Trustees in the Library Building of the University from eight to eleven o'clock p. m.; an invitation to attend the monthly reception of the Historical Society of Pennsylvania, from eight to eleven o'clock p. m.; and for Friday, December 28, an invitation to the gentlemen to attend a reception of the Penn Club from half-past nine to half-past eleven p. m.

The second joint session was held in the same place on Friday, December 28, at 10 a. m., and was devoted to the reading of papers.

The third joint session was held in the same place on Friday, December 28, at 8 p. m. It was a Memorial Meeting in honor of William Dwight Whitney.

The programmes of the joint sessions, and of the separate meetings of the societies other than the American Oriental Society, will be found below. The papers commemorative of Professor Whitney will be published in a separate volume.

Three separate sessions were held by the American Oriental Society: on Thursday, December 27, at 3.00 p. m.; on Friday, December 28, at 2.30 p. m.; and on Saturday, December 29, at 10 a. m. It has been found impossible, owing to the fact that so many members of this Society are also members of other philological associations and attended the other separate sessions, to prepare a complete list of those present at our separate sessions. A partial list follows:

Adler, Cyrus	Gilbert, H. L.	Lawler, T. B.	Steele, J. D.
Barton, G. A.	Gilman, D. C.	Levias, C.	Stratton, A. W.
Batten, L. W.	Gottheil, R. J. H.	Lyman, B. S.	Taylor, C. M.
Binney, John	Grape, J.	Lyon, D. G.	Taylor, J. P.
Bloomfield, M.	Hall, J. H.	Macdonald, D. B.	Tyler, C. M.
Briggs, C. A.	Harris, J. R.	Mead, C. M.	Van Name, A.
Buck, C. D.	Harper, R. F.	More, P. E.	Ward, W. H.
Culin, S.	Haupt, P.	Myer, Isaac	Webb, E.
Deinard, E.	Hazard, W. H.	Oertel, H.	Wheeler, B. I.
Easton, M. W.	Hilprecht, H. V.	Olcott, G. N.	White, J. W.
Elwell, L. H.	Hopkins, E. W.	Paton, L. B.	Williams, T.
Fay, E. W.	Jackson, A. V. W.	Perry, E. D.	Wright, T. F. [54]
Ferguson, H.	Jastrow, M., Jr.	Ramsay, F. P.	
Frothingham, A. L., Jr.	Lanman, C. R.	Schmidt, Nathaniel	

The minutes of the last meeting, at New York, were read by the Recording Secretary, Professor Lyon, of Harvard University, and accepted by the Society.

Reports of officers being now in order, the Corresponding Secretary, Professor Perry, of Columbia College, presented some of the correspondence of the year.

Professor E. E. Salisbury had written to thank the Society for the vote passed at its last meeting congratulating him on the near approach of his eightieth birthday.

Mr. W. E. Coleman had written in reference to the Geographical Congress, which was held in San Francisco on May 4, 1894, at which he was present as the representative of this Society. Mr. Coleman read at the Congress a paper on "Oriental Societies and Geographical Research," and he states that this paper is to be printed in one of the bulletins of the Congress.

The Corresponding Secretary read a copy of the letter which he had sent to the International Congress of Orientalists, held at Geneva, September 3-12, 1894, inviting that body to meet in this country in 1897.

He also read a letter from Prof. A. H. Edgren of the University of Nebraska, stating that he had inscribed to Prof. Whitney's memory his translation of *Shakuntala*, an advance copy of which he presents to the Society.

He also read a letter from the Honorary Philological Secretary of the Asiatic Society of Bengal, stating that he sends 20 copies of a fly-leaf exhibiting the system of transliteration which will in future be adhered to by the Asiatic Society of Bengal for all its publications.

Reports on the Geneva Congress of Orientalists being called for, Professors R. J. H. Gottheil and A. V. W. Jackson responded. The former stated that a provisional report was made at the Congress of Edward Glaser's most recent journey of discovery. Glaser brought home some 600 Sabaean inscriptions and a collection of rare Arabic MSS. The American delegates presented the invitation extended by the American Oriental Society, but the Congress finally chose Paris for the next place of meeting. Professor Jackson stated that Professors Ascoli and Weber paid fitting tributes to the memory of Professor Whitney.

No reports were presented by the Treasurer, the Librarian, or the Committee of Publication, such being due only at the annual meeting in Easter Week.

The Directors reported by their Scribe, Professor Perry, as follows :

1. That they recommended for election to Corporate Membership the following persons :

Professor L. W. Batten, Philadelphia, Penn.

Mr. Samuel N. Deinard, Philadelphia, Penn.

Mr. Harry Westbrook Dunning, New Haven, Conn.

Mr. J. A. Kohut, New York, N. Y.

Mr. Thomas B. Lawler, Worcester, Mass.

Professor W. Max Müller, Philadelphia, Penn.

Professor L. B. Paton, Hartford, Conn.

Professor Nathaniel Schmidt, Hamilton, N. Y.

Mr. M. Victor Staley, New Haven, Conn.

Professor Charles Mellen Tyler, Ithaca, N. Y.

Dr. Albrecht Wirth, Chicago, Ill.

2. That they recommended that the next annual meeting be held at New Haven, on Thursday, April 18, 1895, and the following day, the Committee of Arrangements to consist of Messrs. Van Name, Salisbury, Oertel, and the Corresponding Secretary.
3. That they recommended that the report of deceased members be postponed until the April meeting.
4. That they recommended that the next issue of Proceedings shall follow the April meeting.
5. That the vacancy in the Publication Committee caused by the death of Professor Whitney had been filled by the appointment thereto of the Corresponding Secretary.

Ballot being had, the persons recommended for election to membership were declared formally elected; and the other recommendations contained in the above report were unanimously adopted by the Society.

On motion it was resolved that the minute passed at the last meeting in regard to the long and faithful services of Professor Lanman as Corresponding Secretary should be printed in the next issue of the Proceedings.

The minute is as follows :

VOTED :—That the American Oriental Society has heard with great regret that Professor Lanman feels himself obliged to decline re-election as Corresponding Secretary of this Society. With singular devotion and great faithfulness he has performed the difficult and engrossing duties of this office for the past ten years. During these years the conduct of the work of the Society has been committed especially to his hands, and to his indefatigable efficiency its success has been to a very great extent due. The Society hereby expresses its hearty thanks to him for his faithful and self-sacrificing services, and gratefully recognizes his worthy succession to the two distinguished scholars who preceded him in this office.

The Society passed a vote of thanks to the University of Pennsylvania for their hospitality, and to the Local Committee for their efficient services, which had added so greatly to the enjoyment of the members in attendance.

This vote was in the nature of an affirmation of the vote of thanks passed at the joint session of Friday, December 28, which was as follows :

The several Societies here assembled in the CONGRESS OF AMERICAN PHILOLOGISTS, viz.:

THE AMERICAN ORIENTAL SOCIETY,  
THE AMERICAN PHILOLOGICAL ASSOCIATION,  
THE SOCIETY OF BIBLICAL LITERATURE AND EXEGESIS,  
THE MODERN LANGUAGE ASSOCIATION OF AMERICA,  
THE AMERICAN DIALECT SOCIETY,  
THE SPELLING REFORM ASSOCIATION, and  
THE ARCHAEOLOGICAL INSTITUTE OF AMERICA,

unite in expressing their hearty thanks to the Provost and Trustees of the University of Pennsylvania for their unstinted hospitality; to the Local Committee, with its efficient Chairman and Secretary, for the considerate provision made for the convenience of every guest; and also to Dr. Horace Howard Furness for his memorable words of welcome. They further desire to record their grateful recognition of the courtesies generously extended to them and their friends by

THE HISTORICAL SOCIETY OF PENNSYLVANIA,  
THE PENN CLUB,  
THE UNIVERSITY CLUB,  
THE ART CLUB,  
THE ACORN CLUB, and  
THE NEW CENTURY CLUB.

Final adjournment was had on Saturday at 11.30 A. M.

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The following communications were presented:

1. Notes on Dyāus, Visnu, Varuna, and Rudra, by Professor E. W. Hopkins, of Bryn Mawr College, Bryn Mawr, Penn.

These notes we intended to present as the detailed verification of certain views set forth in more popular form in a volume (now in press) on Indic religions. The appearance of Oldenberg's *Religion des Veda* after we had sent the title of this paper to the committee has led us to modify the form in which the notes were first drawn up, and to extend the field which they cover to a review of the principles involved in interpretation.

First, as to Dyāus, we will simply state the grounds on which we have claimed that Dyāus was never a supreme god of the Aryans. The various Aryan families have each their own chief god, and there is no supreme Dyāus or etymologically equivalent supreme form in Teutonic\* or Slavic mythology. In Rome there is a Mars-piter as well as a Ju-piter. In India itself *pitā* is said of Dyāus no more than of other gods. Moreover, the instances where Dyāus is called father make it evident that he is not regarded as a Supreme Father but as father paired with Mother Earth. Now there is no advanced Earth-cult in the Rig-Veda. At most, one has a poem to Earth, called Mother as a matter of course; but no worship of Earth as a great divinity over the gods is found. This is just the position taken by Dyāus. He is, as the visible sky, not the Father, but one of many 'father'-gods. That he fathers gods means nothing in the hyperbolic phraseology of the Rig-Veda. The Dawn and Agyins are his sons; but dawn may be sired of sky without much praise.† Indra destroys Dyāus in v. 54. 2-4, though the latter is called his father, iv. 17. 4.‡ In invocations Dyāus is grouped as one

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\* Compare Bremer, I. F., iii. 301.

† So x. 45. 8, sky begets fire.

‡ In x. 173. 6 Indra carries Dyāus as an ornament.

of many gods (i. 129. 3; 136. 6; iii. 51. 5; 54. 2; v. 46. 8; x. 63. 10, etc.),\* or more often as one of the pair 'sky and earth' (iv. 51. 11; v. 59. 1; vi. 70. 5-6; x. 10. 5; 86. 2; 59. 7-10), 'father and mother.' But the natural sex of Dyāus as an impregnating bull (*Dyāus vr̄ṣā*, v. 36. 5) is not so strong but that heaven and earth are regarded also as two sisters (i. 185. 5; iii. 54. 10).† Dyāus in v. 47. 7 is mere place, the high seat, and so in other passages (iii. 6. 3; x. 8. 11). Dyāus, it is true, is called the great father, v. 71. 5 ('Fire brought great father Dyāus and rain,' *rasa*), just as it is said that 'great Dyāus' is the norm of Indra's strength (v. 57. 5). 'Dyāus Asura and earth' both bow to Indra, v. 181. 1). But how few and unimportant‡ are the cases where Dyāus is father can be estimated only when one considers how large is the work in which the few cases occur, and how many other gods are also called 'father':

'Father Dyāus be sweetness to us,' i. 90. 7.

'Dyāus is my father, my mother is the Earth,' i. 164. 33.

'Dyāus is your father, Earth is your mother,' i. 191. 6.

'Dyāus and Earth, father and mother,' v. 43. 2.

'Father Dyāus, mother Earth, brother Fire, vi. 51. 5.

'Wind, Earth, and father Dyāus grant us place,' i. 89. 4.

'Father Dyāus give us treasure,' iv. 1. 10.

Often it is only in connection with nourishing Agni (fire) that Dyāus is lauded (vii. 7. 5; x. 8. 11; 88. 2, 8).

That to be father even of the gods is not to be a Supreme Father-God is evident from i. 69. 2 : *bhūvo devānām pitā putrā sān*, 'being the son thou becamest the father of the gods,' said of Agni. Other passages which show how lightly 'father' is used are as follows :

'(Agni) is our un-aging father,' v. 4. 2.

'Thou, O Agni, art our Prometheus, our father,' i. 31. 10.§

'Thou, O Indra, art our Prometheus, and like a father,' vii. 29. 4.

So Brhaspati is father ; and Tvaṣṭar is father ; and Wind is father ; and Varuṇa is father ; and Yama is father ; and Soma is father ; and Agni is father again in two or three passages ; and Indra in another is father and mother both.]

They that claim an orginal supreme Aryan Father Sky must point to him on early Aryan soil or in India. They cannot do this in either case.

\* iv. 57. 3; i. 94. 16 (ix. 98. 58); iii. 54. 19 ('May sky, earth, waters, air, sun, stars, hear us'); vii. 34. 23 ('sky, earth, trees, and plants,' invoked for wealth); v. 41. 1, etc.

† Dyāus and Earth both 'wet the sacrifice,' and give food in i. 22. 13. Dyāus bellows (thunders) only in i. 31. 4 (verse 10 as 'father'); v. 58. 6; vi. 72. 3. The Maruts pour out 'the pail of Dyāus' in v. 59. 8.

‡ Scarce a touch of moral greatness exists in Dyāus. In iv. 3. 5 he is grouped with Varuṇa as a sin-regarding god, but the exception is marked.

§ Prometheus, *Prāmatis*. In the two verses preceding, 'Dyāus and Earth' are the parents of Agni himself.

|| i. 31. 10; ii. 5. 1; viii. 98=87. 11. For the other cases see the Lexicon. Wind in x. 186. 2 is both father and brother.

There is then no evidence whatever that Dyāus in the Rig-Veda is a decadent Supreme. The testimony shows that while the Slav raised Bhaga, and the Teuton raised Wotan-Odin, the Greek raised Zeus out of a group of gods to be chief. To the Hindu Dyāus was never supreme, but only one of many 'protectors' (*pitaras*, fathers); whose 'fatherhood' is not more pronounced than is that of other gods. If Zeus-Jupiter is supreme in the Greco-Italic combination, this proves nothing for the Aryans in general. It is parallel to a supreme Slavic deity with Iranian and Indic representations who are not supreme, even as Dyāus is not supreme.

Viṣṇu: Oldenberg claims that Viṣṇu's strides are atmospheric; that the god is a space-god. But Viṣṇu has not been regarded as a sun-god through predilection for sun-gods, but because what little is said of him answers only to that conception. It is the rule in the Rig-Veda that the spirits of the departed live in the top of the sky, and Viṣṇu is the first god to represent (what he continues to represent through later ages) the sun-home of souls.\* Earth-souls, star-souls, moon-souls, plant-souls, these are oddities, rarities in the Rig-Veda. The sun-soul is, as it is later, the norm. Viṣṇu is the Herdsman, like Helios, and in the Rig-Veda, like Sūrya and like Fire, 'the undeceived Herdsman': *viṣṇur gopā ddābhyaś*, i. 22. 18; (*agnir ddabdhō gopāś*, vi. 7. 7; (*sūryo*) *jdgato gopāś*, vii. 60. 2. In ii. 1. 3 'Viṣṇu of the wide steps' and Fire are one. The fastening of the world is ascribed in the first two passages to the Universal Agni and to Viṣṇu in almost the same words. In i. 155 his highest step is most clearly in the sky. In i. 154, the 'highest *pada*' of Viṣṇu can scarcely be other than the highest place in the top of the sky.†

Oldenberg, chiefly on the strength of the one verse i. 154. 4, where Viṣṇu holds the three-fold world, is quite confident that this god is a space-god (p. 139). It is evident that this theory is built upon the ritualistic conception of Viṣṇu, rather than on that of the Rig-Veda. For *vi-kram* can scarcely mean anything else than step widely out;

\* i. 154. 1, 5.

† Although Viṣṇu's name occurs about forty times in the family books, as a general thing he is lauded only in hymns to Indra, whose friendly subordinate he is (iv. 18. 11; viii. 100=89. 12). He appears inconspicuously in connection with the Maruts in v. 87; ii. 34 (v. 3. 3, interpolated); viii. 20 and 40; and is named in hymns to Indra in ii. 22; vi. 17, 20, 21; viii. 3, 9, 12, 15, 66; otherwise only in a list of gods vii. 44 (as in lists of All-gods, iii. 54, 55; v. 46, 49, 50; vi. 48, 49, 50; vii. 35, 36, 39, 40; viii. 25, 27, 31, 72); in one hymn to Indra-Agni, vii. 93; in one hymn to Agni alone, iv. 3, with which deity he is identified (above); and in one hymn to the Aṣvins, viii. 35, to whom he is joined (verse 14). In viii. 29. 7 he is (not named) the wide-stepping god whose steps are where gods are. He is almost ignored in some families, notably in that of Viṣṇavāmitra (book iii). Among all he gets but two independent hymns, both in the collection of one family (vii. 99–100); and shares one hymn with Indra in another family book (vi. 69).

and the solar home of souls is too evidently connected with Viṣṇu to be thrust aside as of no account. To the translation of the unique, and in all probability late verse, i. 154. 4, which speaks of Viṣṇu 'supporting the threefold world,' whence Oldenberg concludes that the ritualistic idea is the normal conception of the Rig-Veda, he gives this significant note (p. 228): "Diese Vorstellung herrscht in den jüngeren Veden vor." We say that this is significant because it indicates not only the author's attitude, but a certain lack of historical sense, which detracts from the value of his work, and which we shall have occasion to notice again. Historically stated, the note should read: "This view is quite unique in the Rig-Veda, but prevails in later literature." In accordance with this later view Oldenberg translates *urugāyī* as 'lord of wide spaces,' instead of 'wide-stepping,' and ignores altogether those traits which make a solar deity of Viṣṇu. These traits, indeed, are not very pronounced, but the reason for this is the one given in our recent essay on Henotheism. Viṣṇu is no longer a natural phenomenon. He is a mystic god, the keeper of the souls of the dead, the first cover of real pantheism. Of his solar character remain the three steps, indicated by *vi-kram*, 'step widely,' one of which is located in the zenith, and the others cannot be downward or upward (which *vi-kram* would not express) but across from horizon to horizon.

Varuna: In the forthcoming book to which we referred above, we have directed ourselves chiefly against the interpretation of Varuna as a Sole Supreme, either in the Veda or at any other stage of Aryan belief. We should, therefore, be very ready to welcome any cogent interpretation of Varuna as nature-god more distinct than 'covering heaven.' But though we find such an interpretation in Hillebrandt and Oldenberg, we must ask what grounds make them identify Varuna with the moon and why, above all, should it be necessary to 'regard Varuna as a Semite.' The first question is answered shortly if not satisfactorily, because Sun and Moon make a natural pair, Mitra and Varuna. But so do heaven and sun, especially when one is informed that sun is the eye of heaven (Varuṇa). So that what little support is given to any nature-interpretation remains to uphold the Heaven-Varuna. But it is especially the assertion on p. 193 of Oldenberg's *Religion*: 'The Indo-European people has taken this (whole) circle of gods (Mitra, Varuna and the Ādityas) from elsewhere' that must be examined. The first argument is that Varuṇa is not Aryan, not the same with Ouranos; an old doubt, which is based on phonetics, always uncertain in proper names, and not even then in this case fully justified. The next argument is that since Varuṇa is moon (a bare assumption), the Indo-Europeans would have two moon-gods and two sun-gods. To this the only answer necessary is that names are not things, and that the same natural phenomenon may diverge into two distinct gods. The 'five planets' as Ādityas have of course no support save the attraction of novelty. And then follows: "Is it then not probable that the Indo-Iranians have here borrowed something which they only half understood, from a neighboring people, which knew more about the starry

heaven, in all likelihood the Semites (or the Akkadians)?" Further : "When one examines the gods of the Veda does one not receive the impression that this closed circle of light-gods separates itself as something peculiar, strange, from the other gods of the Vedic Olympus?"

And so Oldenberg, by a further series of questions, states indirectly that he regards Varuna as representative of an older higher culture, witness of a lively intercourse with a people that "at that time" stood before the threshold of India.

We have shown in our book that Mexico has as good and as natural a Varuna as had ever the Akkadians, to whose moon-hymn Oldenberg triumphantly refers as proof of his interrogations being an argument. Something of this sort has been suggested by Brunnhofer (see our paper *The Dog in the Rig-Veda*, A.J.P. xv. 158), who also wants to get rid of Varuna (for a different reason), and so ascribes him to Iran.

Our last quotation from Oldenberg gives, however, the key of the argument. Varuna is not like the other Vedic gods. Whether this be reason enough for regarding him as an exotic we shall discuss below. But first, in order to the elucidation of Varuna, some other divinities must be discussed. What does Oldenberg make of Dawn and Aṣvins?

The chief question in regard to Dawn is why she is not allowed to share in the *soma*. Oldenberg's answer to this is that in the later ritual she is given an hymn, but not *soma*; hence, etc. The answer that the whole tone of the Dawn hymns separates them as sharply as does those of the two great Varuna hymns from the later ritual is quite overlooked.

As to the Aṣvins they are to Oldenberg the morning and the evening stars. They had previously been identified with the Gemini by Weber and with Venus by Bollensen. Why are they now taken to be two disjunct stars? The proof for such a statement is offered solely in the phraseology of i. 181. 4 and v. 73. 4; of which passages the first says that the Aṣvins are 'born here and there' (*iḥēha jātā*), and the second that they are *nānā jātāu*, which Oldenberg chooses to translate "getrennt geboren," though the first verse of the same hymn shows that the words mean 'in different places.' Oldenberg himself warns against taking sporadic phrases as expressive of normal Vedic ideas. Let us see what is the normal tone of the Vedic poets in regard to their twin gods. But first to review Oldenberg's argument. 1. The Aṣvins must be the (one) morning star, because only a morning star can be spoken of as accompanying dawn and sun-rise. 2. "Only the duality does not suit this idea." But "a very little change will make this all right," and so, since "the idea of a morning star cannot be separated from that of an evening star : this (evening star) is the second Aṣvin." 3. As evidence : they are said to be 'born here and there,' etc. (as above), and are praised at morn and eve.

We pause here to give a truer picture of the Aṣvins according to the Rig-Veda :

i. 157. 1 : "Agni is awake, the Sun rises, Dawn shines, the two Aṣvins have yoked their car to go."

i. 180. 1 : "You two Aṣvins accompany Dawn."

i. 183. 2 : " You two Aćvins accompany Dawn."

viii. 5. 2 : " You two Aćvins accompany Dawn."

And so on, in many cases, the Aćvins as a pair accompany the morning light. Their united duality is a part of their being, no less pronounced than is their matutinality. But again, it is not twice, morn and eve, but thrice that they appear. In the first place they come to three soma-pressings (*passim*), and in the second they are represented as being in three different places. Compare viii. 8. 14 : " If ye two Aćvins are in the distance or in air ; " 22, " in many places ; " 28, " Three places of the Aćvins there are now revealed, formerly secret." Three-fold is the nature of the dual Aćvins for this very reason (compare i. 34). 'At eve and at morn,' 'in east or in west' (x. 40. 2; viii. 10. 5), is merely part of their excursion 'round earth and heaven' (viii. 22. 5, and often); exactly as the expression 'called at morn and eve' (x. 39. 1; 40. 4, etc.) represents only a part of the three-fold calling (morn, noon, and night, v. 76. 3), 'the sky, the mountain, and the waters' are these three places (v. 76. 4). But above all they come always in union together (*ékasmin yóge samáne* vii. 67. 8).

On the basis of this simple juxtaposition of actual verses we are constrained to think that Oldenberg's facile view is not in accordance with the extant texts. For we demand at least a little proof of the one star, a little evidence of the evening star. But what proof is offered? None other, besides what we have mentioned, save the 'parallel' of Mitra Varupa as sun and moon, where Varupa is not proved to be moon, and a further comparison of the Aćvins' intercourse with Sūryā as the equivalent of a Lithuanian folk-song, which must itself, in order to fit into Oldenberg's interpretation of the Aćvins, be 'interpreted' in a novel Oldenbergian way !

Rudra : But the best, and worst, example of Oldenberg's method is found in his treatment of Rudra. The hymns in Rudra's honor are very few. It is impossible that any one writing about them should overlook any significant statement. One of these statements is as plain as it is conclusive, vii. 46. 3 : ' May thy lightning which, *hurled down from the sky*, passes along the earth, avoid us.' Now what has Oldenberg to say about this celestial lightning-hurler, who is (ii. 33. 1) the father of the rain-bejeweled (v. 57. 4) storm-gods, the Maruts ? "Rudra is wont to be considered a tempest-god. He cannot at any rate have this meaning in the consciousness of the Vedic poets. The hymns to the Maruts show how in the Veda the tempestuous rush of the wind is described : the lightnings flash, the rain pours down. [etc.] *Nothing of this sort is found in the Rudra hymns.*" Rudra in ii. 33. 3 is the god who " holds the *vdjra* in his arms," and this *vdjra* can be no other than the *didyút* 'gleaming bolt' (literally 'lightning') of vii. 46. 3, regarded also as an arrow of his bow (ii. 33. 10). And what should the leader of the rain-giving Maruts do ? He does not pour the rain ; he hurls the lightning. But when it is said (v. 58. 7) : ' the sons of Rudra make rain of their sweat,' is not Rudra implicated, at least as an ethereal or atmospheric god ? But, to pass this point and return to the verse : (Rudra's) 'lightning hurled from the sky passes

along the earth.' How does Oldenberg, who interprets Rudra as an Old Man of the Mountains without any celestial attributes, explain this? He does not even allude to it! He wanders off to Brähmapas and Sūtras to explain the 'mountain-nature' and the medicines of this lightning-god of the sky, and to interpret his bolt as wind (pp. 217 ff.), till, after one page devoted to Rudra in the Rig-Veda, and six to the later Rudra, he comes to this result: "We have before us here, I think, a relation of those European types whose nature Mannhardt has developed in so masterly a way, Fauni and Silvani, wood-men, wild people. From the desert, from mountain and wood come the sickness-spirits or darts of sickness to human abodes. These are the hosts or the shafts of Rudra, who dwells in the mountains."

We are far from denying the possibility of such an origin for much in Rudra's later nature, for Rudra in the later age is Civa, the folk-god. But where there are but four hymns to Rudra in the Rig-Veda, and one of them (vii. 46) represents him as a celestial god, not even mentioning mountains; another praises him as 'bright as the sun, shining as gold,' also without an allusion to mountains (i. 43; 5, like sun and gold); a third calls him 'the boar of the sky' and speaks of averting celestial wrath, also without an allusion to mountains; and the fourth calls him the god 'that bears lightning in his arms' (above), and speaks of the (*jdlāśa*) cure that 'carries off the celestial hurt,' and of Rudra's storming like a wild bull, a warrior aloft upon his car (ii. 33. 7, 11), also without an allusion to mountains—in these circumstances we maintain that to represent Rudra as an original Old Man of the Mountains, portrayed in his primitive nature in later texts, and in a secondary nature in the Rig-Veda, is unhistorical.

But Oldenberg lays much stress on the 'medicines'? This, however, proves nothing to the purpose, for to the Vedic seers the waters are medicines. Because Rudra as a Marut-leader is a water-causing god, therefore he is medicinally potent. What idea is connected with the word for medicine in the Rig-Veda? Compare i. 23. 20 "all medicines are in the waters" (*apsú antdr vīcvāni bhesajā*). In i. 89. 4, Wind, Earth and Father Dyāus are besought for medicines, along with the Aqvins. Of which gods are used the verbs 'to heal with medicine'? With one exception only, the dewy Aqvins.\* Are these, therefore, mountain-gods as well as separated stars? If we do not err, only hyperbolic Soma, the waters, the Aqvins, and Rudra are called 'physicians.' And if the last is 'the best physician' is it not because he is most responsible for "the waters which are the physicians" (vi. 50. 7)? Can, in any circumstances, this, the Rib view, be calmly shoved overboard and the "true interpretation" of Rudra be one based on later texts, where the earthly pest-gods of the un-Aryan peoples have crept in and coalesced with the Vedic celestial 'pest and healing' god? Does not Helios in Greece send pest and is he not a saviour too? Is it

\* In viii. 79=68. 2 (compare viii. 72=61. 17; x. 175. 2) Soma as priest and poet heals (*bhiṣdkti*; the other verbs *bhiṣay* and *bhiṣpaly* are used of the Aqvins). In vi. 74. 3 Soma and Rudra have all medicines.

more scientific to be less historical? Let us see how the Vedic poet represents sickness and healing: "O Agni, keep off enemies, destroy sickness and demons, let out for us a quantity of water from the ocean of the sky" (x. 98. 12). For not only Rudra (Lightning) but the universal Agni, Fire, "sends down rain from the sky" (ib. 10); and this whole hymn shows that the medicines against sickness are the rains. Moreover, when Wind is besought to 'bring medicine' how is it done? "Wind blow medicine hither, blow away hurt, for thou hast all medicines, and goest as the messenger of the gods . . . and may the gods bring help hither and the hosts of Maruts" (x. 187. 3, 5), for "the waters are curative, the waters drive away sickness, the waters cure everything, may they bring thee cure" (ib. 6). And that this is the regular view of the Vedic seers shows another passage: "May we be with you, O Maruts, when the water streams down health and medicine" (v. 53. 14). In viii. 20. 25 medicine is in the Indus, in the Asikni, in the seas, and *pdrvateṣu*, which, considering the preceding verse, "Maruts, bring us to your Marut-medicine," must be rather cloud than hill, and here the "Maruts, sons of Rudra," also bring cure (ib. 17. 26). What says the poet directly? "From the sky come the medicines" (x. 59. 9, *divdṝ caranti bheṣajā*). And it is only as dew-gods that the Aṣvins are physicians in the eyes of the Vedic poets: "When ye two mount your car ye wet our realm with sweet ghee—ye heal with your medicines" (i. 157. 2, 6). In a word, Rudra as lightning and medicine god remains a thunder-storm god in strict accordance with the dogmas of the Vedic poets. One may indulge in any speculation as to his pre-Vedic nature without affecting the Rig-Vedic conception of him; and one may interpret the later Čarva-Bhava-Civa mixture as one chooseth, but the Vedic Rudra is not this conglomerate.

Having thus obtained the key to Oldenberg's method, we are in position to understand the meaning of the interrogation in regard to Varuna. "Is he not a god quite different to the ritualistic gods, and consequently ought we not to condemn him as an alien, because he does not fit into our conception of the Rig-Veda?" This is what is intended. In answer we say: "Well, yes, Varuna in some hymns is not like the ritualistic gods, and Xenophanes' God is not like the god of Aristophanes; but that is no reason for supposing that Xenophane borrowed from the Akkadians."

Varuna has been more misrepresented than any god of the Rig-Veda. There are at least three Varunas, all distinct variations under the same name. The last of these is the pantheistic Varuna of the Atharva, who is quite other than the quasi-monotheistic god of the Rik.

The Rig-Veda contains two hymns to Varuna that are of exalted, almost monotheistic color. Other Varuna hymns represent him as a water-god chiefly, and do not give him a very lofty position. "He upsets a water-keg and makes heaven, air and earth stream with rain. The king of creation wets the ground . . . , or "Varuna lets the streams flow"—such traits he shares with Parjanya, and in most of the hymns to him he does just what Rudra does in another fashion, sends rain which heals from hurts (sin), though the rainy side is vigorously

suppressed by some admirers. There is quite enough of it, however, in the Rig-Veda to show that Varuna is like the other gods, and to nullify the force of the appeal that is meant to oust him. Varuna rises to a great height, but he still drips water wherever he goes, and there is no reason for making the Semites or the Akkadians responsible for him.

One last specimen of unhistorical interpretation may be given. In a burial-hymn of the Rig-Veda the dead man is addressed thus: "Enter now into Mother Earth, the earth wide and kindly. May she, a maid soft as wool, guard thee from Destruction's lap *Nirṛti* ('going out,' like *Nirvāya*, 'blowing out'). Open, O Earth, harm him not, be easy of access, easy of approach to this man. As a mother (covers) her son with the hem of her garment, so enfold him (open for him), O Earth." Then the pillars and props of the grave are mentioned, and a clog of earth is cast down by the speaker of the hymn. The later hymns to the Manes (shown to be late by their content) have already knowledge of cremation as well as burial; and in the later ritual-age cremation is the only rite for adults. Now Oldenberg must needs equate the Rig-Veda with the ritual, and on beginning his description of the Vedic funeral, he says (p. 570): "Cremation was the customary form of funeral though not the universal one"! In regard to the so clear allusion to burial given in the verses above he adds: "It can just as well refer to cremation" (p. 571). It certainly can be forced to refer to cremation, and that is what the later ritualists did with it in arranging the ritual (Roth, Z.D.M.G. viii. 467), but it seems a pity to adopt nowadays their point of view.

We trust that the exception which we have taken to Oldenberg's method, as exhibited in these instances, will not be accepted as a general depreciation of the clever and learned work in which that method is implicitly manifested. Especially in the latter part the book is one of great value, fruitful in reasonable suggestions and comprehensive in its elucidation of the cult. Here there is by no means so much to stickle at as in the first part, which aims at presenting the Vedic religion as a whole, without due historical distinction between the Brahmanic age and belief as these are known in extant literature and the age and belief of the Rig-Veda. For it is one thing to say that the Rig-Veda is the product of a Brahmanic age (to that we should agree with some reservations), and another to say that this Brahmanic age is the Brahmanic age of extant Brähmapas. The extant Brähmapas, and even the Atharva-Veda, represent a period so removed from that of the Rig-Veda that the god who in the Rig-Veda is not yet developed as chief god is in the Brähmapas and Atharvan already an antiquated figure-head with whom other newer ritualistic gods are identified to ensure their respectability.

But, although the cult-part of Oldenberg's *Religion des Veda* (the radical error lurks even in the title, for there is no one religion of the Veda) is free from the grosser confusion of Brahmanic and Vedic views, to which we have called attention, there are yet several points even here which seem to demand a word of tentative criticism. For instance, we are not sure that Oldenberg is wrong and that we are right

in this regard, but to us it seems as if too much stress had been laid upon totemism. On page 85, our learned author, who is perhaps too well read in modern anthropology, seems to give the absolute dictum that animal names of persons and clans imply totemism. This is no longer a new theory. On the contrary, taken in so universal an application it is a theory already on the wane, and it seems to us injudicious to apply it at random to the Rig-Veda. As a means of explanation it requires great circumspection, as is evinced by the practice of the American Indians, among whom it is a well-known fact that animal names not of totemistic origin are given, although many of the tribes do have totem-names. For example, in the Rig-Veda, Cucumber and Tortoise certainly appear to indicate totemism. But when we hear that Mr. Cucumber was so called because of his numerous family we must remain in doubt whether this was not the real reason. Such family events are apt to receive the mocking admiration of contemporaries. Again, Mr. Tortoise is the son of Gṛtsamada, a name smacking strongly of the sacrifice, a thoroughly priestly name, and it is not his ancestor but his son who is called Tortoise, very likely because he was slow. The descendants of this son will be called 'sons of the tortoise,' but there is no proof of totemism; on the contrary, there is here direct evidence that totemistic appearance may be found without totemism. We can scarcely believe that Gṛtsamada's ritually educated son ever worshipped the tortoise.

Clearly enough, it is in the later literature that one is brought into closest rapport with the anthropological data of other peoples. This is due to the fact that the more the Hindus penetrated into India the more they absorbed the cult of the un-Aryan nations, and it is from these rather than from the refined priestliness of the Rig-Vedic Aryans that one may get parallels to the conceptions of Cis-Indic barbarians. All the more reason is there for not confounding Rig-Veda and Brāhmaṇas. A rough-and-ready jumbling of Rik and Sūtra will not, as it seems to us, be productive of any definitive results. Thus, to interpret (p. 328) the sacrifice as "big medicine" (to use the corresponding phrase of the American Indians), is in our opinion as unwise and as opposed to the notions of the Rig-Veda as it is wise and legitimate in the presentation of Brāhmanic theosophy.

The modern character of Oldenberg's work (we refer to the first part) will make it popular with anthropologists, and we may expect to hear it cited for a long time as authority for anti-solar mythologists. The more we study primitive religion, however, the more we are likely to learn that religion is not all from one seed, and that solar deities after all have existed and do exist. To convert the Vedic gods into giants and dwarfs, or cast them out of India because they refuse either to conform to the anthropological model or to adapt themselves to the Procrustean bed of the later ritual is equally unhistorical. It would be more conducive to a true view to go through the history of each god, pointing out how and where the striking differences arise, which may be seen in the earlier and later conceptions of his character.

2. The Sanskrit Root *manth-, math-* in Avestan ; by Professor A. V. Williams Jackson, of Columbia College, New York.

The Sanskrit root *manth- math-* 'to shake, agitate, cause concussion, crush, bruise,' has apparently heretofore not been quotable in the Avesta ; its existence in Avestan, however, may now be shown from one of the fragments in the Farhang Zand-Pahlavi, p. 7, ll. 6-10 (Hoshenji and Haug, *Zand-Pahlavi Glossary*, pp. 7 and 48; Darmesteter, *Le Zend-Avesta, traduction iii.* p. 14). The passage, though corrupt in its syntax, apparently alludes to certain penalties incurred by acts of assault and battery, or in consequence of injuries carelessly inflicted upon a corpse in moving it from the *kata* or receiving vault to the Tower of Silence. The latter suggestion is Geldner's, after Dastur Hoshenji. The text runs

narś vaghdhanem .  
astem aēvō nistravandm  
vīspaca yō mastraghndm a m āst a  
hvarō-cithandm aētēē anyē cikayatō.

With due allowance for the wretched syntax, *aēvō* and the uncertain *aētēē*, this may be rendered :

'(As for) the head of a man—  
Whosoever has crushed a single bone of the skull,  
And he that has crushed all (the bones) of the skull,  
Shall pay (du.) the penalty of a wound as the others.'

Such at least is the sense one may gather from the Pahlavi version *āē vanāskār vaghtān gabrā barā sūmbēnd . . . ast aēvak mastarg . . . zag hamāt zanišnō mūn mastarg dar sūft* 'if a sinner crush the head of a man—a single bone—every blow which pierces the skull.' Compare also Darmesteter *loc. cit.*

Even though the sentence-structure be faulty, the general meaning is plain, and the verb *amāsta* in the third line of the Avestan fragment contains the looked-for root. The form is an aorist mid. 3 sg., either root-aorist *a-māth-ta*, or *s-aorist a-māth-s-ta*, cf. Skt. *dtānsta* (*vtan* 'to stretch') and *mānsta*, Whitney, *Sanskrit Grammar*, 882 a. For the Avestan phonetic laws that come into consideration see Bartholomae, *Handbuch d. alteran. Dialekte*, 148 c, and Jackson, *Avesta Grammar*, I., 151, 46.

The newly-found Avestan root which here describes the injuring or crushing of the head is employed quite similarly in Sanskrit with regard to the demon Namuci slain by Indra : RV. v. 30. 8 *çiro dāsasya nāmucer mathāydn* and RV. vi. 20. 6 *prā çyenō nā madirdm arñgum as-māi çiro dāsasya nāmucer mathāydn*. Cf. also AV. vii. 50. 5, of a wolf shaking a sheep : *dvīn vṛko yāthā māthat*.

3. Two Problems in Sanskrit Grammar; by Professor Maurice Bloomfield, of the Johns Hopkins University, Baltimore, Md.

1. On the instrumentals in *nā* from stems in *man* (*mahinā*, *variṇā*, *prathinā*, *bhūnā*, etc.).

This problem has been discussed very frequently, the previous treatments being recorded by Professor Collitz, *Bezzemberger's Beiträge*, xviii. 231 ff. There is no occasion for reviewing these here, since the present essay approaches the subject from a point of view radically different from that of the preceding attempts.

We start from *mahinā*, by far the most common of these words: it occurs 35 times in the Rig-Veda. All the occurrences are restricted to two metrical types. First, in octosyllabic pādas the word occupies the fourth, fifth and sixth syllables. There are four cases of this kind, iii. 59. 7; viii. 12. 23; 68. 8; e. g., iii. 59. 7: *abhi yó mahinā divam*.

Secondly, in the other 31 cases (for which see Grassmann) the word follows immediately upon the caesura of a triṣṭubh-jagatī-pāda, no matter whether the caesura is after the fourth or fifth syllable. The following examples may illustrate the situation:

- i. 173. 6: *prá yád itthā | mahinā nr̄bhyo ásti* (triṣṭubh).
- ii. 17. 2: *gīrṣáni dyāḥ | mahinā práty amuñcata* (jagatī).
- iii. 6. 2: *divd̄g cit agne | mahinā pr̄thivyāḥ* (triṣṭubh).
- vi. 68. 9: *aydīḥ yá urvī | mahinā māhivrataḥ* (jagatī).\*

Both positions are, metrically speaking, critical. The second half of octosyllabic pādas is regularly iambic (see Oldenberg, *Die Hymnen des Rig-Veda*, p. 8); the caesura in triṣṭubh-jagatī pādas is regularly followed by an anapaest (— — —) (ibid. p. 56). It is evident at once that the regular instrumental *mahimnā*, a bacchius (— — —), could not, without violating the two general metrical laws, stand in these positions, and yet the facts show that there was a marked lexical and stylistic need for such a word in that very position.†

There is one other closely related word, equally unfit for these positions in the metrical line, namely *mahnā*, occurring 34 times in the RV. This is the true metrical complement of *mahinā*.‡ It occurs either at the end of triṣṭubh lines (7 times), where the final — ≈ is needed, e. g., RV. ii. 85. 2: *apāṁ nápād asuryásya mahnā*,§ or before the caesura in

\* Of the three cases of *mahimnā* in the RV. only one holds this position, i. 59. 7, *vaiçvānarō | mahimnā viçvākṣitih*; the remaining two appear before the caesura, where they are free to stand (vi. 61. 13; x. 38. 14).

† The AV., whose diction is less hieratic and in closer contact with popular speech, whose metres are far less trammeled, reads at iv. 30. 8 (var. of RV. x. 125. 8) *stāvatt | mahimnā sáñ babbhava*.

‡ Cf. e. g. RV. vii. 60. 10, *dákṣasya cín mahinā mṛlatā nah*, with iii. 62. 17, *mahnā dákṣasya rájathah*. Cf. also RV. v. 87. 2\*, *prá yé jatā | mahinā yé ca nā svaydm*, with the fourth pāda of the same stanza, *mahnā tād eṣām ddhr̄ṣṭāso nā 'drayah*.

§ The remaining passages of this sort are: RV. i. 174. 4; ii. 28. 1; vi. 66. 5; viii. 100. 4; x. 55. 7; 89. 1.

all of the remaining cases, except four (ii. 3. 2; iv. 2. 1; vi. 21. 2; x. 6. 7). It is unnecessary for our purpose here to define the relations of the spondaic *mahnā* to the types prevalent in the divisions before the caesura, since these are liberal enough to accommodate any group of two syllables no matter what their quantity may be (see Oldenberg's tables, *ibid.* pp. 14, 49 ff.).

Now the form *mahnā* is an isolated instrumental,\* and we may at once permit ourselves to be struck with the peculiar fact that the 'dropping' of the *m* in *mahimnā* is also a matter which concerns the instrumental only. I assume that *mahnā* is a contaminated (blend) form of *mahnā* and *mahimnā*, instigated, or elevated to a position of prominence, by the obvious metrical and stylistic conveniences briefly sketched above.

The word *mahnā* means 'with greatness.' The former considerations of the problem have failed to take note of the semantic character of the remaining words that are involved in the discussion: *varinā* means, 'with extent'; *prathinā*, 'with extent', and *bhānā*, again, 'with greatness'. These are so obviously congeneric† with *mahnā* as to suggest at once that they were patterned after it. This is shown strikingly by TS. iv. 7. 2. 1 = MS. ii. 11. 2 = VS. xviii. 4, where three of these four nouns succeed each other in a liturgical formula, and that, too, not in their instrumental form, but in the nominative singular, eliminating thus the suspicion that the peculiar form of the instrumental is the cause of their appearance in company. The passage reads, *mahimā ca me varimā ca me prathimā ca me . . . yañéna kalpantām* 'may greatness, and scope, and breadth . . . form themselves for me with the sacrifice.'

The only remaining form, *preṇā*, seems in every way out of agreement. The form occurs twice, and is taken as an instrumental from *premdn* 'love.' It is permitted, of course, to assume that by this time instrumentals in *nā* from stems in *mdn* had asserted themselves unto freedom and independent initiative. But the meaning of the word is not at all certain, though Sāyana at RV. x. 71. 1 explains it as equal to *premnā* 'with Vedic loss of *m'* (*makāralopāc chāndasab*).

We may finally note as a curiosum that the form *drāghmā*, RV. x. 70. 4, which is usually discussed in this connection as an instrumental from *drāghmān* (Sāyana, *drāghimnā*) is again lexically congeneric ('with length') with the group in *nā*; a corresponding nominative *drāghmā* (MS.), *drāghimā* (VS.), and *drāghuyā* (TS.) figures in the liturgical formula excerpted above along with the other designations of extent.

\* We may perhaps assume that it represents an ancient heteroclitic declension, together with the stem *mhas* for the *casus recti*.

† See for this term and the linguistic principles involved our two essays *On adaptation of suffixes in congeneric classes of substantives*, *Am. Journ. Phil.*, xii. 1 ff., and *On the so-called root-determinatives in the Indo-European languages*, *Indogermanische Forschungen*, iv. 66 ff.

2. On the relation of the vowel-groups *ür* and *ur* to *īr* and *ir* in Sanskrit.

De Saussure's theory of dissyllabic roots (*Mémoire sur le système primitif des voyelles*, pp. 239 ff.) has yielded the result that the Sanskrit vowel-groups *īr* (before consonants) and *ir* (before vowels) are now generally, though not universally, regarded as the reduced, low-tone, forms, (I. E. ī) corresponding to SK. *drī* (I. E. *ér*\*). Thus the root-forms *tīr* in *tīr-tvā*, and *tīr* in *tīr-dti* are regarded as weak form of the dissyllabic root *tārl* in *tārl-tum*, precisely as *kīr* in *kīr-tvā* is the weak form of *kar* in *kār-tum*. De Saussure, ibid. p. 244, has also hinted at the correct explanation of the groups *ür* and *ur*, and it is the object of these lines to present the subject in clearer outline, and to illustrate it by additional materials.

First of all we must eliminate one source of the groups *ür* and *ur*. The groups *īr* and *ir* never occur after labials when they represent I. E. ī; only *ür* and *ur* are found. Thus the desiderative which has for some reason generalized the long reduced vowels ī, ū, īr, and *ür* never exhibits *īr* after a labial. A root beginning with a non-labial may exhibit either *īr* or *ür* (*tīlīrsati* and *tātlūrsati*), a root beginning with a labial can have only *ür*, not *īr* (*bubhūrsati* from *bhr* 'carry'); cf. Joh. Schmidt, *Vocalismus*, ii. 229. The forms *ür* and *ur*, in roots beginning with labials are, therefore, otiose as far as their labial coloring is concerned; they may be = *īr* and *ir*, labialized by the initial consonant. On the other hand, the presence of the labial initial may be fortuitous, and the labial color of *ür* and *ur* may be organic, just as in roots that do not show the labial: each case must be judged by itself. Aside from labializing influences the Sk. groups *ür* and *ur* are the reduced vowel-forms (I. E. ī†), occurring respectively before consonants and vowels, of the strong forms SK. *drū* (I. E. *érū*). This may be stated in the following proportion :

$$\text{ür and ur : drū} = \text{īr and ir : drī.} \ddagger$$

\* Perhaps also *érō*; see the author in *Zeitschrift der deutschen morgenländischen Gesellschaft*, xlviii, p. 578.

† One may suppose that this lingual vowel was accompanied by some rounding of the lips even in preethnic times.

‡ There is a marked difference between the strong types *drū* and *drī*. The former occurs before vowels in the form *drū*; the type *drī* never occurs before vowels in the form *érū*; instead the monosyllabic *ar* appears. Thus the Avestan stem *taūru-aya* by the side of SK. *taru-īe*, but there is no *tary-* anywhere to match *tārl-tum*, *tārl-tar*, etc. The varying quantity of the *u* of *drū* is interesting, because it shows that the long ī of *art* is not of an origin radically different from that of the ī of *art*, and is not the root-determinative ī (I. E. ī) which has crowded out ī (I. E. ī). Thus in reference to Brugmann, *Grundriss* ii, pp. 896, 931; cf. our remarks Z.D.M.G. xlviii. 578. From what source, or what style of root-determinative can *tārl-sas* (by the side of *taru-sa*), *vara-tārl* and *vārlātha*, *jārlātha*, etc., have derived their *a*? Unless we assume purely metrical lengthening we are compelled to acknowledge both *arū* and *arī* as I. E. types, *erū* and *erī*. This is, of course equally true of *anī* (=I. E. *anī*), etc.

The history of these vocalic relations may be illustrated by the following list :

1. *táru-, tarv-: tár, tur* 'pass.'

The base *taru* occurs in the verbal forms, Vedic *taru-te*, *taru-sema*, *táru-ṣante*. This is the anteconsonantal form. The antevocalic form is *tarv-* in Avestan *ta<sup>u</sup>rvaya* 'overcome' (e.g. *ta<sup>u</sup>rv-ayeni*, Yasht xiv.4). Nominal forms are numerous : *táru-s*, *táru-ṣa*, *taru-tar*, *táru-tra*, perhaps also, *táru-, tár-ṇa* and *tár-ṇas*. Further, *tsdru-*, if the root *tsar* is a contamination of *tar* and *sar*, as I have assumed (*Indogermanische Forschungen*, iv. 72).\* The reduced forms, ante-consonantal *vigva-tár(s)*, *su-pra-tár(s)*, *tár-ti*, *tár-ṇd*, *vigvi-tár-ti*, *-tár-ya*, *tí-tur-ṣati*, *tár-ṇi*; ante-vocalic *tur-dti*, *tur-dte*, *tár-tur-āṇa*, (*ap-*) *tur-am*, *tur-a*, *turd-ṇa*, *tur-i*, *tí-tur-i*, *tar-tur-a*.

Cf. the dissyllabic base in *ī*: *-tarī-tar*, *tarī-ṣdṇi*, *tarī-tum* with the reduced forms, anteconsonantal *tár-ṇd*, *tár-tvā*, *ti-tir-ṣa*, and antevocalic *tir-dti*, *ti-tir-us*, *-tir-am*, *-tir-e*, etc. The materials, of themselves, yield the proportion :

$$\text{tarū (tarv): } tár, tur = \text{tarī: } tir, tir.$$

2. *járu-, jarv: jür, jur* 'waste, grow old.'

The Rig-Veda has *járuθha* 'waste', as the name of a personified force, destroyed by Agni (cf. his epithet *a-jírd* 'not wasting away'); see RV. vii. i. 7; 9. 6; x. 80. 3. The antevocalic strong form appears in Avestan *za<sup>u</sup>rv-a* 'old age'; cf. *zrv-an* 'time'.‡ The anteconsonantal weak form in *jür-yati*, *jür-ṇd*, *jür-ṇi*, and *amā-jür(s)* 'aging at home'. The antevocalic weak form in *jur-dti*, *jd-gur-i*, *a-jür-am*. Cf. with this *jari-mán: jir-ṇd*. The weak antevocalic form perhaps in *a-jir-d* (see above). Again we may state the proportion :

$$járu: jür, jur = \text{jarī: } fir, fir.$$

3. *çáru, carv: gür* 'crush'.

The strong anteconsonantal *çáru-s* 'missile'; antevocalic *carv-d*, Avestan *sa<sup>u</sup>rv-a* 'god of destruction'. The weak anteconsonantal form *gür-tá* (RV. i. 174. 6) 'slain'. Cf. on the other hand the infinitive *çári-tos* with *çir-ṇd* and *çir-tá*.

4. *caru, carv: cür* 'grind'.

This root presents the relation very clearly. Anteconsonantal strong *carú-s* 'porridge'; antevocalic *çdrv-ati*, *carv-ayati* 'grind, chew'. The

\* Cf. *τερύ-σκετας*· *νοσει*, *φθίνει*, *τερύ-σκετο*· *ἴτειρπετο* (Hesych).

† The word is ordinarily, but doubtfully, compared with Lat. *agilis* 'agile', and derived from the root *ag* 'drive'.

‡ Cf. also Greek *γρά̄s* (Attic), *γρη̄s* (Ionic), *γρη̄s* (poetic), as evidence of *u* in the second syllable.

weak form in *cūr-ya* 'ground, flour'. The congeneric root *bharv*, in *bharv-ati* 'chew', Avestan *aš-bo'ruv-a* 'eating much', is in some way related to this root, but no weak forms of the root occur.\*

#### 5. *karu, karv: kür, kur* 'make'.

The strong forms of the verb *karō-mi* are built upon a base *karō* which is in direct relation to *karu* in *karū-ya* 'deed'. The antevocalic strong form in *kárva-ara* 'deed'. The weak anteconsonantal form in *turi-kür-mi*, -*kür-min* 'acting mightily'; the antevocalic perhaps in *kuru* 'make thou'.† Vedic *kr-n-b-mi*, *kr-η-u-té* also point to a dissyllabic base ending in *u*.

#### 6. *paru, parv: pür, pur* 'fill'.

Whitney in his *Roots of the Sanskrit Language*, p. 100, treats under root 1 *pr* the words *pdrus* and *pdrv-an* 'knot, joint' (cf. *pdrvata*, Avestan *pa'rvata*, 'mountain'). This etymology is none too certain, because Greek *πελπας πελπατος* (*peru-η-tos*), and *ἀπελπατη* exhibit European *r* and the root for 'fill' has I. E. *l*. These words doubtless represent an I. E. base *pérū*. But we have I. E. *pélū* in Gothic *flu* which is related, along with its strong base *flau* (genitive *flau-s*) to Sk. *purú*, Greek *πολέ*, as Sk. *karu* (*karv*) with its strengthened base *karo* is to *kuru*. Avestan *povru*, Achemenidan *paruv* may also be referred to I. E. *pelu* (Goth. *flu*).§ The weak anteconsonantal base in *pür-dhi*, *pür-nd*, *pür-td*, etc.; the weak antevocalic base in *d-pū-pur-am*, *pd-pur-i*, infinitive *-pur-as*, etc. But we must not fail to note that the dissyllabic base with ordinary sh'va in *pdrī-man* may have a share in these weak forms, since the labial initial seems to prevent the occurrence of the weak stems *\*pir*, *\*pir*.

#### 7. *varū* (I. E. *uerū*): *är, ur* 'cover, protect'.

The strong stem in *várū-tar* 'protector', *várū-tha* 'protection', and perhaps *várū-ya* 'covering sky'.] Further in Avestan *vo'ru* 'broad', i. e. Aryan *váru* (cf. *vohu* = Sk. *vasu*). The form is very interesting in the light of the present discussion, since it manifests the same relation

\* There seems to be a vein of lexical adaptation in the *u* of the second syllable in the direction of the meaning 'destroy'. See all the preceding numbers, and cf. our article *On the root-determinatives*, in *Indogermanische Forschungen*, iv. 66 ff.

† I do not divide *kar-u*, because the form is an especial weak manifestation of *karu*. Perhaps originally barytone *kdrū*: oxytone *kurū*: low tone *kär*. We shall meet with this type again below.

‡ Cf. also *paru-t* 'in the past year', and *parut-tna* 'pertaining to the past year'. The forms are reported by the grammarians, and are as yet not quotable. They are, however, not to be questioned, because of *πέρυρι* (*πέρωι*) 'a year ago'.

§ Cf. our explanation of Avestan *vo'ru* in the next number.

¶ Greek *Fépu-σθαι* 'protect', *Fépu-μα* 'protection' also exhibit the strong stem.

between itself (I. E. *uérū*) and Sk. *urú*, as between Gothic *filu*, and perhaps also Avestan *pouru* (I. E. *pélū*), and Sk. *puru*, Greek πολ. The weak antecoronal stem in *úr-nóti* 'cover', *úr-vá* 'reservoir'; the weak antevocalic form, perhaps in *úr-as* 'breast'. The type *urú: varú: kuru: kuru = puru: paru* (Goth. *filu*), etc. The dissyllabic types with *sh'va*, *varíman*, *varítum*, etc., suggest the same caution as in the preceding group, because of the initial labial.

8. *varu* (I. E. *uelu*): *úr, ur* 'surround, turn'.

An apparently kindred I. E. root-word *uelu* in the sense of 'surround, cover, turn' is bound up with Sk. *varú*, because the latter fails to differentiate *r* and *l*. Latin *volv-o*, Goth. *valv-jan* 'roll'; Greek Φελν in ἄλυ-σθην (Il. xxiii. 393), ἄλν-σθεις (Od. ix. 433) 'roll, compress', ἄλν-τρον 'cover'. It is obviously impossible to decide in each particular case of Sk. *varú* whether it represents I. e. *ueru* or *uelu*. So e. g. *úr-nóti* may be from either. But the antecoronal weak form *úr* in *úr-nd* 'wool' belongs to *uelu*, as is attested by the European words for 'wool'; the antevocalic weak type may be assumed in *úr-aṇa* 'ram', and further *úlba* (*úlva*), Lat. *vulv-a* shows a base *ulu-* on a level with *kuru*, *puru* and *urú* (cf. also *guru*).

9. *dharu*: *dhár, dhur* 'hold.'

The strong type in *dharú-na* 'holding'; the weak antecoronal type in *dhár-sú*, loc. plur. of *dhur* 'wagon-pole,' the antevocalic type in acc. sing. *dhár-am*.

In addition to the types that show the presence of *u* treated above under *tdu*, namely *tárú* (*tarv*), *tür*, and *tur*, there are other types which have in some way arisen as modifications of the same original dissyllabic base. They are *túrv* in *tárv-atí* 'overcome' and *tvar* 'hasten.' Similarly *júrv* 'consume' and *jvar* (*jval*) 'burn.' Now there is a root in the sense of 'injure' which correspondingly exhibits the following types: *dhárv* in *dhárv-atí*, *dhvar* in *dhvár-atí*, by the side of *dhár* in *dhár-ta* 'robber,' and *dhur-á* 'forcibly,' CB. x. 5. 2. 12 (quoted also by Whitney, *Roots, etc.*, p. 87. top, from the MS.). These forms combined point forcibly to a dissyllabic mother-base *dharu*. We may best realize this by the following proportion:

*tarú* (*tarv*): *tür, tur* : *túrv: tvar=jarú* (*jarv*): *jür, jur* : *júrv: jvar=**x*:  
*dhár, dhur* : *dhárv: dhvar*.

Here *x* is *dharu*, and we are thus led to a real etymon for the last series: *dhár*, etc. must have meant originally 'to hold by force.' The etymologist should, moreover, not fail to take note of the congeneric meaning of *túrv*, *júrv*, and *dhárv*; the grammarian may well be appalled by

the protean variety of these types, and the apparently hopeless task of coördinating them.\*

10. (*saru*): *sür* 'move.'

The perf. pass. partic. *a-sür-ta* 'untrodden, remote' occurs in this indubitable meaning at A.V. x. 3. 9; cf. *sür-ta* and *a-sür-ta*, R.V. x. 82. 4, and Pāṇini viii. 2. 61 (*sür-ta* = *sr-ta*). Further *sür-mī* 'water-pipe'; *sür-myā* 'located in canals.' The dissyllabic stem *sdrū* is wanting (*sari* in *sdrī-man*), but the root *sru* 'flow' is so evidently a modification of I. E. *sérū* (cf. *dhrū-ti*, type 7 in the foot-note, above), as to justify us in speaking of *sür-ta* as a participle from the root \**saru*. The parallel root *grū* is equally an early development of I. E. *kélu*; the full root is apparent in *xelex̥-w* 'to make hear, to order,' which seems to stand on the same morphological plane with Sk. *karō*, except that it appears in a thematic form (cf. *rav̥-w*: Sk. *tanu-tē*).

11. *maru* : *mür*, *mur* 'die.'

Nothing is coercive in this number. The perf. pass. partic. *mür-ya* 'crushed' goes with the secondary root *mṛ̥y*, but its long vowel points to a dissyllabic strong stem. The antevocalic weak type in *mur-īya*. Weber, *Indische Studien* iv. 398, and Whitney, *Roots*, etc., p. 24, derive *maru* 'desert' from the root *mṛ̥* 'die,' and this may represent the strong dissyllabic type. The secondary root *mür-ch* 'thicken' which forms a participle *mür-ta* and the abstract *mür-ti* 'form' may possibly claim a place in this company, but its etymological relations are complicated and obscure.

The weak stems *gür*, *gur* 'greet' in *gür-tá*, *gur-dte*, etc. are wanting in any kind of a strong stem, directly connected with them.† Similarly the root *hvr* 'be crooked' exhibits the forms *ju-hür-thās*, *ju-hur-anta*, *hvdr-ate* and *hru-ti* which suggest forcibly the proportion :

*dhür-tá* : *dhur-d:dhvdr-ati* : *dhru-ti* = *ju-hür-thās* : *ju-hur-anta* :  
*hvdr-ate* : *hru-ti*.

This points to an original type \**haru* (see No. 9, and the note there). Deficient in strong correlative types are also *jdr-gur-āna* and *jal-gul-as*: root *gr* 'swallow'; *bhur-āntu*, *bhūr-ṇi*, and *bhurv-āni* (type *xurv-*, as in *turv-dn*, *ulv-d*): root *bhur* 'quiver'; cf. Lat. *ferv-eo*. It is of interest to

\* We may profitably resume here all the basic forms which seem to be descended from dissyllabic *zarū*, *z* being the varying initial consonant: 1. *zarū* (*taru-te*, *tarū-sas*, etc.). 2. *xarv* (*ta<sup>u</sup>rv-aya*, *za<sup>u</sup>rv-a*, *carv-d*, etc.). 3. *zar* (*tar-ta*, etc.). 4. *xur* (*tur-dti*, etc.). 5. *xuru* (*kuru*, *purū*, etc.). 6. *xurv-* (*ulv-a*, *turv-dn*, etc.). 7. *xru* (*srv-an*, *dhru-ti* 'injury,' etc.). 8. *xruv* (*dhruv-d* 'firm'). 9. *xūrv* (*dhūrv-ati*, *fūrv-ati*, *thrv-ati*). 10. *xvar* (*juvdr-ati*, *tvdr-ati*, *tdvdr-ati*, *dhvdr-ati*). I am tempted to pervert: 'he who reads may run.'—Avestan *zru-an* may belong rather to type 8 (= *xruv-an*), than to type 7.

† Cf. perhaps Gr. *γηρω* 'sing' in relation to *jari-tár* 'singer,' *gīr-bhīs* 'with songs.'

glance over the list under the suffix *váni* Whitney, *Sk. Gr.* § 1170<sup>b</sup>. Seven examples are given, but five of them are *turv-áñi*, *bhurv-áñi*, *da-dhṛsv-dñi* (*θpaś-č*, *dhṛṣ-ṇ-u-te*), *tu-turv-áñi*, and *ju-gurv-áñi*. Nominal suffixes beginning with *v* makes a very feeble showing in the light of the theory of dissyllabic types in *u*. Cf. also *daghv-an* : *dagh-n-u-yāt*; *prusv-ā* : *prus-ṇ-u-te*; *tdkv-an* : *tdku*, etc. Conversely there need be little doubt that the dissyllabic strong stem *aru* in *drv-ant*, *árv-an*, and Avestan *a<sup>u</sup>ru-a* is a type on the same morphological plane with the preceding, though the weak forms *ür*, *ur* do not happen to occur. The stem *aru*: *r-ṇ-ō-ti*=stem *karu*: *kṛ-n-ō-ti*=stem *\*dharṣu* (*θpaś-č*=*\*dhṛṣu*): *dhṛṣ-ṇ-ō-ti*, etc.

When the group *ür* is followed by a consonant the morphological antecedents of the types are generally wanting. Thus *mārdhan* (cf. Av. *ka-mereda*), *bhūrja*, *sphīrg-ati*, *kūrd-ati* (*gūrd*: see J.A.O.S. xi., p. cxlvii), *trj*, *ürdhvd*, etc.

The solitary form *spūrdhān* from *spṛdh* (cf. Avestan 6th class stem *spereda*) shows a labial before *ür*, as do several other of these, and is therefore of doubtful value. If we compare *cūḍā* 'crest' with *xōpu-de-č* 'crested lark'\* we may assume for it the value *\*cūr-dā*. The ablaut relation of *cūḍā*: *xōpu-de-č* would then be parallel to that of *br-vos*: Sk. *svdp-nas*. Similarly von Bradke, *Kuhn's Zeitschrift* xxxiv. 157, would explain Sk. *kūlā* (*\*kūl-ta*) 'without horns' upon the basis *kūlu* in Lat. *calv-os* 'bald' (cf. Sk. *kulv-a*).

#### 4. Description of a Collection of Arabic, Coptic, and Carshooni MSS. belonging to Dr. Cyrus Adler; by Prof. Henri Hyvernat, Catholic University of America, Washington, D. C.

The MSS. briefly described in the following list are the property of Dr. Cyrus Adler, of Washington, and were purchased by him in Egypt in 1891. They formed a single collection and were secured from the widow of a Coptic priest. All of them were written in Egypt for the use of the Coptic Church. While none of them is of great antiquity, several are careful and correct specimens of chirography, and would hold an honorable rank in the collections of Europe. Such is, for instance, No. I, a Bible in Arabic from Genesis to II Chronicles inclusive, written in the year 1276 of the Coptic era or 1560 A. D., as appears from an interesting note of the copyist. No. 6, containing the Acts and the Epistles, must be of the same date; it begins with a preface on the life and epistles of St. Paul and sums up the sections, chapters and verses, and also gives an index of quotations from the Old Testament in the Epistles of St. Paul. No. 18 is a very good MS., containing the lives of Barlaam and Josaphat; the date was not found, but I think it can be ascribed to the XIVth Century. It would be worth while to compare it with the other copies of that famous work in the libraries of Europe.

\* For other noun-stems built up on the stem *keru*, *koru*, see Vaniček *Griechisch-Lateinisches Wörterbuch*, p. 126; Persson, *Wurzelerweiterung*, p. 222.

Among the Coptic MSS. may be named No. 15, containing the Gospel of St. Mark in the Memphitic or Bahiric dialect; although not much older than the XVIth Century, it represents a good classical school from a palaeographical point of view, and also a good recension. On the last folio there is an interesting cryptographical note of the copyist, which I translate thus: For God's sake remember your servant Gabriel who wrote this second Gospel.

The catalogue contains 24 numbers. The 24th is not Christian. It is the first part of the work of Ibn Chalikkan, in Arabic from ١ to ٦٠.

I sincerely hope that the Oriental Society will not further delay in the compilation of a general catalogue of all the Oriental MSS. in the public or private libraries of America. I am very willing to do my share of the work, by cataloguing all the Coptic and Christian Arabic MSS. I have myself from 75 to 80 Oriental MSS., Arabic, Turkish, Persian, Syriac and Armenian, and will be glad to send them to whosoever will volunteer to catalogue them.

The following is a list of the MSS.:

No. 1. The Bible in Arabic. Genesis to II Chronicles inclusive. Two volumes in one; very good MS., neatly written and well preserved; contains interesting note of the copyist on the last folio of each volume, especially of the second volume; original binding 11½ inches long, 8½ inches wide. Folios, vol. i, 162; vol. ii, 193; 22 lines on page. Date 1276 Coptic era—1560 A. D.

No. 2. The Four Gospels in Arabic; complete. Pretty good MS., mutilated in places; supplemented by a recent rough hand; chapters marked in Coptic letters; 4½ inches long, 3½ inches wide. Folios not numbered regularly; by count 272; 9 to 15 lines on a page. 1508 Coptic era—1792 A. D. Date found at the end of St. Luke.

No. 3. St. Mark in Arabic. II-12 to XVI-14; inexperienced hand; careless in places; 5 inches long, 3 inches wide. Folios not numbered, by count 96; 10 lines on a page. Date not found—recent.

No. 4. St. Luke in Arabic; complete. Different hand-writings; all of them poor and rough. 5½ inches long, 4½ inches wide; 9 to 12 lines on a page. Folios not numbered, by count 125. Date not found—recent.

No. 5. St. John in Arabic; complete except last verse; hand very ordinary but regular; chapters not numbered and not marked except last chapter; 5 inches long; 3½ inches wide. Folios not numbered, by count 79; 9 lines on a page. Date not found—recent.

No. 6. Epistles and Acts, in Arabic; complete except last 5½ verses of Acts; good hand, regular; chapters not marked in text; supplemented in places at a rather early date; front page supplemented by another hand at a later period. Preface on the life and epistles of St. Paul, together with an index of sections, chapters, verses, and an index of quotations from the Old Testament in the Epistles of St. Paul; 10 inches long; 7½ inches wide. Folios 181; 15 lines on a page; date not found, about XVI Century.

No. 7. Epistles and Acts, in Arabic; from XXV-21 to end of Acts wanting; fine broad hand; uniform; preface like in No. 6, but first

three folios wanting; 8½ inches long, 6 inches wide. Folios 259; 15 lines on a page. Date not found, about XVII Century.

No. 8. Epistles of St. Paul in Arabic; complete. Neat but rather awkward hand; chapters marked in full in text; sections in margin. In beginning, usual preface on the life and epistles of St. Paul, but first folios wanting; at end is index of sections, chapters, etc., and also of quotations from the Old Testament; 6½ inches long, 4½ inches wide. Folios 202, 15 lines on a page. Date not found; not earlier than XVIII Century.\*

No. 9. Lessons from the Bible for Holy Week, in Arabic; complete. Hasty hand; bound; supplemented in places at a later period; 8½ inches long, 6 inches wide. Folio not numbered, by count 140; 17 lines on a page. Date not found, not older than XVIII Century. Compare *Biblioth. Nat.* No. 118.

No. 10. Portions of Psalms to be sung at morning and evening prayers or at Mass during the months of Thoth, Hathor, Koiak, Taubeh, Emshir, and on the fifth Sunday of the month when there is one—in Arabic. First seven months wanting. Very ordinary and unimportant; 6 inches long, 3½ inches wide. Folios not numbered, by count 44; 12 lines on a page. Date not found—quite recent.

No. 11. Hymns in honor of the Blessed Virgin and of Saints, in Arabic. Clear but hasty hand; text interspersed with illustrations of saints; somewhat worn; 6½ inches long, 4½ inches wide. Folios 174, the first three wanting; 9 lines on a page. Date 1461 of Martyrdon—1745 A. D.

No. 12. Calendar or abridged Martyrology for Coptic Church, in Arabic. Neat hand; complete; 6½ inches long, 4½ inches wide. Folios not numbered, by count 29; 12 lines on a page. Date not found—recent.

No. 13. Lives of Barlaam and Josaphat, in Arabic, complete. Neat regular hand but not elegant. Oriental binding, good MSS., 8½ inches long, 5½ inches wide. Folios 269; last three added at later period; 14 lines on a page. Date not found, XV Century or older.

No. 14. Portions of the Bible to be chanted in the office of Holy Week, in Coptic-Bahiric; complete. Pretty good hand for the time; title in Arabic; well preserved; 8½ inches long; 6½ inches wide. Folios 42; 12 lines on a page. Date not found, about XVIII Century.

No. 15. St. Mark in Coptic-Bahiric. First five verses wanting; Arabic translation added on first few folios. Good, regular, classical hand, suffered much from usage. Chapters and sections marked in margin; at folio 147 a new hand of later date. On reverse of last folio, beside the title "Gospel by St. Mark" is a note of the scribe in cipher "For the sake of God remember your servant Gabriel who wrote this second Gospel;" 9½ inches long, 6½ inches wide. Folios 153,—folios 1, 2, 48, 111 wanting. 15, 16, 17 lines on a page. Date not found, about XVI Century.

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\* For these last three MSS. compare *Biblioth. Nation. MSS. Arab.*, Nos. 63, 64, 65, 66.

No. 16. The Theotokia, in Coptic-Bahiric. Hymns, chiefly in honor of the Blessed Virgin, of the martyrs and of other saints. Folios 2, 3 and 4 wanting. Decadence, titles in Arabic; headings of chapters decorated with scrolls of flower and open twine, combined with most absurd figures of animals; binding wanting; 8½ inches long, 6½ inches wide. Folios 155, numbered except last three; 17 lines on a page. Date not found, about XVII Century.

No. 17. Prayer Book, in Coptic-Bahiric, with Arabic translation. Two parts—1. The Angelic praise to be sung after the Gospel of St. John, at morning prayer. 2. Prayers of midnight. Complete. Uniform; at end is a subscription of the copyist, an inhabitant of Cairo; 6½ inches long, 4½ inches wide. Folios not numbered, by count 34. Number of lines on a page varies. Date not found, XIX Century.

No. 18. Fragments of Gospel of St. John in Coptic-Memphitic, with Arabic translation; 10½ inches long, 7½ inches wide. Folios 2; about XVIII Century.

No. 19. Psalmody or collection of Acrostic Hymns and anthems in Coptic-Bahiric with Arabic translation. Complete; very rude hand, index in Arabic prefixed at later date; name of author in note, Razek Joseph Reshide; worn; 8½ inches long, 6 inches wide. Folios 277, marked in Coptic letters; 15 lines on a page. Date in note by the copyist at the end, 1552 of Martyrs—1836 A. D.

No. 20. Fragment of a Diaconicum or book which contains the prayers to be recited at Mass by the deacon, in Arabic and Carshooni; 7½ inches long, 5½ inches wide. Folios not numbered, by count 8; 16 lines on a page. Date not found—recent.

No. 21. Fragment of Gospel in Arabic and Carshooni, Matt. XII-39—XIII-46; 6½ inches long, 4½ inches wide. Folios not numbered; by count 8; 16 lines on a page. Date not found, about XVIII Century.

No. 22. Fragment of Gospel, in Arabic and Carshooni, Matt. XII-32—XVI-4; 6½ inches long, 4½ inches wide. Folios 20; 16 lines on a page. Date not found, about XVIII Century.

No. 23. Fragment of Gospel in Arabic and Carshooni, Matt. I-1 to Mark II-7; 6½ inches long, 4½ inches wide; folios 140; 16 lines on a page. Date not found, XVII Century.

No. 24. Lives of famous men, by Ibn Chalikkan, in Arabic. From ١—فُلٌ ; clean, clear hand, not elegant; Oriental binding, 10½ inches long, 7½ inches wide. Folios not numbered, by count 166; 21 lines on a page. Date not found, XIII or XIV Century.

5. The Emphatic Particle **ל** in the Old Testament; by Dr. I. M. Casanowicz, of the U. S. National Museum, Washington, D. C.

It is a well-known fact that the prefix **ל** is used in some passages of the Old Testament to emphasize a noun; and that classical Hebrew likewise employs **ל-ל** in the meaning 'whether-or,' *sive-sive* or *et-et*; and **לכל**, after a preceding series or enumeration, to sum up, 'every,

all.' In the past, ל in these cases has been commonly regarded by exegetes and grammarians as a variety of the preposition ל in its meaning 'as to,' *quod attinet ad, quoad*. Professor Haupt, in a paper read before the American Oriental Society, April 22, 1892,\* pointed out that we have here to do with a special emphatic particle in Hebrew, ל being the Hebrew equivalent of the Arabic *la*† and Assyrian *la*,‡ 'verily'; ל-ל = Assyrian *la-la* (*li-li*)§, which is a compound of *la* or *li*, the Assyrian equivalent of Hebrew *ל*, and the emphatic ל; while ל in ל-ל is a variety of the same emphatic particle ל. In illustration of this view Professor Haupt quoted the following passages: Gen. ix. 10, xxiii. 10; Ex. xxvii. 8, 19; Josh. xvii. 16; Ezek. xliv. 9; Eccl. ix. 4; Ezr. i. 11; II Chr. vii. 21.

In view of the importance of Professor Haupt's statement for Hebrew syntax, I prepared, after reading the Old Testament, the following list of the passages in which ל has apparently one of these three meanings:

I. ל, 'verily.'

1. Ps. lxxxix. 19. כִּי לְיהוָה מֶנְנָנוּ וְלִקְדוּשׁ שַׁבָּאֵל מֶלֶכְנוּ 'for verily Jhvh is our shield, and the Holy One of Israel is our king.'¶
2. Eccl. ix. 4. כִּי לְכָלֵב חַי הוּא טוֹב מִן הָאֲרִיה הַמְּתָה 'for verily a living dog is better than a dead lion.'\*\*
3. II Chr. vii. 21. וְהַבִּית הַזֶּה אֲשֶׁר הִיה עַלְיוֹן לְכָל עַבְרֵי יִשְׂרָאֵל 'and this house which was exalted, verily every one that passeth it will be appalled at it.'††

\* An abstract of this paper has been published in the Johns Hopkins University Circulars, vol. xlii, no. 114, p. 107f., under the title, *A New Hebrew Particle*.

† Cf. Caspari-Müller\*, pp. 242, 339, 340, 342, 394.

‡ Cf. Delitzsch, *Assyrian Grammar*, § 78, p. 214; § 93, p. 258; and § 145, p. 353.

§ Cf. Delitzsch, *I. c.* § 82, p. 230.

¶ In a good literary translation the emphatic particles would, of course, ordinarily be omitted, and the emphasis expressed by intonation; they are inserted here to bring out the point under discussion.

\*\* The ל is commonly considered in this passage as the preposition of the possessor, and the verse rendered, 'For Jhvh's is our shield, and to the Holy One of Israel belongs our king.' But it is only in the succeeding part of the psalm that the human king is spoken of; in all the preceding verses Jhvh is the subject. Hitzig renders the second hemistich, 'und der Heilige Israels (was den anlangt, der) ist unser König.'

\*\* The ל here is authenticated by Symmachus's rendering, καὶ τὸ ζῷον βέλτιόν ἐστιν ἢ λεούτι τεθυγάρει.

†† Cf. the parallel passage in I Kings ix. 8, with Haupt's conjectural emendation of the text in both passages, in the Abstract mentioned above, p. 108.

II. ל-ל, *sive-sive.*

וְכֹל דָם לֹא תִאכְלُ בְּכָל מַוְשְׁבֵיכֶם לְעוֹף . 4. Lev. vii. 26 (P). 'and ye shall eat no manner of blood, whether it be of fowl or of beast, in any of your dwellings.'

אִישׁ אִישׁ מַבִּית יִשְׂרָאֵל . . . אֲשֶׁר יִקְרִיב 5. Lev. xxii. 18 (P). 'whosoever of the house of Israel . . . offereth his oblation, whether it be any of their vows or of their freewill offerings.'

אֱלֹהָתָה תַעֲשֶׂה לִיהוָה בְמִועֵדֶיכֶם לְכֶד 6. Num. xxix. 39 (P). 'these ye shall offer unto Jvh in your feasts, beside your vows and your free-will offerings, (with regard to) your burnt offerings, and your meal offerings, and your poured-out offerings, and your peace offerings.'

וּרְכֶב בְּרוֹל בְּכָל הַכְּנָעָנִי הַיֹּשֵׁב בָּאָרֶץ הַעֲמֵק 7. Josh. xvii. 16. 'and all the Canaanites that dwell in the land of the valley have iron chariots, both they who are of Beth-shean and her towns, and they who are of the valley of Jezreel.'

וְאת קָרַקְעַן הַבַּיִת צְפָה זָהָב לְפָנִים וּלְחַצְzoן 8. I Kings vi. 30. 'and he overlaid the floor of the house with gold, both within and without.'

וַיָּגַרל הַמֶּלֶךְ שְׁלֹמֹה מִכָּל מַלְכֵי הָאָרֶץ לְעֶשֶר 9. I Kings x. 23. 'and King Solomon excelled all the kings of the earth, both in riches and in wisdom.'

וַיַּבְטַח לְךָ עַל מִצְרָיִם לַרְכֶב 10. II Kings xviii. 24 (Is. xxxvi. 9). 'and thou hast put thy trust in Egypt, both for chariots and for horsemen.'

וְכָל גָּלִים לְזָהָב וּלְכַסְף 11. Ezr. i. 11. 'all the vessels, both silver and gold.'

וַיִּתְּנוּ לָהֶם אֲבִיהֶם מַתְנוֹת רַבּוֹת לְכַסְף וּלְזָהָב 12. II Chr. xxi. 3. 'and their father gave them great gifts, silver as well as gold and precious things.'

III. ל-ל, *in short, every.*

וְאַנִי הַנְּנִי מַקִּים אֶת כְּרִיטִי אֲתֶכְם וְאֶת זְעַכְם אֶחָרֶיכֶם: וְאֶת כָל נֶפֶשׁ הַחַיָּה אֲשֶׁר אֲתֶכְם בְּעוֹף כְּבָהָמָה וּבְכָל חַיָּת הָאָרֶץ אֲתֶכְם מִכָּל יֹצְאֵי הַתְּכָה לְכָל חַיָּת

**הַנְּאָזֶן**, ‘and I, behold, I am establishing my covenant with you and with your offspring after you; and with every living being that is with you, the fowl, the cattle, and every beast of the earth with you; of all that come out of the ark, *in short*, every beast of the earth.’\*

ויען עפרון החתי את אברהם באנִי בְנִי, Gen. xxiii. 10 (P).  
 and Ephron the Hittite answered Abraham,  
 'חַת לְכָל בָּאֵי שַׁעַר עִירוֹ'  
 'חַת' in the audience of the Hittites, of all those who entered the gate  
 of his town.<sup>†</sup>

**וְעַשֵּׂת סִירָתִיו לְרַשְׁנוֹ וְעַיְוֹ וּמִזְרְחָתִיו.** Ex. xxvii. 3 (P). **וְמִזְלְגָתִיו וּמִחְתָּחָתוֹ לְכָל בְּלוּ תַּעֲשֶׂה נָחֶשׁ**, 'and thou shalt make its pots to take away its ashes, and its shovels, and its sprinkling-basins, and its flesh-hooks, and its fire-pans, in short, all its vessels shalt thou make of brass.'

וְאַרְנֵיהֶם נָחַת: לְכָל כָּלִי הַמִּשְׁכָּן (P).  
16. Ex. xxvii. 18, 19 (P).

‘בְּכָל עֲבֹדָתוֹ וּבְכָל יְתָרְיוֹ וּבְכָל יְתָרוֹת הַחֶרֶב נָחַת  
sockets shall be of brass. In short, all the instruments of the taber-  
nacle in all its service, and all its pins, and the pins of the court, shall  
be of brass.’

כָל הַוְלֵךְ עַל נֶחָן וְכָל הוֹלֵךְ עַל אַרְבָּעַ  
 עַד כָּל מְרֻבָּה רְגִלִּים לְכָל הַשְׁרִין הַשְׁרִין עַל הָאָרֶץ לֹא תִאכְלֹם  
 'whatsoever goeth on the belly, and whatsoever goeth upon all fours,  
 and all that hath many feet, in short, all creeping things that creep upon  
 the earth—them ye shall not eat.' LXX. *τι πᾶσι τοῖς ἐρπετοῖς τοῖς ἐρπουσίν*  
*κ. τ. λ.* = בָּכְלָן.

\* Delitzsch, *ad loc.*: 'Erst **בָּ** der Teile, in welchen das Ganze besteht, dann **מִן** des *genus ex quo* d. i. des Allgemeinen, unter das das Einzelne sich subsumirt; hierauf **לְ** des Gesamtbegriffs, wonach sich das darunter befasste Einzelne bestimmt.' This explanation seems rather strained; **לכל חיות הארץ** is superfluous, and is probably a later addition; it is omitted by the LXX.

<sup>†</sup> Here חת could also be taken as an epexegetical limitation of בני חת, 'as many of them as used to enter the gate of his town,' i.e. those who were his immediate neighbors. In vs. 18 ב is used in the same phrase, on which J. H. Michaelis in his edition (1720) observes: Pro 3. sed contra Mas. impressam ad v. 10.

וְאַנִי הָנֵה נָתֵה לְךָ אֶת מִשְׁמָרַת תְּרוּמָתִי. 18. Num. xviii 8 (P). 'and I, behold, I have given thee the charge of my heave offerings, even of all the hallowed things of the Israelites.' LXX. ἀπὸ πάντων τῶν ἁγιασμένων κ. τ. λ.=מן.

שִׁם לְכֶךָ וַיַּרְא בַּעֲינֵיךְ וּבְאוֹנוֹן שָׁמַע אֶת  
כָּל אֲשֶׁר אָנִי מְדַבֵּר אֶחָד לְכָל חֲקֹות בֵּית יְהוָה וְלְכָל חֻרְתוֹ  
'mark well, and behold with thine eyes, and hear with thine ears all that I say unto thee, in short, all the ordinances of the house and all the law thereof.'

כָּל בֶּן נָכֵר עַרְלָל לְכָבֵד וְעַרְלָל בָּשָׂר לֹא יִבָּא. 20. Ezek. xliv. 9.  
'all marks of alien, no uncircumcised in heart and uncircumcised in flesh, shall come into my sanctuary, in short, no alien who is in the midst of Israel.' LXX. οὐ πᾶσιν νοοῖς ἀλλογενῶν κ. τ. λ.

וַיָּקוּמוּ רָאשֵׁי הַאֲכֹתָה לְיְהוָה וּבְנִימִין וְהַכֹּהֲנִים. 21. Ezr. i. 5.  
וְהַלְוִים לְכָל הָעִיר הָאֱלֹהִים אֶת רָוחוֹ לְעַלְוֹת לְבָנֹות אֶת בֵּית יְהוָה,  
'then rose up the heads of the houses of Judah and Benjamin, and the priests and Levites, in short, all whose spirit God had stirred up to return and to build the house of Jhv.'

וְעַלְיָהוּ הַתְּהָ חָסֵד לִפְנֵי הַמֶּלֶךְ וַיּוּצְאוּ וְלְכָל שָׂרִי. 22. Ezr. vii. 28.  
'and He hath extended mercy unto me before the king and his counsellors, in short, before all the mighty princes of the king.'

וְאַהֲרֹן וּבְנָיו מִקְטִירִים עַל מִזְבֵּחַ הַעֲלָה וְעַל  
מִזְבֵּחַ הַקְטָרָת לְכָל מֶלֶאכָת קָרְשָׁה הַקְרָבָהִים  
'and Aaron and his sons were offering on the altar of the burnt offering, and on the altar of incense, in short, (they attended) to all the work of the most holy place.'

וְהַנָּה מִחְלֻקּוֹת הַכֹּהֲנִים וְהַלְוִים לְכָל  
עֲבוּרָת בֵּית הָאֱלֹהִים וְעַמְךָ בְּכָל מֶלֶאכָה לְכָל נְדִיבָה בְּחִכְמָה  
'and, behold, there are the divisions of the priests and Levites for all the service of the house of God, indeed, there will be with thee in all kind of work every willing man that is skillful, and the princes and all the people will be entirely at thy command.'

וְהַלְוִים הַמְשִׁרְרִים לְכָלָם לְאָסֵף לְהַיָּן לִידְתָּהוּן. 25. II Chr. v. 12.  
'and the Levites who were singers, they all, namely Asaph, Heman, Jeduthun, and their sons and brethren, arrayed in byssus . . .'

## APPENDIX.

Passages in which either corruption of the text may be suspected or the **ל** admits a different explanation:—

**Is. xxxii. 1.** **הַנּוּ לְצִדָּקָה יְמִלֵּךְ וּלְשָׂרִים לְמִשְׁפָט יְשֻׁרוֹן** ‘behold, a king will reign in righteousness, and princes will rule in judgment.’—Here **ל** is rejected by most modern commentators as a mistake, though it is supported by Symmachus’s rendering, *ἰδού τοῖς δικαιουσίνην βασιλεύειν βασιλέας*, and emphasis would be here quite in place.

In Ps. xvi. 8, **לְקָדְשִׁים אֲשֶׁר בָּאָרֶץ הַמָּה** the **ל** may be dependent on **אמָרָת** in vs. 2; cf. Delitzsch *in loc.*, and Haupt in the Abstract mentioned above.

In I Chr. iii. 2, **הַשְׁלָשִׁי לְאַבְשָׁלוֹם בֶּן מַעֲכָה** and I Chr. xxiv. 1, **וּלְבָנֵי אַחֲרֵן מִחְלֻקּוֹת**, and I Chr. xxiv. 1, **וּלְבָנֵי יְשָׁכָר תּוֹלֵע וְנוּן** the **ל** is evidently due to a copyist’s error; see Haupt *l. c.*

In the following passages the **ל** may be explained as introducing the accusative, a use which is common in Aramaic:—Job v. 2, **כִּי לְאוֹלֵל**

**יְהָגֵג כַּעַשׂ וּפְתַח תְּמִית קְנָהָה** ‘for vexation killeth the foolish man, and jealousy slayeth the silly man.’

I Chr. xvi. 37, **וַיַּעֲבוּ שֵׁם לִפְנֵי אַרְוֹן בְּרִית יְהוָה לְאָסָף וּלְאַחֲרֵין** ‘and he left there before the ark of the covenant of Jvh, Asaph and his brethren.’

II Chr. xxxi. 2, **וַיַּעֲמַד יְחִזְקִיאָהוּ אֶת מִחְלֻקּוֹת הַכֹּהֲנִים וְהַלְוִימִים**, **עַל מִחְלֻקּוֹת אִישׁ כְּפִי עֲבֹרָתוֹ לִכְהָנִים וּלְלוּיִם לְעַלְהָה וּלְשָׁלְמִים** ‘and Hezekiah installed the divisions of the priests and Levites in their divisions, every man according to his service, the priests and Levites, for burnt offerings and peace offerings.’

In II Chr. xxviii. 15, **וַיִּנְהַלֵּם בְּחִמְרִים לְכָל כּוֹשֶׁל**, ‘and they carried them on asses, every one that was feeble,’ the **ל** is best explained as the exponent of the accusative.

Not counting the passages in which either the authenticity or the meaning of the **ל** is doubtful, there have been found three cases of the emphatic particle **ל** ‘verily’; nine cases of **לְלָל** equivalent to *sive-sive*; and thirteen cases of **לְכָל** ‘in short.’ Of these twenty-five cases, twenty-one occur in post-exilic writers; the nine passages from the Pentateuch all occurring in portions assigned to the Priest’s Code (P). This is quite in keeping with what is generally observed in languages in their decline, viz., that they multiply external means of expressing emphasis.

## 6. Some Epithets of Agni; by Professor E. W. Fay, Washington and Lee University, Lexington, Va.

I have suggested (*Proc. Am. Phil. Assoc.*, 1894, p. xi) that one of the descriptions of Agni in the Vedas, *viz.*: *Apām nāpāt*, 'Waters' son,' is repeated in Lat. *Nept-unus* (<*\*ud-nos*) 'son of water,' and, less literally, in *Ποριδάων* (for *\*Ne-por-idaw*) 'son of the *\*idās*, *\*idā* being interpreted as something like 'kindlings,' 'fuel.' I accounted for the aphaeresis in Greek by a completer personification in consequence of which there was a shift of conception from 'son of the *\*idās*' to 'lord of the *idās*.' I failed to explain *F* in Corinthian *Πορ(i)dāFou*; this, if not merely orthographic, may be explained as belonging to the suffix *-von*, '*waFou*' being interpreted as 'possessing fuel.' I do not claim cogency, however, for the supposition that *Πορ-* is for *\*Neor*, nor does my interpretation of *\*idaw* reach probability.

We can, however, from other mythological sources largely augment the probability of my comparison.

1) *Nārā-çāñsa*.

The epithet *Nārā-çāñsa* is separable in the Rig Veda (x. 64. 3), though only the last part is inflected. In *Nṛṣeb* we have the dualic nom. in *ēu* (Sk. *Nārā*=*Nārāu*) converted into a stem and inflected. For the genesis of these dualic forms I refer to my Agglutination etc., (A.J.P. xv, 430). The only phonetic difficulty in identifying *Nārā-* with *Nṛṣeb* is the variant quantity of the stem-vowel. All will admit, I take it, the probability that *Nṛṣeb* may have been originally but an epithet of *Ποριδάων*.

Not only was the epithet *nārāçāñsa* separable, but there was a distinct divinity *Çāñsa* in the Vedas. He was associated with *Bhdga*, and *Bhdga* with *Pūṣan* (cf. Grassmann, Wör. s. v.). The compound epithet *Nārāçāñsa* is used of *Pūṣan* as well as of Agni, and we may infer that *Çāñsa* is one of the forms of Agni-*Pūṣan*.

In Latin *Consus*, the phonetic equation with *Çāñsa* is perfect, and the mythological sphere is the same, for *Consus* is, according to Livy (i. 9. 6), *Neptunus Equester*.

2) *Agni-Mātarīçvan*.

The Rishis had etymologized on this epithet quite early; thus we read in RV. iii. 29. 11<sup>th</sup>. *mātarīçvā yād dmimita mātarī vātāsyā sárgo abhavat sárimani*: 'When Mātarīçvā roared in his mother he became a gust of wind, to howl.' Here I have referred *dmimita* to *Vmā* 'bellow,' and defined *sárimani* after *Sdrasvati* 'goddess of the voice' (cf. Lat. *sermo* 'speech'); *animita* has, however, been taken heretofore in the sense 'was fashioned,' and *mātarīçvan* understood as *\*mātarī-çvan* 'growing in his mother.' The accent of the compound demands, however, a division *mātar-īçvan* with its first member meaning 'roaring' or 'mother.' If the epithet belongs to Agni as lightning then it might mean something like 'possessing a mother-*\*içva-*' or 'with a roaring *\*içva-*' and this *\*içva-* might have a sense like *apām*

in *Apām Nápāt*, that is to say 'water' or 'cloud'; thus the compound would mean 'possessing water as a mother' or 'having a roaring-cloud,' either being quite apt epithets of the lightning.

No stem \**içva-* 'water' is extant in Sanskrit, and so, if this signification is to be justified, it will be necessary to have recourse to the kindred languages.

Because of the mythological association of the water-deities *Apām Nápāt*, Poseidon and Neptune with the creation of the horse, I suggested (Proc. Am. Phil. Assoc., 1894, p. xi) a primitive confusion of the kindred stems *akwa-* 'water' and *ekwe-* 'horse,' uniting in a still more primitive \**ak\** (cf. A.J.P. xv, 423). Sibree in the Academy (Nos. 1018, 1052) had made the same suggestion, though this was quite unknown to me. Inasmuch as the vocalization of *ἵππη* 'horse' is abnormal in Greek, it is possible there was a *ἵππη* 'water.' Thus Sibree interprets Ἀγανίππη as 'great-spring,' Μελανίππην as 'little black-water' and Euhippa as 'fair-water.' This seems to me more reasonable than an interpretation as 'Great-horse,' etc. Homer offers, I believe, a quite certain case of *ἵππη* 'water' in Δ 500: δεὶς οἱ Ἀβυδόθεοι ἤλθε παρ' *ἵππων* λειτάων. 'He came to him from Abydos, from beside the swift waters,' an interpretation far more cogent, in my opinion, than 'from beside the swift mares.'

The sense of 'water' seems also to belong to Sk. *dçva-*. Not to take account of Sibree's Sanskrit and Avestan names of rivers, I cite RV. viii. 26. 24:

tvām hi supsdrastomam nr̄ṣddaneṣu hūmdhe grāvāṇah nāçvapṛṣṭham  
mañhdna

Ludwig translates with forced literalness: "dich den überreichen an trefflicher nahrung, rufen zu der menschen sitzen wir, der wie *ein stein von rossrückenbreite* an reichlichkeit." Grassmann renders the third pada "Dem steine gleich, der reichlich scharfen Soma trägt"—a translation got by correcting *nāçvapṛṣṭham* to *nāçvūpṛṣṭham*. Grassmann's translation seems to me absolutely correct, and we can reach it without a textual correction if the stem *dçva* be taken to mean 'fluid.' This it does also in the name of the *aqvatthā* tree which was either regarded directly as a source of Soma (RV. I. 135. 8), or used for making a vat for the Soma. The *aqvatthā* ('*ficus religiosa*') was, like all the figs, rich in sap, and *caoutchouc* is made from it in modern times (Encyc. Brit.<sup>2</sup>, s. v. fig.). As to its formation, I would explain *-ttha* thus; *-tta* (ptc. of *Vdā*): *Vdā* = *ttha*: *Vdhā*, and so *aqva-ttha* would mean 'having water as its gift,' i. e. 'furnishing water.' The accent is, however, the less usual one for appositional compounds, and so it may be best to take it as a *tatpuruṣa*, 'furnished with water.'

It seems to me that both in Sanskrit and Greek the words for 'horse' and 'water' have kept hand in hand, even to showing the same abnormal vocalization in Greek. So far as the stem *ekwe-* 'horse' is concerned, the Greek abnormality may be stated as an interchange of ē and ī, and is to be ascribed, in my opinion, to an Aryan doublet ē|ī

(cf. A.J.P. xvi, 5 ff.). Thus we might have in Sanskrit a doublet \**içva-* || *dçva-*, and in *-içvan* of our compound I would see a haplolalic \**måtariciwa-van* 'possessing a roaring water.' Another explanation would be to assume a stem \**måtariciwa-* extended by *-n-* on the analogy of *átharvan*, etc.

### 3) *Tánū-nípát.*

This epithet of Agni is traditionally explained as 'self-son.' There is a difficulty with the accent, however, for *tanú* 'self' is oxytone. Further, the double accent suggests a dvandva. I interpret *tánū-* as 'thunder' (*V(s)tan*). It is not preserved in the Veda as simplex, but the suffix *-u-* is found in *tanayitnú*, *tanyatú*, *tanyú* and *standhú*; the inferred \**tdnu-* is warranted by Lat. *tonus=tonitrus* (Seneca, Q. N. ii. 56: antiqui autem tonitrum dixerunt aut tonum), for this *tonus* can hardly be the borrowed *τόνος*, which has no such signification in Greek.

I interpret the compound as 'thunder and lightning'; for *ndpát* as short for *apám ndpát* I refer to RV. ii. 35. 14<sup>a</sup> and to x. 15. 3<sup>b</sup> (?).

### 4) THE NUMERAL GODS.

The Vedic fire-god Agni, if not an actual derivative of *Vaj* 'lead,' was liable to such a popular association. Hence we can explain his epithet *puróhita-* 'set before' (RV. i. 1. 1); he is also known as *prathama-já* 'first-born' (RV. x. 5. 7; 61. 19), though not the exclusive possessor of this epithet. We may therefore infer that *Pwreic*, which is a by-name of Poseidon, harks back to the primitive period for its meaning. In Latin *Portunus* (suffix from *Neptünus*), usually explained as 'harbor-god,' we have the self-same name.

We have further in the Veda a numeral divinity *Tritá Áptyd* (<\**ñptyo-* : *napát* 'lightning?') where *Ápt-yd* is usually interpreted as 'son of the waters.' Now Poseidon's wife was *Αμφι-τρίη* and their son was *Tptw*; in the battle of Zeus with the giants he rendered great service by blowing on a conch. This suggests identification with the 'thunder' which might very naturally be termed 'son of lightning.' In *Tptw* we have, I believe, a reduplicated form of *Vtan* 'thunder' in reverse order to Lat. *ton-i-tr-u-*. Its precise Aryan form can not be constructed from the material surviving, for already in the Aryan period association with *tri-tó* 'third' had taken place, suggested doubtless by Agni as 'first.' In the Greek forms, *i* doubtless belonged to the original reduplicating syllable, cf. the Sk. intensive doublet *var-í-vrt* || *varvrt*. For the interchange of *r* and *n* in reduplication a good example is Grk. *καρ-κιν-ος* by the side of Lat. *can-cer* 'crab.'

In Sanskrit a *Dvití-* 'second' stands beside *Tritá-* 'third.' In the Old Norse mythology Odhin has the epithets *Thridhi* 'third,' and *Tveggi* 'second.' It is probable, therefore, that all this numeral toying took place in the primitive period.

7. A Description of the Būlāq Edition of the *Jamhara Ash'är al-'Arab*, with an Examination into the Origin and Sources of the Collection ; by Professor D. B. Macdonald, Hartford Theological Seminary, Hartford, Ct.\*

It is some ten years since Hommel drew attention to the *Jamhara Ash'är al-'Arab* in his Prolegomena to a new Arabic Lexicon, read before the Sixth Oriental Congress at Leyden<sup>1</sup>. Previously, the book had been used and referred to by Nöldeke in his *Beiträge*<sup>2</sup>, and by Ahlwardt in his *Six Divans*<sup>3</sup>, besides descriptions, more or less incomplete, in different catalogues of manuscripts.

Hommel gave a description of the book and a careful list of the poems contained in it, and promised to publish it on the basis of all the European manuscripts. That promise has not yet been fulfilled, and the present Būlāq print is, therefore, the *editio princeps*. A description of this edition and a consideration of the origin and sources of the collection is the object of the present paper.

As the Transactions of the Leyden Oriental Congress, in which Hommel gave his list of the poems, are generally accessible, and the present recension agrees essentially with that list, it will not be necessary here to go into detail<sup>4</sup>. I need only say that the book consists of forty-nine *Qaṣidas*, seven groups of seven each, the first group being what we now know as the *Mu'allaqāt*.

The Būlāq edition is a quarto of 4+196 pages, clearly printed on good paper. There are no vowels except on p. 57-96, gatherings 8-12, in which the verses are partly vowelled. Why these five sheets should be excepted, I cannot guess. The title-page is dated, The *Amīriya* Press, Būlāq, 1808 ; but the date in the colophon is the latter part of *Safar*, 1811. This difference will be explained immediately. The first page is blank ; then come three pages of *Fihrist*, the title-page, and a page with the *Muqaddima* of the editor. He names himself Sa'id Effendi b. 'Antūn 'Ammūn, and says that his attention had been called to the *Jamhara* by Count Carlo de Landberg, and that at his instance he had resolved to edit it. The preface is tolerably concise in style, but involved and obscure in expression. A wordy colophon by Muhammad al-Ḥusaynī comes on p. 193-195. He explains that after the work had been interrupted by the death of the editor, it was taken up and finished by Iskandar 'Ammūn, his brother. No hint is given at what point the break in the editorship took place, or what manuscripts were used. He only complains of their fewness and badness. As in the numerous marginal notes 'a manuscript' is spoken of, and 'another manuscript,' there were at least three ; but they were apparently not all complete, and thus the number available at different points varied. At one point there was only one, for the note occurs : "Thus in the

\* This paper had finally left the author's hands before the appearance of Professor Nöldeke's notes on the *Gāmharat aṣ-ṣafar al-'Arab* in Z.D.M.G. xlii. 1895, p. 290-293.—Ed.

manuscript which is in our hands; but it is very corrupt (*saqīma*), so correct it." But the manuscripts seem to have been used faithfully, for on p. 114, at the poem of 'Urwa b. al-Ward, there is a note to the effect that in the *Majmū' ad-Dawāwīn*<sup>6</sup> there are two additional verses at that point. On the next page a various reading is noted, and the editors confess that the *Jamhara* reading which they print contradicts the lexicons accessible to them, but add: "And we seek refuge with God from falsifying." Again, on p. 187 there is the remark: "'Alqama stands here in the manuscripts; but according to the *Qāmūs* and the *Aghānī* and the rest it was 'Alas.' There are many other notes, but these will indicate the tolerably reliable character of the editing. A curious misarrangement may be noticed. In the list of poets according to their classes which is given on p. 35, 'Antara b. 'Amr b. ash-Shaddād comes rightly second in the second class. But the poem itself stands immediately after that of Tarafa, and is treated as an eighth *Mu'allaga*, thus leaving only six poems in the second class. This is probably due to the manuscripts; the poem of 'Antara in question became his *Mu'allaga*-poem when he was reckoned among the *Mu'allaga*-poets. As to the manuscripts which may have been used in this edition, I can give little information. In the Khedival Library in Cairo there are, apparently, two. In *Qism i*, *Juz'* iv. of the Catalogue, p. 224, one is described very briefly, with name of another and beginning of text exactly as in this edition. There is added: "And of what is mentioned in this book are the forty-nine *Mu'allagāt* (!), divided into seven divisions, each division of seven poems, designated by a designation peculiar to them. A MS. in two vols. in an ancient hand". The author is said to have died A. H. 170; but after the forty-nine *Mu'allagāt* we need not pay much attention to that, and the date will be shown later to be absolutely impossible. Then in *Juz'* vii. p. 192, *Majmū' 141*, 1, there is another copy. In the beginning of the text quoted is a various reading عن العرب (p. 8, l. 8 of the printed text).

To return to the description of the book, pages 1-39 are taken up with a long introduction. It begins: "This is the Book of the Collection of the Poems of the Arabs in the time of the Ignorance and of al-Islām, according to whose tongue the Qur'ān was revealed, and from whose words the Arabic language is derived, and from whose poems are taken the witnesses for the meanings of the Qur'ān and the obscure usages of tradition, and to whom are referred wisdom and the polite sciences, composed by Abū Zayd Muḥammad b. Abī-l-Khaṭṭāb al-Qurashī. And since no one has been found of the poets after them who has not been driven to steal from the beauties of their expressions; and since a knowledge of them on that account suffices; and further, since they are the mighty ones of poetry<sup>8</sup>, who wade its sea and whose ambition in it is far-reaching, and they made for it a Record (*Dlwdn*) in which the advantages derived from them are many,—and if it were not that the language is common to all, verily they would have appropriated it from all others,—therefore we took from their poems, since

they are the source, the most brilliant and most important of them. And we make mention in this our book of what the stories handed down and the poems preserved bring from them, and of what of their words agrees with the Qur'ān, and of what is handed down by tradition from the Prophet of God concerning poetry and poets, and of what comes from his Companions and from those who followed after them, and of what each one of them has praised, and who first spoke poetry, and what is preserved of the poetry of Jinn."

The programme sketched in the last lines is closely adhered to. The next seven pages are occupied with illustrations of the value of the poets as interpreters of the Qur'ān. Then comes a page or two on the question of the first poet, followed by several pages of anecdotes from the Prophet and his Companions, relating what they said and thought of poetry. Then (p. 16, foot) begins the perennial discussion concerning the most poetical of mankind, and the claims of Imr al-Qays are upheld. This passes into eerie stories of the Jinn; how they made poetry, appeared to human beings in the desert, and inspired the Arab poets with their verses. Then, in succession (p. 24-34), the claims of Zuhayr, an-Nābigha adh-Dhubyāni, al-A'shā, Labid, 'Amr b. Kulthūm, and Tarafa are set forth. At the foot of p. 34 begins a general consideration of the Classes (*Tabaqāt*) of the poets, and statement of the arrangement of this particular selection. But this important part of the volume must be taken up from another side, and I would pass to it through an examination of the date of the compiler and the nature of his sources.

The name of the compiler of this collection, or its editor and annotator, as the case may be, is given in his preface as Abū Zayd Muḥammad b. Abī-l-Khaṭṭāb al-Qurashī<sup>9</sup>. At the foot of p. 10, he seems to refer to himself with a *qāla Muḥammadun*. These are all the references that I can find in the book; and outside of the book there is not a trace of such a person to be found. Hommel's suggestion, that he may be the Muḥammad b. Ziyād al-Qurashī who is named in an *Isnād* in the *Kitāb al-Aghānī*<sup>10</sup>, can hardly be accepted, as his position in the *Isnād* would bring him much too early. For his date, then, and date of the collection we are driven to an examination of the *Isnāds* that occur in the book. But first, it may be noted that according to the British Museum Catalogue<sup>11</sup>, the *Jamhara* is quoted by Ibn Rashiq al-Qayrawāni, who died A. H. 468; and that it is not mentioned in the *Fihrist*, which appears to reach down to A. H. 400. The first date gives a *terminus ad quem*, though, of course, we cannot say that the second gives the *terminus a quo*. Still, in a work professedly bibliographical, such as the *Fihrist*, the entire absence of any allusion to the *Jamhara* would be strange.

Among the names which stand last in the *Isnāds*, the four principal ones are Abū 'Ubayda Ma'mar b. al-Muthannā (full name, p. 12; generally Abū 'Ubayda); Muḥammad b. 'Uthmān al-Ja'fari; Abū-l-'Abbās al-Warrāq al-Kātib; and al-Mufaddal. As to Abū 'Ubayda, there cannot be any doubt. He is the well known grammarian<sup>12</sup>, who was

born A. H. 114, and died A. H. 208, 209, 210 or 211—traditions vary. The *Isnâds* which contain him are the following: p. 19, Sunayd (?), from Hizâm b. Arjâh, from Abû 'Ubayda, from Abû Bakr al-Muzanî; p. 25, Abû 'Ubayda, from Abû 'Abd ar-Rahmân al-Ghassâni, from Sharik b. al-Aswad; p. 25, Abû 'Ubayda, from ash-Shâ'bî<sup>13</sup> [but on the margin from another MS., Sunayd, from Abû 'Abd Allâh al-Jahmî<sup>14</sup>, of Jahm b. Hudhayfa, from Abû 'Ubayda, from Abû-l-Mukhashshî (?) and Mujâlid<sup>15</sup>, from ash-Shâ'bî]; p. 26, Abû 'Ubayda, from Qutayba b. Shabbâb b. al-'Awwâm b. Zuhayr; p. 29, al-Jahmî, from Abû 'Ubayda, from Abû 'Ubayda, from Abû 'Amr b. al-Alâ<sup>16</sup>; p. 35, Abû 'Ubayda, from Abû 'Amr b. al-Alâ; pp. 24, 84, 85 are simple references to statements of Abû 'Ubayda, without *Isnâds*. It will be noticed that between Abû Zayd and Abû 'Ubayda two links come in twice. One of these, al-Jahmî, was a contemporary of the Khalifa al-Mutawakkil, A. H. 232–247.

As to Muhammâd b. 'Uthmân, I can only make one suggestion: he may be the Abû Ja'far b. 'Uthmân b. Abû Shayba al-'Absî of the *Fîhrîst*<sup>17</sup>, who died A. H. 297. But in the *Jamîhara* the name is al-Ja'fari; though that may be through confusion with his *Kunya*. Further, of his books, the *Fîhrîst* only mentions one, *Kitâb as-Sunan fi-l-Fiqh*. His *Isnâds* are: from al-Hasan b. Dâ'ûd al-Ja'fari, from Ibn 'Â'isâ at-Taymî<sup>18</sup>; p. 18, from 'Abd ar-Rahmân b. Muhammâd, from al-Haytham b. 'Adî<sup>19</sup>, from Mujâlid, from ash-Shâ'bî; p. 14, from Mu'tarrif al-Kinâñî<sup>20</sup>, from Ibn Da'b<sup>21</sup>, from Abû Lihzim al-'Anbarî, from ash-Shâ'bî; same p., from Sa'id b. al-Musayyab<sup>22</sup>; p. 15, from Ibn Ishâq<sup>23</sup>, from 'Abd Allâh b. at-Tufayl, from his father, from his grandfather; p. 25, from Abû Misma', from Ibn Da'b; p. 26, from Mu'tarrif al-Kinâñî, from Ibn Da'b; p. 27, from Abû 'Alqama, from Mufâlij (?) b. Sulaymân, from 'Abd al-'Azîz b. 'Abd ar-Rahmân b. Zayd, from 'Umar b. al-Khattâb, from Hassân b. Thâbit; p. 32, from 'Ali b. Tâhir adh-Dhuhlî. As Ibn 'Â'isâ died A. H. 228 and al-Haytham in 209, and as Mu'tarrif was probably the Qâfi of Sana', who died about 191 (the two intermediaries I cannot fix), it is evident that A. H. 297 is not an impossibly late date for our Muhammâd b. 'Uthmân.

Abû-l-Abbâs, also, is hard to fix. The *Kunya* is common and was borne, among others, by al-Mubarrad (d. 285), Thâ'lîb, (d. 291), the elder al-Mufaddal ad-Dabbî (d. 170). But he is further distinguished as al-Warrâq al-Kâtib. The title al-Kâtib is very common, but that of al-Warrâq is not. In Ibn Khallikân I can find only three to whom it is given: the well known author of the *Fîhrîst*, an Abû-l-Hasan Muhammâd without date, and an 'Umar<sup>24</sup> contemporary with Abû Nuwâs, who died A. H. 195 or 196. The *Kunya* of the last may have been Abû-l-Abbâs, and that is all we can say<sup>25</sup>. But it was the *Kunya* of the grammarian al-Ahwâl; and in the *Fîhrîst*<sup>26</sup> he is described as *Nâsikh* (scribe), and by Hâjî Khalifa as *Mu'harrir* (correct scribe or corrector). From the *Fîhrîst* we learn that he edited ('amala) the poems of Dhû-r-Rumma and Imr al-Qays. Wûstenfeld suggests that his date probably fell between the end of the second and the middle of the third centuries of the Flight.

In the *Jamhara*, Abū-l-Abbās has the following *Isnāds*: p. 12, Abū Talḥa Mūsā b. 'Abd Allāh al-Khuzaī, from Bakr b. Sulaymān, from Muḥammad b. Ishāq, from Hishām b. 'Urwa, from his father, from 'Abd Allāh b. Zam'a b. al-Aswad b. al-Muṭṭalib; p. 18, from Abū Talḥa, from Bakr b. Sulaymān, going back to 'Abd Allāh b. Mas'ūd; p. 16, from Mūsā b. 'Abd Allāh, from Abū 'Ubayda; p. 17, in the text stands, "Ibn al-Marwāzī said, There related to me my father"; but on the margin there is as the reading of some manuscripts: "And there related to us Abū-l-Abbās al-Warrāq, from Abū Talḥa Mūsā b. 'Abd Allāh az-Zarūdī; there related to me my father." This last is almost certainly right; for it is a first-hand story of Bedawi life and of how the Jinn made poetry and inspired the Arab poets, and with such a 'man of Merv' could have nothing to do. Further, towards the end, occurs the phrase *qāla az-Zarūdī*, and in the middle of the story comes: "Then I became old and weak and remained in Zarūd". The strange *nisba* az-Zarūdī, which is not in as-Suyūṭī's *Lubb al-Lubāb*, seems to have caused the difficulty<sup>28</sup>.

Last comes al-Mufaddal. On page 3 he is named al-Mufaddal b. Muḥammad ad-Dabbi; and on p. 10, Abū 'Abd Allāh al-Mufaddal b. 'Abd Allāh al-Muhabbari. Elsewhere he is simply al-Mufaddal. Nöldeke, who used the Berlin manuscript of the *Jamhara* (Cod. Sprenger 1215), seems to have understood al-Mufaddal ad-Dabbi the elder, who died in 170. Hommel, who had access to all the European manuscripts, takes explicitly the same view. But if this edition is to count as evidence, there are insuperable difficulties in the way. In early Arabic literary history two al-Mufaddals are known. The one was Abū-l-Abbās [or Abū 'Abd ar-Rahmān, or Abū Muḥammad] al-Mufaddal b. Muḥammad b. Ya'lā b. 'Āmir b. Sālim b. ar-Rammād ad-Dabbi, of the stem Tha'labā b. as-Sid b. Dabba. He was the collector of the *Mufaddalyāt*, and died, as stated above, in A. H. 170<sup>29</sup>. The other was Abū Tālib al-Mufaddal b. Salama b. 'Āsim ad-Dabbi al-Kūfi, who died after 300<sup>30</sup>. It may be worth noticing that he wrote a *Kitāb Jamdhīr al-Qabd'il*. But the two fuller indications in the *Jamhara* are inconsistent with one another, and only the first agrees with the elder al-Mufaddal, while the question still remains, how we are to explain the indication on p. 10, and especially the strange *nisba*, al-Muhabbari. On the margin of p. 3 there is given as the reading of one copy, al-Mufaddal b. 'Abd Allāh b. Muḥammad b. 'Abd Allāh b. al-Muhabbar b. Abd ar-Rahmān b. 'Umar b. al-Khaṭṭāb. This agrees with the indication on p. 10, which seems to be the reading of all the manuscripts to which the Cairo editors had access; but does not agree with either of the two historically authenticated al-Mufaddals. Further, there is a serious difficulty in the genealogical chain. Ibn Qutayba<sup>31</sup> tells us that 'Umar b. al-Khaṭṭāb had a son al-Mujabbar (or al-Mujabbir) 'Abd ar-Rahmān, and he again had a son whose name we learn from an-Nawawī<sup>32</sup> was also al-Mujabbar (or Mujabbir), but Ibn Qutayba adds expressly that there was no issue of this line. Have we an instance here of the genealogical ignorance remarked on in the preface to the *Kitāb*

*al-Ma'ārif*<sup>33</sup>, through which men traced up their origin to a distinguished name and did not notice *lā 'aqba lahu*, 'he had no issue'? Still, whether some links in the chain are forged or not, I have little doubt that we have here the genealogy as Abū Zayd gave it, and a hitherto unknown al-Mufaḍḍal. The name would easily explain the confusion with one or the other of the great grammarians, and the changing of the genealogy to suit him; but it would be hard to explain the reverse process. Further, from the *Isnāds* it can be decisively proved that we have not here the elder al-Mufaḍḍal. On page 3 the tradition is said to go back to Ibn 'Abbās, but the margin gives the longer form, from his father, from his grandfather, from Abū Ṣabyān<sup>34</sup>, from Ibn 'Abbās (it will be noticed that the first two links in this chain occur in almost all the *Isnāds*); p. 10, he asked his father; p. 11, from his father, from his grandfather, from Muḥammad b. Ishāq (without doubt the Ṣāhib al-Maghāzī, d. 151), from Muḥammad b. 'Abd Allāh, from Abū Sa'īd al-Khuza'ī, from Abū-ṭ-Tufayl Ḥāfiẓ b. Wāthila<sup>35</sup>; p. 17, no *Isnād* in the text but on margin as given on the margins of several copies: from his father, from his grandfather, from Abū 'Ubayda, from 'Attāb b. 'Umayr b. 'Abd al-Malik; p. 20, from his father, from his grandfather, from Ibn Ishāq, from Mujaḥid<sup>36</sup>, from Ibn 'Abbās; p. 21, from his father, from his grandfather, from al-'Alā b.-Maymūn al-Āmidī, from his father; p. 29, from Alf b. Tāhir adh-Dhuḥlī, from Abū 'Ubayda, from al-Mujālid, from ash-Sha'bī; pp. 16, 34, 25, references, but no *Isnāds*. It will be noticed that twice in the above Abū 'Ubayda occurs, once with two links between himself and al-Mufaḍḍal, and once with one. But as Abū 'Ubayda died in 210 and the elder Mufaḍḍal in 170, we certainly here cannot have to do with the elder Mufaḍḍal. But have we then the younger, who died probably after 300? The names are quite different and offer no support to such an idea. I confess I can throw no light upon this matter, and must content myself with simply stating the difficulty and giving the facts as I have them.

To complete the statement of the *Isnāds* contained in the *Jamhara* I must add the following: p. 15, Ibn Ishāq, from 'Abd Allāh b. ṭ-Ṭufayl, from his father, from his grandfather; p. 16, al-Maqna', from his father, from al-Asma'ī<sup>37</sup>; p. 19, Muṭarrif al-Kinānī, from Ibn Da'b; p. 31, Ḫāfiẓ b. 'Umar; *ibid.*, Abū 'Amr b. al-'Alā. Hommel cites from the copy that von Kremer had made from a Cairo MS., Sunayd b. Muḥammad al-Azdfī, from Ibn al-A'rābī<sup>38</sup>; but this I cannot find in the Būlāq text.

As a further dating-point it may be noticed that in the Commentary on 'Antara's *Qaṣīda* (p. 98) a line is quoted from Abū Tammām, the compiler of the *Hamāsa*, 172 or 188 or 190—228 or 231 or 232.

Taking the evidence that has now been presented, scanty and uncertain as it is, I feel inclined to date the present form of the *Jamhara* in the latter part of the third or the beginning of the fourth centuries of the Flight; if anything, later rather than earlier.

From much of the above it will have become evident that the text of this edition varies markedly from those which Nöldeke, Ahlwardt

and Hommel had before them. This is especially the case in the section describing the classes (*tabaqāt*) of the poets. There the text is quite different from the fragment quoted by Nöldeke from the Berlin manuscript, and since the passage is very important as throwing light, not only on the history of the *Jamhara*, but also on that of the collecting of Arabic poems generally, I shall translate the whole of it.

It begins on p. 34; "The section making mention of the classes of those of whom we have named some. Abū Ubayda said : The greatest poets are the people of the tents especially<sup>43</sup>. They are Imr al-Qays, and Zuhayr, and an-Nābigha. But if any one say that Imr al-Qays is not of the people of Najd, then, verily, these abodes of which he has made mention in his poetry are the abodes of the Banū Asad b. Khuzayma. And in the second class are al-A'shā, and Labīd, and Tarafa. And it is said that al-Farazdaq said, Imr al-Qays is the greatest poet; and Jarīr said, an-Nābigha; and al-Akhtal said, al-A'shā; and Ibn Ahmar said Zuhayr; and Dhū-r-Rumma said, Labīd; and Ibn Muqbil said, Tarafa, and al-Kumayt said, 'Amr. b. Kulthūm; but our opinion [apparently Abū Zayd's] is that of Abū 'Ubayda ; that is, Imr al-Qays, then Zuhayr, and an-Nābigha, and al-A'shā, and Labīd, and 'Amr [Abū 'Ubayda does not mention 'Amr above], and Tarafa. Al-Mufadḍal said : These are the authors of the seven long poems which the Arabs call *as-Sumū'* [the strings of beads or pearls], and whoever says that a place in the seven belongs to other than them has contradicted that in which the people of science and knowledge have united. And we have perceived the most of the people of science saying that after these came seven not inferior to them ; and in truth their authors have followed the authors of the first, but have not fallen short of them<sup>44</sup>. And these are the *Mujamhārāt* [collected<sup>45</sup>] by 'Abīd b. al-Abraq, and 'Antara b. 'Amr, and 'Adī b. Zayd, and Bishr b. Abī Khāzim, and Umayya b. Abī-q-Salt, and Khadāsh b. Zuhayr, and an-Namr b. Tawlab. And as for the *Muntaqayāt* [chosen] of the Arabs, they are by Musayyab b. 'Alas, and al-Muraqqish, and al-Mutallamis, and 'Urwa b. al-Ward, and Muhalhil b. Rabī'a, and Durayd b. as-Ṣimma, and al-Mutanakhkhil b. 'Uwaymir. And as for the *Mudhahhabāt* [gilded], they belong to [the tribes of] al-Aws and al-Khazraj specially, and are by Ḥassān b. Thābit, and 'Abd Allāh b. Rawāḥa, and Mālik b. al-'Ajlān, and Qays b. al-Khatīm, and Uhayha b. al-Julāb, and Abū Qays b. al-Aslat, and 'Amr b. Imr al-Qays. And the most highly prized *Marāthī* [laments] are seven, by Abū Dhu'ayb al-Hudhalf, and 'Alqama b. Dhl Jadan al-Ḥimyārī, and Muḥammad b. Ka'b al-Ghanawī, and al-A'shā al-Bāhili, and Abū Zayd at-Tā'i, and Mālik b. ar-Rayb an-Nahshāli, and Mutammim b. Nuwayra al-Yarbū'i. And as for the *Mashātāt* [mixed] of the Arabs, they are those with which unbelief and al-Islām mixed, and they are by Nābigha bani Ja'da, and Ka'b b. Zuhayr, and al-Qutāmī, and al-Khuṭay'a, and ash-Shammākh, and 'Amr b. Ahmar, and Ibn Muqbil. And as for the seven *Muḥamāt* [well-joined], they are by al-Farazdaq, and Jarīr, and al-Akhtal, and 'Ubayd ar-Rā'i, and Dhū-r-Rumma, and al-Kumayt b. Zayd, and at-Tirimmāh b. Ḥakīm. Al-

Mufaddal said : These nine and forty *Qaṣidas* are the most highly prized of the poems of the Arabs in the period of the Ignorance and of al-Islām, and the soul of the poetry of each man of them<sup>42</sup>. And Abū 'Ubayda mentioned in the third class of poets, al-Muraqqish and Ka'b b. Zuhayr, and al-Khuṭay'a and Khadāsh b. Zuhayr, and Durayd b. aṣ-Simma, and 'Antara, and 'Urwa b. al-Ward, and an-Namr b. Tawlab, and ash-Shammākh b. Dirār, and 'Amr b. Aljmar. Al-Mufaddal said : These are the mighty ones of the poets of the people of Najd, who blamed and praised, and pursued every kind of poetry. And as for the people of al-Hijāz, they were best in love poetry. And Abū 'Ubayda mentioned that men agreed that the greatest poets of the people of al-Islām were al-Farazdaq, and Jarir, and al-Akhtāl."

The relative merits of the three last-named poets are then discussed for about three pages. Then, from the middle of p. 38, various stories about Imr al-Qays are given from Ibn Da'b, derived from al-Farazdaq. The Mu'allaga of Imr al-Qays begins at the foot of p. 39.

Before going on to examine this passage it may be well to state shortly the views expressed by Nöldeke and Hommel, based upon the Berlin manuscript already referred to. Nöldeke notices first that according to Ibn an-Nahhās<sup>43</sup> (d. 338), the seven *Mu'allagāt* were selected by Ḥammād ar-Rāwiya (d. 167). His view then is that Abū 'Ubayda and al-Mufaddal, whom he takes to be the elder, the collector of the *Mufaddaliyāt*, are represented as agreeing in this choice of Hammād's, and that to this first class of seven Abū Zayd selected and added the other six classes. Without doubt this is the right interpretation of the passage as it stands in the Berlin manuscript. Hommel's final view is similar. He thinks that the whole collection had been known to Abū 'Ubayda and al-Mufaddal, and that it was only the present recension, with its commentary and introduction, that was due to Abū Zayd.

But if we are to accept the Būlāq text, those views must be essentially modified. First, as Hommel has already noticed, there is absolutely no mention in the *Jamhara* of Ḥammād ar-Rāwiya and the part he took in selecting and combining the seven *Mu'allagāt*, or, as they are called here, *Sumūf*. But I do not feel that we can follow Hommel further and deduce from this that Abū Zayd did not know this tradition, and still less that the tradition is false. There was no necessity for him to mention it at this point, and his whole treatment of the subject shows that he is giving a highly compressed statement. Next, Abū 'Ubayda and al-Mufaddal witness to two quite different things. Abū 'Ubayda has apparently no connection with the *Jamhara* arrangement of seven groups of seven poems each, and knows nothing of it. His arrangement is one into three *Tabaqāt*, the first two embracing the seven *Mu'allaga*-poets, and the third ten other poets. Whether he had yet more classes we are not told ; but it is worth noticing that these three classes are limited to poets of Najd. His arrangement is not followed in the *Jamhara*, except in that his first two classes are put into one and made a first class, and that Imr al-Qays is regarded as the greatest poet. Whether he divided into two classes the poems

which Hammād had selected and made into one, or Hammād combined his two classes must remain unsettled. This would lead us to expect that he had written a book *Tabaqāt Shū'ardā Najd*, or simply *ash-Shū'ardā*, which Abū Zayd is here using; but the nearest I can find is a mention by the *Fīhrīst* of a book by him *Kitāb ash-Shīr wash-Shū'ardā*.

But al-Mufaddal, whoever he was, evidently knew the *Jamhara* arrangement of seven groups of seven, whether it was due to him or not. Therefore, leaving the positive question of its authorship open, we may fix one thing, viz., that it is not to be ascribed to Abū Zayd. But is it not possible to push the origin further back, and say of some at least of the classes what we know of the first? Some of them are spoken of as well known as selections and under these names. In none of them is the grouping of the seven poems together said to have been coincident in time with the grouping of the seven classes together. Thus, we have the *Muntagayāt al-'Arab* and the *Mashūbāt al-'Arab*, just exactly as we have the poems called *as-Sumūt* by the Arabs. So, too, we have the seven *Muljāmāt*. If we did not know of the *Sumūt*, or *Mu'allagāt* (a term never used by Abū Zayd), separately, we could not draw any distinction between them and the others. Because the other six classes have not survived as separate entities, have we any right to say that they never were separate? After Hammād ar-Rāwiya or Abū 'Ubayda, as the case may be, had made his selection of seven, is it not probable that others would also form selections of seven in imitation? As the first selection was called the *Sumūt* or *Mu'allagāt*, so the others might be called the *Mujamharāt*<sup>4</sup> or the *Mashūbāt*. We know of many that were formed but have now vanished—melted into the greater—as these into the *Jamhara*. The *Fīhrīst* tells us that Abū Tammām made different selections beside the *Hamāsa*. He had a *Kitāb al-Ikhtiyār min Ash'ār al-Qabā'il*, and we may notice that one of our seven classes is devoted to poets of the two tribes of al-Madīna, al-Aws and al-Khazraj. So, too, he had a *Kitāb al-Fuhūl*. Further, the fact that the names of the selectors of the seven poems in each of the last six classes are not mentioned, agrees with the non-mention of Hammād, or Abū 'Ubayda, as the selector of the first class. All seven are, in this matter, on exactly the same footing.

If we are, then, to regard this as a compilation from previously separate groups, can we ascribe the choice of the name *Jamhara* to the title of the second group, *al-Mujamharāt*? Could a name not be derived from that of the first group, the *Sumūt*, because that was the oldest and best known, and confusion might arise? But the point is of no importance, and I may repeat again that we may regard it as certain that Abū Zayd was only the editor of this recension of the collection of seven groups of seven poems, and not its originator. To him we probably owe the introduction and the commentary, and it may be possible to draw from them some ideas of his character. I can only touch here upon one or two points, as a detailed statement would involve a more careful study of the book than my time has allowed.

He appears to have been a Muslim of pious tendencies and no special critical acumen. In his preface he tells us that the early poets are chiefly valuable because they assist us to understand the Qur'ān. So any scholar of his day would have said; but he takes it somewhat in earnest, and gives us seven pages of illustrations<sup>42</sup>. The very first of these, a beautiful verse of Imr al-Qays only preserved here, will give an idea of his feeling for poetry. It runs :

تِقَا فَأَسْأَلُ الْأَطْلَالَ عَنْ أُمِّ مَالِكٍ \* وَهُلْ تُخِبِّرُ الْأَطْلَالَ غَيْرَ الْتَّهَالِكَ

'Stand and ask the ruins concerning Umm Mālik! But will ruins give any tidings save of falling to ruin'<sup>43</sup>?

On which Abū Zayd remarks : He certainly knew that the ruins would not reply, and only meant, Ask the people of the ruins. Further, on p. 35 he has added to an opinion from Abū 'Ubayda that al-Farazdaq, Jarīr and al-Akhṭal are the greatest poets of the time of al-Islām, a remark that that is always excepting Ḥassān b. Thābit, for no one can be compared with the poet of the Prophet of God. Again, on the vexed question of the presence of foreign words in the Qur'ān, he takes up the stiffest and most orthodox position. The Qur'ān has been definitely said to be in perspicuous Arabic, and so Arabic only it can be. If we find words in it that are like Persian or Greek or Syriac words, what of it? Cannot the two languages have the same word for the same thing without there being a connection? So he and one school of Muslim Theologians cleared the difficulty.<sup>44</sup>

From this will be evident what we are to expect of Abū Zayd acting independently ; but there can be no question of the importance of the collection that has come down to us under his name. If some of the poems have been published elsewhere since Hommel drew up his list and noted that 1400 lines were new, yet he did not reckon with that number the poems which occur also in the *Mufaddaliyāt* which Thorbecke was then editing. But Thorbecke's edition remains a fragment, and these poems are still unedited. On my part there has been no attempt to trace what is published and what not. That would be a work of much time, and I have only been able to gather up the more salient points throwing light on the date and origin of the book. Names which I have given up as hopeless will be traced by others, and my trust is that the complete collection of *Isnāds* may be of assistance in this. Those who have had anything to do with Arab biography know how perplexing and unsatisfying is the search through a jungle of *Laqabs*, *Kunyas*, *Nisbas* and *Isms* for some name that, in the end, we do not find. Such will be charitable towards the smallness of my results, and seeking that charity, I would close with the old jingle that has done duty so often :

ان تجد عيباً فسد الخلا جل من لا عيب فيه وعلا

NOTES.

<sup>1</sup> *Actes du sixième Congrès international des Orientalistes*, Deuxième partie, sect. i. pp. 387-408.

<sup>2</sup> *Beiträge zur Kenntniss der Poesie der alten Araber*, pp. xx, xxi.

<sup>3</sup> Pp. xix, xx, xxvii, and ١٤٣.

<sup>4</sup> *British Museum Catalogue of Arabic MSS.*, ii. pp. 481ff, 747ff; *Bodleian Cat. of Arabic MSS.*, i. 268: No. 174 Coll. Pococke; Wüstenfeld, *Yāqūt*, v. 48; Ahlwardt, *Verz. der arab. Handschr. (poetischen Inhalts) in der könig. Bibl. zu Berlin*, S. 179, No. 1000; Von Kremer, *Cat. of his MSS. in Sitzungsberichte der Wiener Akademie*, 1885 (cix), p. 216; Landberg, *Cat. of Arab. MSS. in the possession of Brill of Leyden*; the collection of Emin el-Madani (Leiden, 1888) pp. 92f. and 94f., Nos. 810 and 811.

<sup>5</sup> The poem of 'Antara which stands second in the second class in Hommel's list, stands first in the Būlāq text. Further, the Būlāq text is richer, in all, by about 67 lines.

<sup>6</sup> See the review of this work by Prym and Socin, *Z.D.M.G.* xxxi, 667 ff.

وَمَا ذَكَرَ فِي هَذَا الْكِتَابِ الْمُعْلَقَاتُ التَّسْعُ وَالْأَرْبَعُونُ<sup>\*</sup>  
مَقْسُوْةً إِلَى سَبْعَةِ أَقْسَامٍ كُلُّ قَسْمٍ سَبْعٌ قَصَائِدٌ مُلْقَبَاتٌ بِلَقْبٍ  
خَصْصُونَ بِهَا \* نَسْخَةٌ فِي جَلْدَيْنِ بِقَلْمَنْ عَادِي \*

<sup>\*</sup> I have had to read here *فَحْولَ الشِّعْرِ* instead of *فَحْولَ الشِّعْرِ*. This seems necessary in order to get a noun to which the suffix in بُحْرَة may refer but perhaps it may be possible to supply that from *الشِّعْرَاءَ*. The text-reading is, of course, the common phrase.

<sup>1</sup> Ahlwardt has on p. xix. of the "Six Divans," *'alī el-khatthāb* as the reading of the Berlin MS.; but on p. ١٤٣ (the Arabic preface to the *ابن ابي الخطاب*, تعلیقۃ).

<sup>10</sup> Būlāq edition, x. 160.

<sup>11</sup> Part ii., p. 481, note. I quote through Hommel, as this catalogue is inaccessible to me. It refers also to the *Muzhir* of as-Suyūṭī. 'Abd al-Qādir al-Baghdādī, in his list of books used in writing the *Khizāna al-Adab*, includes the *Jamhara*, but does not mention Abū Zayd.

<sup>12</sup> Wüstenfeld, *Grammatische Schulen*, p. 68 ff.; *Führist*, p. 53 f.

<sup>13</sup> Ibn Qutayba, *Kitāb al-Mā'ārif*, p. 229.

<sup>14</sup> *Führist*, p. 111.

<sup>15</sup> Ibn Qut., p. 169; an-Nawāwī, s. v.

<sup>16</sup> Ibn Qut., p. 268.

<sup>17</sup> P. 229, and references in note.

<sup>18</sup> De Slane, *Ibn Khallikān*, iv. 258, note.

<sup>19</sup> Ibn Qut., p. 267.

<sup>20</sup> Wüstenfeld, *Ibn Khallikān*, No. 782.

<sup>21</sup> Ibn Qut., p. 267.

<sup>22</sup> Wüstenfeld, *Ibn Khall.*, No. 261.

<sup>23</sup> Ibn Qut., p. 247; Wüstenfeld, *Ibn Khall.*, No. 623.

<sup>24</sup> De Slane, *Ibn Khall.*, iv. 225.

<sup>25</sup> To these may be added a Muḥammad b. Ḥasan al-Warrāq, who died before حدود الشلاطين و مائتین, and who wrote mostly religious and gnomic poetry (*Fawāt al-Wafayāt*, ii. 356); and an Abū-l-Abbās Aḥmad b. Muḥammad al-Kātib, who wrote a **كتاب الخراج**, and died 270 (Hājī Khalifa, v. 80).

<sup>26</sup> *Führer*, pp. 79; 157, l. 18; and 158, l. 21. In the last passage simply under his Kunya. Hājī Khalifa, iii. 150. Wüstenfeld, *Gramm. Schulen*, p. 196 f.

ثم كبر سنى وضعفت ولرحت ذرود<sup>٢٣</sup>. For Zarūd see *Marāṣid*, s. v., and *Bibl. Geogr. Arab.*, vii., ١٧٤ and ٣٦٦.

<sup>27</sup> Was confusion produced by the Abū-l-Abbās al-Marwāzī who died in 274 (*Führer*, p. 150)?

<sup>28</sup> Wüstenfeld, *Gramm. Schulen*, p. 142 ff.

<sup>29</sup> Wüstenfeld, *Gramm. Schulen*, p. 162 ff.

<sup>30</sup> P. 92, 94.

<sup>31</sup> Wüstenfeld, *An-Nawawī*, p. 385. The form of the name given in Ibn Qut. seems to be right, though it is left in doubt whether we have the form of the active or of the passive participle. On the other hand the المُبْحَر of the *Jamhara* appears to be quite false. In the Cairo reprint of Ibn Qutayba it has become المُجَبِّر. An-Nawawī tells how

قال ابن عبد البر وإنما قيل له المُجَبِّر لأنَّه وقع  
وهو غلام فتكسر فحمل إلى عته حفصة أم المؤمنين فقيل  
انظري إلى ابن أخيك المكسَر فقالت ليس بالمكسَر ولكنَّه  
**المُجَبِّر**

<sup>32</sup> Ibn Qut., p. 1 and 2.

<sup>33</sup> Ibn Durayd, *Kitāb al-Ishtiqāq*, p. 289.

<sup>34</sup> Ibn Qut., p. 173.

<sup>35</sup> An-Nawawī, p. 540.

<sup>36</sup> Ibn Qut., p. 270.

<sup>37</sup> Ibn Qut., p. 271. Wüstenfeld, *Gramm. Schulen*, p. 145 ff.

باب ذكر طبقات من سينينا منهم \* قال أبو عبيدة أشعر<sup>٣٨</sup>  
الناس أهل الوبير خاصة . . . .

قال المفضل هؤلاء أصحاب السبع الطوال التي تسميتها العرب «  
السموط» فمن قال أن السبع لغيرهم فقد خالف ما أجمع عليه

أهل العلم والمعرفة وقد أدركنا أكثر أهل العلم يقولون أن  
بعدهن سبعاً ما هن بدونهن ولقد تلا أصحابهن أصحاب  
الأوائل فما قصروا وهن المجمهرات

It may be of use, perhaps, to reprint here the fragment from the Berlin MS. given by Nöldeke in the *Beiträge* (p. xx.):

وقال المفضل :  
القول عندنا ما قاله ابو عبيدة في ترتيب طبقاتهم وهو أن أول طبقاتهم أصحاب السبع معلمات وهم امرؤ القيس وزهير والنابغة والأعشى ولبيد وعمرو بن كلثوم وطرفة بن العبد قال المفضل هاولاء أصحاب السبع الطوال التي تسميتها العرب بالسموط ومن زعم غير ذلك فقد خالف جمهرة العلماء

The repetition of the word **قال المفضل** shows that something is wrong with the text, and comparison with the Būlāq edition shows what it is. Notice, too, the occurrence of the term **المعلمات**, which never appears in the Būlāq edition. The later form of tradition will be found in as-Suyūtī's *Muzhīr*, Naw' 49; ed. Cairo 1282, iii. 284.

<sup>41</sup> Nöldeke translates *die Berühmten*. I have followed Lane.

قال المفضل بهذه التسعة الأربعون قصيدة عيون اشعار

العرب في الجاهلية والاسلام ونفس شعر كلّ رجل منهم

I am not certain that I have caught the exact meaning of the last phrase.

<sup>42</sup> This tradition was only known to Nöldeke through a note by al-Khafājī on the *Durra al-Ghawwāṣ* of al-Harīrī, but see Appendix.

<sup>43</sup> Father Lewis Cheikho, in *Les poètes arabes chrétiens*, p. 233, 284, gives the *Jamhara* poem of Umayya b. Abī-s-Salt, and remarks:

وهي قصيدة تُعدُّ من جمهرات العرب . This may mean nothing; but it may also mean that there is a separate MS. of the *Mujam̄-harāt al-`Arab* in the Jesuit Library at Bayrūt. There are evidently some MSS. there of high value, and a catalogue of the collection would be of the greatest interest.

<sup>44</sup> Compare with this as-Suyūtī's *Itgān*. On p. 125 ff. (*Uthmāniyya* ed., Cairo 1306) there is a long section on the subject, in which Ibn 'Abbās is represented as saying: Poetry is the Record (*Diwān*) of the Arabs.

Then, whenever anything in the Qur'ān which God has revealed in the tongue of the Arabs is obscure, we turn to their Record.

<sup>46</sup> In Ahlwardt's *Six Divans*, p. 199, this line is quoted from the Berlin MS., but the second *Mīṣrā'* is different :

وَهَلْ غَيْرُ الْأَطْلَالِ غَيْرُ التَّهَالِكِ  
save falling to ruin ?

<sup>47</sup> Compare al-Jawāliqī's *Kitāb al-Mu'arrab*, p. 3-5 of Sachau's edition; and as-Suyūṭī's *Itqān*, p. 142 ff. Perhaps this is not so much a case of orthodoxy as of Arab *versus* 'Ajāmī. Abū Zayd will not admit foreign words to be in the Qur'ān ; it is pure Arabic. So, too, we are to interpret it according to the Arab poets, not the theological ideas of non-Arabs. This position would be highly intelligible in one of the tribe of Quraysh.

#### APPENDIX.

In his *Beiträge*, p. xix, xx,\* Nöldeke speaks as though an-Nahhās knew not only the story of the hanging on the Ka'ba, but also the name *al-Mu'allaqāt* as applied to the seven poems. That is certainly the impression that al-Khafājī gives, but it appears to be incorrect. Nöldeke cited the passage from a manuscript, but it has since been published twice ; once by Thorbecke in his edition of Harīrī's *Durra al-Ghawwāṣ* (p. 47), and in the Constantinople edition (Press of Jawādīb, A. H. 1299) of the *Durra*, with al-Khafājī's *sharb* (p. 229). Compare too, Wüstenfeld, *Ibn Khallikān*, No. 204, and Kosegarten, *Mu'allaga of 'Amr*, p. 66—the last is an anonymous scholiast. Al-Khafājī, à propos of a mention of Ḥammād in the *Durra*, says : وهو الذي جمع

السبع المعلقات وسميت معلقات لأنهم كانوا إذا أنسدوا شعرا  
في هجاءاتهم يقول كبراؤهم علقوها إشارة إلى أنه مما ينبغي أن  
يحفظ وما قيل من أنها علقت في الكعبة لا أصل له كما قال

[قاله ابن التحاس [Constan. edit.]

But Frenkel in his edition of the *Mu'allaga* of Imr al-Qays with the commentary of an-Nahhās (Halle a/S, 1876), has given from the Berlin MS. (Wetzstein i. 56) an-Nahhās's own words. The passage is worth quoting at length ; for it has several points of contact with the *Jamhara*, and throws light upon the history of the term *Mu'allaga*. It comes at the end of the commentary on 'Amr b. Kulthūm, whose *Qasida* stands

\* Compare his article, 'Mo'allakāt,' *Encyclopaedia Britannica*, 9th ed., xvi. 536 ff.  
—Ed.

قال ابو جعفر فهذا اخر السبع المشهورات seventh with him على ما رأيت أهل اللغة يذهبون إليه منهم ابو الحسن بن كيسان وليس لنا ان نعترض في هذا فنقول من الشعر ما هو أجرد من هذه كما أنه ليس لنا أن نعترض في الالقاب وإنما ذُوّديها على ما نقلت إلينا نحو المصدر والحال والتبيين وقد رأيت من يذهب إلى أن قصيدة الأعشى وتعنْ هُرِيَّةَ وقصيدة النابغة وهي يا ذار ميَّةَ من هذه القصائد وقد بيَّنا أنَّ هذا لا يُؤخذ بقياس غير أنا رأينا أكثر أهل اللغة يذهب إلى أنَّ أشعار الجاهلية امروُ القيس وزهير بن أبي سلمى والنابغة والأعشى إلا أبو عبيدة فإنه قال أشعر الجاهلية ثلاثة امروُ القيس وزهير والنابغة تحدانا قول أكثر أهل اللغة على إملاء قصيدة الأعشى وقصيدة النابغة لتقديمهما إياهما وإن كانتا ليستا من القصائد السبع عند أكثرهم واختلفوا في جم هذه القصائد السبع وقيل أنَّ العرب كان أكثرهم يجتمع بعكاظ ويتناددون الشعر فإذا استحسن الملك قصيدة قال عَلِقُوها وأثبتوها في خزانة فاما قول من قال أنَّها عُلقت في الكعبة فلا يعرفه أحدٌ من الرواة وأصح ما قيل في هذا أنَّ حمَّاداً الرواية لما رأى رُهْدَ الناس في الشعر جم هذه السبع وحفظهم عليها وقال لهم هذا هي المشهورات فسميت القصائد المشهورة لهذا ونَبْداً بقصيدة الأعشى لأنَّ أبو عبيدة قال لم يُقل في الجاهلية على رَوْيتها مثلها

Apparently Hommel, who wrote in 1884, did not know that this passage had been printed, for he only refers to Ahlwardt's *Bemerkung*, p. 13, who, in turn, makes only a reference to the Berlin MS. Nor does Frenkel appear to have recognized the importance of the passage which he gives. One point that is clear from it is that an-Nahhās does not state as so definite a fact of knowledge as al-Khafājī gives us to understand, that Hammād collected the seven poems. He simply gives it as the sounder opinion : *asalhu mā qila fī hādhā*. Apparently, in his time (he died 338), there were many different reports, and he regarded this as the most trustworthy. Then, as to the plan on which his own collection was based, an-Nahhās tells us that he wished to give the seven poems that were called *al-Mashhūrāt*, the collecting of which he assigns to Hammād. As to which poems were included in this collection, he follows Abū-l-Hasan b. Kaysān without considering himself whether some other poems might not be better than these. This suggests that some in his time did consider that question, and therefore, the seven may have become confused. Further, his mention of Ibn Kaysīn suggests that there were other traditions as to what poems belonged to the *Mashhūrāt*.

Further, some inserted among the seven the *Qaṣīda* of al-A'shā beginning, وَدَعْ مُرِيرَةً, and that of an-Nābīgha beginning, يَا دَارَ مَيْةً [both in the *Jamhara* seven, but not with these poems]; but this was not based on a regular tradition, but simply because these two poets were reckoned among the four best poets of the time of Ignorance. Yet Abū 'Ubayda only reckoned three to the first class, omitting from it al-A'shā (see the *Jamhara*). An-Nahhās, therefore, determined to add these two poems, making up the number to nine. He then explains what difference of opinion there was as to how these seven came to be collected. Some held by the story of the fair of 'Ukāz, and that the best poems were selected and preserved there. Others affirmed that they were hung in the Ka'ba; but an-Nahhās rejects this utterly,—“not one of the Rāwīs knows anything of it.” He then gives his adherence to the story about Hammād, that having noticed the indifference of the people to poetry, he collected these seven and brought them to their notice, and told them that they were the most celebrated. Thence they had their name, *al-Mashhūrāt*, by which an-Nahhās apparently knew them. Then he remarks that of the two additional *Qaṣīdas* he puts that of al-A'shā first, because Abū 'Ubayda had said that there was no other poem of the Ignorance in the same rhyme-letter equal to it.

In all this the most striking point is that he does not seem to have known the seven under the name of the *Mu'allaqāt*. For him they were the *Mashhūrāt*. That is the name which he gives and explains here, as well as at the beginning of his commentary. So, too, at-Tibrīzī (d. 420), in his commentary on ten poems (the nine of an-Nahhās with the addition of the *Bā Qaṣīda* of 'Abid b. al-Abraṣ edit., Lyall), who follows an-Nahhās closely, speaks only of ‘the seven *Qaṣīdas*’.

Similarly, az-Zawzani (d. 486), so far as I can trace him, speaks only of 'the seven *Qaṣidas*,' and never uses the term *Mu'allaqāt*. Ibn Khallikān (d. 681) is the first whom I find using that term, and he speaks of 'the nine *Mu'allaqāt*.' In Wüstenfeld's text there stands **السبعين**, but the reading in Ibn Khallikān's autograph MS. in the British Museum is **التسعم**. [It may be worth mentioning that August Müller carefully collated this MS. (Add. 25,785), covering three-quarters of the book, with his copy of Wüstenfeld's edition, which is now in the Hartford Seminary Library.] With as-Suyūṭī (d. 911) in the *Muzhir*, and al-Khafājī (d. 1069) we find the term in its modern use. Further, none of the Lexicons explains the term in this sense, not even the *Qāmīs*, in spite of Freytag's *Kam*.

But though an-Nahḥās does not use the term *Mu'allaqāt*, yet he uses the verb **علق**, apparently in the sense 'to select and preserve a poem.' Does this mean that *Mu'allaga* may be said of any poem that is selected from others and preserved carefully, distinguished in any way? Was that its first usage, and was it not till later, much later, that it came to be applied to the seven which Hammād had picked out and called *al-Mashhūrāt*? Apparently it was still in the stage of being applicable to any selected poem when Ibn Khallikān wrote, as he speaks of the *nine Mu'allaqāt* of an-Nahḥās. This would indicate that the story about the Ka'ba was not invented to explain the name; for the story existed long before the common noun had become a name. Another question that rises is this. Is there any connection, after all, between the first class of the *Jamhara*, i. e., the *Sumūṭ*, and Hammād's seven? Are they not, perhaps, quite distinct sevens? It is true that five names occur in both: Imr al-Qays, Zuhayr, Labid, 'Amr and Tarafa. But neither 'Antara nor al-Hārith are in the *Jamhara*, nor are an-Nābigha or al-A'shā in Hammād's seven. The names are different: Hammād's are called *al-Mashhūrāt*; the *Jamhara's*, *as-Sumūṭ*. The story of their origin and originator is different. The *Jamhara* seven, if connected with any one as originator, is connected with Abū 'Ubayda. I have already suggested that probably there were many more collections of seven than we have hitherto supposed or identified. At a later stage, they would become confused with one another or be swallowed up in the greater collections. Thus the name *as-Sumūṭ* might come in time to be applied to Hammād's seven as on the title page of Arnold's edition.

Finally, I would notice that in both the *Šāhād* and the *Lisān*, **سِمْط** and **سِمْط** are explained by **علق**; and we have in the *Lisān*

والسِّمْطُ خَيْطُ النَّظِيمِ لَا يُعَلَّقُ

8. A New Fragment of the Babylonian "Etana"-legend ; by Professor Morris Jastrow, Jr., University of Pennsylvania, Philadelphia, Penn.

This paper will be published in full in the forthcoming number of Haupt and Delitzsch's *Beiträge zur Assyriologie*, Vol. III., Part 2. The fragment in question was obtained at Kouyunjik by the late Rev. W. F. Williams, at the time when Sir A. H. Layard was conducting his excavations at that place. Through the kindness of Mr. Talcott Williams, of Philadelphia, it was placed at the disposal of the writer. The fragment reveals the close of an episode in the "Etana"-legend. The eagle who has destroyed the serpent's nest dies a disgraceful death. The serpent is avenged, aided by Šamaš—the sun-god—who indicates the manner in which the death of the eagle can be brought about. In connection with the fragment, some general questions affecting the order of the episodes composing the "Etana"-legend were discussed ; and the suggestion was also ventured that the mysterious *Ethan* (or *Etan*) mentioned in I Kgs. v, ii among the "wise" men of old may be a dimmed tradition of the Babylonian Etana. At all events, the names are identical. Ethan and Etana signify "the strong one," which was a favorite epithet of the Semitic gods and heroes.

9. Note on the Term Mušannītum; by Professor Morris Jastrow, Jr., of the University of Pennsylvania, Philadelphia, Penn.

The full text of this paper will be found in *Hebraica*, Vol. X., pp. 193-5. It offers an explanation for a word of frequent occurrence in the legal literature of the Babylonians. With the help of a comparison with a Talmudic term מְשׁוֹנִיתָה, the conclusion was reached that the Babylonian word was used to designate the "embankment" that the climatic conditions of the Euphrates valley rendered necessary as a protection to fields during the rainy season. The word is derived from a stem שָׁנַן, meaning to be "pointed," and the form is contracted from mušannintum = mušanittum = mušanītum. In the technical sense of "embankment," the Talmudic term was shown to be a loan-word from the Babylonian, the writing מְשׁוֹנִיתָה instead of מְשׁוֹנִיתָא being due to an adaptation of the borrowed word to one already existing in Aramaic, and used in a manner that favored a supposed connection with the foreign word. The term also occurs as a loan-word in Arabic, musannāt. There appears also the form מְשׁוֹנִיתָא, without the ב.

10. On the Language of the Sinjirli Inscriptions ; by Professor R. J. H. Gottheil, of Columbia College, New York, N. Y.

In connection with the Sinjirli inscriptions, Professor Gottheil pointed out the close connection which existed between the older Aramaic (in the inscriptions and in the Bible) and the Hebrew. Many peculiarities common to both these dialects are found again in the Assyrian. It is

only in its later development that the Aramaic branched off so perceptibly from the Hebrew. This will also serve to explain how the Assyrian shows peculiarities in lexicon and grammatical structure which at times agree with the Hebrew, at times with the Aramaic dialects.

11. Notes ; by Professor George A. Barton, of Bryn Mawr College, Bryn Mawr, Penn.\*

1. *On the Semitic Ishtar Cult.*

Professor D. H. Müller's *Epigraphische Denkmäler aus Abessinien* contains an inscription which gives evidence of the existence of the Ishtar Cult in Abyssinia. The writer had previously found traces of it in all the other countries of the Semitic area.

An inscription published by Derenbourg in the *Journal Asiatique* proves the theory of the late Professor W. R. Smith that Athtar was originally a mother goddess in Arabia, and then developed into a masculine deity, as it shows clearly the transition from the one to the other.

2. *On the God Mut.*

The writer had shown in a paper published elsewhere that there was a god Maut or Mut among the Hebrews. The discovery of traces of the worship of the Egyptian god Mut near Gaza in Palestine in the time of the El Amarna tablets suggests the possibility that the Hebrew god may have been borrowed from the Egyptians.

3. *Was Ilu ever a Distinct Deity in Babylonia?*

The object of this paper was to suggest the possibility of a different explanation of *Ilu*, as an element of proper names, from that followed by recent scholars. The analogy of other proper names and of the history of Ishtar suggest, though they do not clearly prove, that *Ilu* was once a distinct deity.

12. The XXIII. Psalm ; an Essay on Hebrew Verse ; by Rev. F. P. Ramsay, Augusta, Ky.

Hebrew poetry is not musical, but pictorial. It is not metrical in form. It has what may be called verses or lines, but the line has not a given number of accents, nor are the accents arranged in a given order. Each line presents a single complete picture. This picture is itself the blending together usually of two simpler pictures, each presented in a distinct phrase. The image or conception in a phrase is a unity of two elements, as, say, a subject and its action ; but the phrase may have less or more than two words. Generally each line is one of a couplet, giving companion pictures.

\* These papers have appeared in full in *Hebraica*, Vol. X, p. 202 ff.

The Psalm may be thus arranged, to illustrate the theory :

לא אחסר	יהוה ר'ע'
ירבצני	בנאות דשא
נפשי ישבכ	על מי מנוחת יהלני
למען שמו	נחני במעלי צדק
לא אירא רע	نم כי אלך בניא צלמות
שבטך ומשעניך המה יחמני	כי אתה עמרי
גנדי צרכי	תערך לפני שלחן
כוסי רוויה	ראשת בשמן ראש'
כל ימי חי	אך טוב וחסר ירדפוני
לאורך ימים	ושבתתי בבית יהוה

Other communications were presented as follows :

13. On some Hebrew MSS. from Egypt ; by Dr. Cyrus Adler, of the Smithsonian Institution, Washington, D. C.
14. On the origin of games and divination in Eastern Asia ; by Mr. Stewart Culin, of the University of Pennsylvania, Philadelphia, Penn.
15. On the Bharats and the Bharatas : by Professor E. W. Hopkins, of Bryn Mawr College, Bryn Mawr, Penn.
16. On a complete verbal index to the Fiqh-al-Lugha of Ath-tha 'Alibi ; by Professor D. B. Macdonald, of Hartford, Conn.
17. On the Agnihotra-section of the Jāimīnīya-brāhmaṇa ; by Dr. Hanns Oertel, of Yale University, New Haven, Conn. To be published in the Journal.
18. An emendation of Sāyāṇa on S. B. i. 3. 2 ; by Dr. Oertel.
19. On some unpublished Arabic inscriptions in Morocco and elsewhere ; by Mr. Talcott Williams, of Philadelphia, Penn.
20. Report of excavations at Jerusalem through the Palestine Exploration Fund ; by Rev. T. F. Wright, D.D., Cambridge, Mass.
21. Note on the Julian inscription described by Dr. I. H. Hall at the meeting of March, 1894 ; by Dr. Wright. Published in the Quarterly Statement of the Palestine Exploration Fund, April, 1895.

Papers by Professor M. Bloomfield, of the Johns Hopkins University, and Professor A. V. Williams Jackson, of Columbia College, were read at the Second Joint Session, Friday, December 28th.

JOINT MEETING  
OF THE  
AMERICAN ORIENTAL SOCIETY  
AMERICAN PHILOLOGICAL ASSOCIATION  
SOCIETY OF BIBLICAL LITERATURE AND EXEGESIS  
MODERN LANGUAGE ASSOCIATION OF AMERICA  
AMERICAN DIALECT SOCIETY  
SPELLING REFORM ASSOCIATION  
AND THE  
ARCHÆOLOGICAL INSTITUTE OF AMERICA  
AT  
THE UNIVERSITY OF PENNSYLVANIA, PHILADELPHIA  
DECEMBER 27-29, 1894.

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JOINT SESSIONS.

OPENING SESSION.

Thursday, December 27, at 12 M.

Address by Mr. C. C. Harrison, Acting Provost of the University of Pennsylvania, introducing the Presiding Officer of the Meeting, Professor A. Marshall Elliott, of the Johns Hopkins University, President of the Modern Language Association of America.

Address of Welcome by Dr. Horace Howard Furness, Philadelphia.

SECOND JOINT SESSION.

Friday, December 28, at 10 A. M.

Presiding Officer of the Meeting, Prof. John Henry Wright, of Harvard University, President of the American Philological Association.

1. Dr. J. P. Peters, New York, and Prof. H. V. Hilprecht, University of Philadelphia. The last results of the Babylonian expedition of the University of Pennsylvania.
2. Prof. William W. Goodwin, Harvard University. The Athenian *γραφὴ παρανόμων* and the American doctrine of constitutional law.
3. Prof. Minton Warren, Johns Hopkins University. The contribution of the Latin inscriptions to the study of the Latin language and literature.
4. Prof. A. V. Williams Jackson, Columbia College. Cyrus's dream of the winged figure of Darius in Herodotus.
5. Prof. Hermann Collitz, Bryn Mawr College. Some Modern German etymologies.
6. Prof. Maurice Bloomfield, Johns Hopkins University. On Prof. Streitberg's theory as to the origin of certain long Indo-European vowels.
7. Prof. Federico Halbherr, University of Rome. Explorations in Crete for the Archaeological Institute (read by Prof. Frothingham).
8. Prof. Edward S. Sheldon, Harvard University. The work of the American Dialect Society, 1889-1894.

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THIRD JOINT SESSION.

Friday, December 28, at 8 P. M.

MEMORIAL MEETING

IN HONOR OF

WILLIAM DWIGHT WHITNEY.

Presiding Officer of the Meeting, President Daniel Coit Gilman, of Johns Hopkins University, President of the American Oriental Society.

1. Reading of letters from foreign scholars.

2. MEMORIAL ADDRESS by Prof. Charles R. Lanman, Harvard University.
3. Whitney's influence on the study of modern languages and on lexicography, by Prof. Francis A. March, Lafayette College.
4. Whitney's influence on students of classical philology, by Prof. Bernadotte Perrin, Yale University.
5. Address by Prof. J. Irving Manatt, Brown University.
6. Address by Rev. Dr. William Hayes Ward, New York.
7. Concluding address by President Daniel Coit Gilman.

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#### SPECIAL SESSIONS.

##### AMERICAN PHILOLOGICAL ASSOCIATION.

(Organized 1869.)

1. Mortimer Lamson Earle, Ph.D., Barnard College. Sophocles *Trachiniae*, 26-48 : a Study in Interpretation.
2. Prof. Louis Bevier, Jr., Rutgers College. The Delphian Hymns and the Pronunciation of the Greek Vowels.
3. Prof. Alfred Gudeman, University of Pennsylvania. Plutarch as a Philologist.
4. Prof. Edwin W. Fay, of Washington and Lee University. ARYAN  $tr,$ ° = GRK.  $\pi\lambda$ ° = LAT.  $cl$ °, ARY.  $dr,$ ° =  $\beta\lambda$ ° = LAT.  $gl$ °.
5. Prof. C. R. Lanman of Harvard University. Reflected Meanings ; a Point in Semantics.
6. Prof. Karl P. Harrington, of the University of North Carolina. Notes on the Diction of the *Apocolocyntosis Divi Claudi.*
7. Prof. W. A. Lamberton, of the University of Pennsylvania. Notes on Thucydides.
8. Dr. Arthur Fairbanks, of Yale University. Local Cults in Homer.
9. Dr. Mitchell Carroll, of the Johns Hopkins University. Aristotle on the Faults of Poetry ; or Poetics xxv. in the Light of the Homeric Scholia.
10. Dr. Charles Knapp, of Barnard College. Notes on Horace.
11. Prof. M. W. Easton, of the University of Pennsylvania. Remarks upon Gower's *Confessio Amantis*, chiefly with reference to the text.

12. W. C. Lawton, of Philadelphia. A National Form of Verse  
the Natural Unit for the Thought.
13. Prof. Frank L. Van Cleef, of Cornell University. Confusion  
of δέκα and τέσσερες in Thucydides.
14. Dr. B. Newhall, of Brown University. Women's Speech in  
Classical Literature.
15. Prof. E. G. Sihler, of the University of the City of New York.  
St. Paul and the *Lex Iulia de vi*.
16. Dr. James M. Paton, of Cambridge, Mass. Some Spartan  
Families under the Empire.
17. Prof. H. W. Magoun of Oberlin College. Pliny's Laurentine  
Villa.
18. Prof. John Williams White, of Harvard University. The  
pre-Themistoclean Wall at Athens.
19. Prof. Hermann Collitz, of Bryn Mawr College. The ety-  
mology of ἄρα and of μάρψ.
20. Prof. J. Irving Manatt, of Brown University. The Literary  
Evidence for Dörpfeld's Enneakrounos.
21. Prof. Benjamin Ide Wheeler, of Cornell University. The  
Greek Duals in -ε.
22. Prof. John Henry Wright, of Harvard University. A note  
on Alexander Polyhistor (Euseb. *Chron.* I. 15, 16 Schöne).
23. Prof. Herbert Weir Smyth, of Bryn Mawr College. On  
Greek Tragic Anapaests.
24. Prof. A. V. Williams Jackson, of Columbia College in the  
City of New York. Two ancient Persian Names in Greek,  
Ἄρταϊκτης and Φαιδέμητ.
25. Mortimer Lamson Earle, Ph.D., of Barnard College. Some  
Remarks on the Moods of Will in Greek.
26. Prof. Edwin W. Fay, of Washington and Lee University.  
ARYAN *gn*=LATIN *mn*.
27. Prof. Carl Darling Buck, of the University of Chicago. The  
Passive in Oscan-Umbrian.
28. Prof. W. J. Battle, of the University of Texas (read by title).  
Magical Curses written on Lead Tablets.
29. Dr. Charles Knapp, of Barnard College (read by title).  
Lexicographical Notes.
30. Prof. W. G. Hale, of the University of Chicago. On the  
Latin Subjunctive and the Greek Optative in Indirect Dis-  
course.

31. Prof. M. Bloomfield, of the Johns Hopkins University. On the Etymology of *δεῖθω*.

Papers by Prof. W. W. Goodwin, of Harvard University, and Prof. Minton Warren, of the Johns Hopkins University, were read at the Second Joint Session, Friday, December 28th.

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SOCIETY OF BIBLICAL LITERATURE AND EXEGESIS.

(Organized 1880.)

1. Prof. George A. Barton, Bryn Mawr College. On the interpretation of שְׁבָט סִפְרָי, Judges v. 14.
2. Dr. Isaac H. Hall, Metropolitan Museum, New York. On the new Syriac Gospels.
3. Prof. Lewis B. Paton, Hartford Theological Seminary. Did Amos approve the calf-worship at Bethel?
4. Dr. T. F. Wright, New Church School, Cambridge, Mass. The Songs of Degrees.
5. Prof. J. Henry Thayer, Harvard University. σὺ εἶμας, σὺ λέγεις, Mat. xxvi. 64, John xviii. 37, etc.
6. Rev. Benjamin W. Bacon, Oswego, N. Y. The displacement of John xiv.
7. Prof. Morris Jastrow, Jr., University of Pennsylvania. Hebrew proper names compounded with יְהָ וְיַהֲ.
8. Prof. Paul Haupt, Johns Hopkins University. On 2 Samuel i. 23.
9. Rev. William H. Cobb, Boston. Julius Ley on Isaiah xl.-lxvi.
10. Prof. Nathaniel Schmidt, Colgate University. Μαραν αὐτόν, I Cor. xvi. 22.
11. Prof. M. S. Terry, Garrett Biblical Institute. The scope and plan of the Apocalypse of John.
12. Prof. George F. Moore, Andover Theological Seminary. I Kings vii. 46 and the question of Succoth (read by Prof. Lyon).
13. Rev. W. Scott Watson, Guttenberg, N. J. Two Samaritan manuscripts of portions of the Pentateuch (read in abstract).

Papers by Prof. J. P. Peters, New York, and Prof. H. V. Hilprecht, University of Pennsylvania, were read at the Second Joint Session, Friday, December 28.

## THE MODERN LANGUAGE ASSOCIATION OF AMERICA.

(Organized 1883.)

1. Prof. W. T. Hewett, Cornell University. The life and works of Prof. Matthias de Vries.
2. Dr. K. Francke, Harvard University. The relation of early German romanticism to the classic ideal.
3. Prof. George Lyman Kittredge, Harvard University. *The Friar's Lantern.*
4. Prof. Edward H. Magill, Swarthmore College. The new method in Modern Language study.
5. Prof. Frederic Spencer, University of North Wales, Bangor, Wales. On the reform of methods in teaching the Modern Languages, together with an experiment in the teaching of German.
6. Prof. Alex. Melville Bell, Washington, D. C. A note on syllabic consonants.
7. Prof. Henry R. Lang, Yale University. The metres employed by the earliest Portuguese lyric school.
8. Dr. J. Hendren Gorrell, Wake Forest College, N. C. Indirect discourse in Anglo-Saxon.
9. Prof. O. F. Emerson, Cornell University. A parallel between the Middle English poem *Patience* and one of the pseudo-Tertullian poems.
10. Mr. W. Henry Schofield, Harvard University. Elizabeth Elstob: an Anglo-Saxon scholar nearly two centuries ago, with her *Plea for Learning in Women*.
11. Dr. C. C. Marden, Johns Hopkins University. The Spanish dialect of Mexico City.
12. Prof. C. H. Ross, Agricultural and Mechanical College, Ala. Henry Timrod and his poetry.
13. Prof. James T. Hatfield, Northwestern University. The poetry of Wilhelm Müller.
14. Dr. L. E. Menger, Johns Hopkins University. Early Romanticists in Italy.
15. Dr. Edwin S. Lewis, Princeton University. On the development of inter-vocalic labials in the Romanic languages.
16. Dr. L. A. Rhodes, Cornell University. Notes on Goethe's *Iphigenie*.
17. Mr. Alex. W. Herdler, Princeton University. On the Slavonic languages.

18. Dr. Thomas A. Jenkins, Philadelphia. Old French equivalents of Latin substantives in *-cus*, *-gus*, *-vus*.
19. Prof. A. R. Hohlfeld, Vanderbilt University. Contributions to a bibliography of Racine (read by title).

A paper by Prof. Hermann Collitz, Bryn Mawr College, was read at the Second Joint Session, Friday, December 28.

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AMERICAN DIALECT SOCIETY.

(Organized 1888.)

Prof. E. S. Sheldon, Harvard University, read a paper at the Second Joint Session, Friday, December 28.

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SPELLING REFORM ASSOCIATION.

(Organized 1876.)

1. Opening remarks by President March: "The movement for spelling reform."
2. Paper by H. L. Wayland, D.D., Editor of the *Examiner*: "The obstacles to reform."
3. Remarks by James W. Walk, M.D., Commissioner of Charities and Correction, Philadelphia: "The advantage of a reformed orthography to the children of the poor."
4. Remarks by Charles P. G. Scott, Ph.D., Editor of *Worcester's Dictionary*: "The attitude of philologists toward the spelling reform."
5. Remarks by Patterson Du Bois, A.M., of Philadelphia.
6. Remarks by J. H. Allen, of Massachusetts.
7. Remarks by Mrs. E. B. Burns, of New York.

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ARCHÆOLOGICAL INSTITUTE OF AMERICA.

(Organized 1879.)

1. Mrs. Sara Y. Stevenson, University of Pennsylvania. The antiquities from Koptos at the University of Pennsylvania.
2. Rev. W. C. Winslow, Boston, Mass. The explorations at the temple of Queen Hatasu.

3. Mr. Talcott Williams, *The Press*, Philadelphia. Local Moorish architecture in North Morocco.
4. Prof. Frank B. Tarbell, University of Chicago. Retrograde inscriptions on Attic vases.
5. Prof. John Williams White, Harvard University. History and work of the American School of Classical Studies at Athens.
6. Prof. William R. Ware, Columbia College, N. Y. The New American School of Architecture at Rome.
7. Prof. William H. Goodyear, Brooklyn Institute. A discovery of Greek horizontal curves in the *Maison Carrée* at Nîmes.
8. Rev. John P. Peters, New York. The Excavations of the Babylonian Expedition at the temple of Bel in Nippur.
9. Prof. Allan Marquand, Princeton University. A study in Greek architectural proportions.
10. Prof. Myron R. Sanford, Middlebury College. The new faun of the Quirinal.
11. Prof. W. C. Lawton, Philadelphia. Accretions to the Troy myth after Homer.
12. Mr. Barr Ferree, Brooklyn. Architecture of mediæval houses in France.
13. Prof. A. L. Frothingham, Jr., Princeton University. Byzantine influence upon Mediæval Italy.
14. The ivory throne at Ravenna.
15. Mr. William Rankin, Jr., Princeton University. Some early Italian pictures in American galleries.
16. Prof. Alfred Emerson, Cornell University. The archaeology of Athenian politics in the fifth century B.C.

A paper by Prof. Federico Halbherr, University of Rome, was read at the Second Joint Session, on Friday, December 28.

PROCEEDINGS  
OF THE  
AMERICAN ORIENTAL SOCIETY,  
AT ITS  
MEETING IN NEW HAVEN, CONN.,

April 18th and 19th, 1895.

THE Society assembled at New Haven, in the Foreign Missions Library, East Divinity Hall, Yale University, on Thursday of Easter Week, April 18th, 1895, at 3 p. m., and was called to order by its President, President Daniel Coit Gilman of Johns Hopkins University.

The following members were in attendance at one or more of the sessions :

Batten	Goodwin, C. J.	Martin, W. A. P.
Berg	Gottheil	Moore, G. F.
Binney	Grieve, Miss	Oertel
Blaustein	Haupt	Perry
Bradner	Hopkins	Staley
Chester	Jackson	Steele
Davis, J. D.	Jewett	Van Name
Dickerman	Lanman	Ward
Gilman	Macdonald	[26]

On opening the session, the President expressed the pleasure of the Society at being welcomed again at New Haven, where the associations connected with the Society's history are so many. He then spoke of the recent loss which Yale University, and the world of science, had suffered in the death, on April 14th, of Professor James Dwight Dana, the distinguished zoölogist, geologist, and mineralogist. Dr. Gilman spoke with feeling, admiration, and respect concerning the life and work of the departed scholar, and called attention to the fact that, although not enrolled among Orientalists, Professor Dana had been an extensive traveller in the Orient, and by his writings on the Geology of the Pacific and

on Coral Islands had made important contributions to our knowledge of the physical and natural characteristics of the Eastern Hemisphere.

In the absence of the Recording Secretary, Professor Lyon, the Society chose Professor Jackson, of Columbia College, to discharge the duties of that officer during the session.

The minutes of the special meeting held at Philadelphia, December 27th, 28th and 29th, 1894, in connection with various other philological and archaeological societies of America, were read and approved. The report of the Committee of Arrangements for the present meeting was made by Dr. Oertel of Yale University. This report was in the form of a printed programme, and was accompanied by an invitation from President Dwight of Yale University, extending to the members of the Society the hospitality of his home during the evening. The report and the invitation were accepted with acknowledgments and thanks.

The reports of outgoing officers were now in order.

The Corresponding Secretary, Professor Perry, of Columbia College, presented some of the correspondence that had been received since the Christmas meeting.

Report was then made upon some letters which had been addressed to Professor Lanman of Harvard University on subjects touching the work of the Society.—Siddhegyvara Mitter, formerly the Secretary of Protap Chunder Roy of Calcutta, writes from The Residency at Khatmandu, Nepal, that although many good manuscripts have been carried away, the country is still rich in them; and that he is ready to do what he can to secure any such as may be desired by Oriental students among us.\*—Dr. Rost writes from London that a young Singalese gentleman, de Silva Wickremasingha, a pupil of Professor Kuhn and Dr. Franke, would be glad to collate Pāli manuscripts for any one who may wish to make use of his services.—In a letter to Mr. H. C. Warren of Cambridge, the Venerable W. Subhūti, Thero, P. N. M., a learned Buddhist High Priest, of Waskaduwa, Kalutara, in the Western Province of Ceylon, to whom various Pāli students in the Occident are already so greatly indebted, has increased the existing obligations by the tender of his kind offices in the matter of procuring transcripts of manuscripts.†—Dr. James Burgess of Edinburgh wrote to Prof. Lanman with regard to the "Magazine of Indian Photographs," an interesting monthly started at Allahabad (Sept., 1894, yearly 30 Rupees, office at 5, Cutchery Road);

\* At the meeting of April, 1893, Professor Lanman described a good copy of a MS. of the *Lafikā-avatāra*, just received by him from Nepal; but the description was not printed.

† Since his first letter, Subhūti has sent to Mr. Warren a complete and excellent transcript, on about 1700 pages, of the *Paramattha Mañjusā*, which is a commentary upon Buddhaghosa's *Visuddhi Magga*, and was much desired by Mr. Warren in his work upon the *Visuddhi Magga*.

and also concerning the progress of his own labors upon the great work on the Archaeology of India to be published by Griggs of London.—Professor James Legge of Oxford had also sent a most interesting letter to Professor Lauman, in the course of which he said, “Nor can I bring myself to think that his [Buddha’s] teaching has been a great boon to the world, or even to the peoples by whom its records have been most generally and favorably received.”

In this connection, Dr. William Hayes Ward drew the attention of the Society to recent discoveries of tablets at Tel-Lo, and read selections from a letter received from Mr. J. H. Haynes, in charge of the Philadelphia expedition at Niffer, in which Mr. Haynes gave account of fair success in the search for tablets which he had been pursuing.

The Corresponding Secretary reported the names of recently deceased members of the Society. The record is as follows:

**HONORARY MEMBERS:**

Professor Heinrich Brugsch-Pasha ;  
Professor August Dillmann ;  
Sir Brian Houghton Hodgson ;  
Sir Austen Henry Layard ;  
Raol Sahib Shankar Pandurang Pandit ;  
Major-General Sir Henry Creswicke Rawlinson.

**CORRESPONDING MEMBERS:**

Hyde Clarke ;  
Professor Philippe Edouard Foucaux ;  
Dr. D. J. Macgowan.

**CORPORATE MEMBERS:**

Professor Edwin Cone Bissell ;  
Rev. Dr. Alexander Kohut ;  
Professor William Dwight Whitney.

As is well known to our members, the obligations of the American Oriental Society to Professor Whitney are very exceptionally great. This meeting, the first annual legal meeting of the Society after his decease, would have been the natural time for taking some official notice of his death. That this was not done is due to the fact that that session of the First American Congress of Philologists which was held at Philadelphia, Friday evening, December 28, 1894, was made a memorial meeting, and “devoted to the expression, on the part of his colleagues and friends, of their appreciation of the character and public services of Mr. Whitney.” The Proceedings of that session are to be published by the Congress in a volume entitled, “The Whitney Memorial Meeting.” This is to be distributed to the members of the

American Oriental Society, the American Philological Association, and the Modern Language Association of America. The volume is uniform or very nearly uniform in size with the publications of those Societies and may properly be treated as a part of their official publications.

The Treasurer, Mr. Henry C. Warren, of Cambridge, Mass., presented to the Society, by the hand of Professor Lanman, his accounts and statement for the year ending April, 1895. At the request of the Treasurer, the Chair appointed Professors Lanman and Lyon of Cambridge, as a Committee to examine the securities of the Society at the place where such securities may be stored; and they were requested to report on the same to the President of the Society. As an Auditing Committee to examine the Treasurer's accounts presented at the meeting, Professors Lanman and Gottheil were named. This Committee reported to the Society during the meeting, and certified that the accounts were in due order and properly vouched. The usual analytical summary of the General Account follows :

## RECEIPTS.

Balance from old account, March 29, 1894 .....	\$1,548.51
Assessments (181) for 1894-5.....	\$905.00
Assessments (31) for other years .....	155.00
Sale of publications.....	150.89
Income of investments, other than Bradley Type Fund .....	195.60
Total income of the year .....	1,406.49
Total receipts for the year .....	\$2,955.00

## EXPENDITURES.

Journal, xvi. 1 (part).....	\$982.80
Proceedings, March, 1894.....	310.95
Interest on \$982.80 from June 30 to July 27, 1894.....	4.20
Share of expenses of Joint Meeting at Philadelphia .....	25.00
Binding (for two years) .....	49.60
Job printing.....	28.50
Postage, etc.....	30.56
Total disbursements for the year .....	1,876.61
Credit balance on Gen'l Account, Apr. 18, 1895 .....	1,578.89
	\$2,955.00

Upon these facts, the Treasurer remarks as follows: The expenses for the past fiscal year have been large, amounting to \$1,876.61, by far the larger part of which was spent in printing Vol. xvi. of the Journal, and the Proceedings for 1894. The receipts from all sources have slightly exceeded the expenditures,

so that the total funds in the possession of the Society are some forty odd dollars in excess of what they were at the time of making the last report. It is to be noted that the continued hard times have lowered the rate of interest in the case of some of the investments of the Society. The total interest account, however, for this year is about thirty dollars larger than that of last year; this fact is in part due to the circumstance that the meeting this year is held later than it was last spring, so that April dividends have come in.

The state of the funds is as follows:

A. PRINCIPAL OF SPECIAL FUNDS :

Mar. 29, 1894 :		Apr. 18, 1895 :
\$1425.20	I. Bradley Type Fund (deposited in the New Haven Savings Bank).....	\$1482.76
1000.00	II. Cotheal Publication Fund (deposited in the Provident Institution for Savings, Boston)	1000.00
1000.00	III. Whitney Publication Fund (invested in eight shares of State National Bank stock) .....	1000.00
75.00	IV. Life Membership Fund (deposited in the Suffolk Savings Bank, Boston) .....	75.00

B. BALANCES BELONGING TO GENERAL ACCOUNT :

\$1548.51	I. Cash in Cambridge Savings Bank.....	\$1498.38
40.40	II. Cash in Provident Inst. for Savings, Boston.	71.84
3.79	III. Cash in Suffolk Savings Bank .....	8.17
\$5092.90	Totals of A and B .....	\$5136.15

The Librarian, Mr. Addison Van Name, of New Haven, presented the following report for 1894-5: "The additions to the library for the past year have been 256 volumes, 105 parts of volumes, and 130 pamphlets. Besides the usual exchanges from corresponding institutions, two important gifts have been received. One of them, a portion of the library of the late Professor Whitney, presented by his family, has naturally a double interest and value to the Society. It comprises 139 volumes and 38 pamphlets, and next to the gifts of the Hon. Charles William Bradley and the Rev. Joseph P. Thompson, is perhaps the most valuable the library has ever received. The other noteworthy gift\* of the year is a Siamese edition of the sacred canon of the Southern Buddhists, the Tripitaka, in 39 volumes, 8vo., a present from His Majesty the King of Siam, in commemoration of the twenty-fifth anniversary of his reign. The sum of fifty dollars, covered by the annual appropriation of twenty-five dollars for two years past, has been expended for binding. The number of titles in the

\* For more detailed information concerning this gift, see communication no. 16 below, pp. ccxlv ff.

Society's library is now 4828, an increase of nearly two hundred in the past year.

For the Committee on Publication, the Corresponding Secretary reported as follows: By authorization of the Society, given at its meeting of December last, the Committee had held an informal conference with the gentlemen empowered to represent the American Philological Association in the matter of publishing a volume commemorative of the late Prof. Whitney. It was the opinion of those present that such a volume should consist of the addresses delivered at the "Whitney Memorial Meeting," December 28, 1894, and of the letters received from foreign scholars concerning Mr. Whitney, extracts from which had been read at that meeting.

The Committee has under consideration the question of publishing an index to the publications of the Society.

As matter of record it may be added that the Proceedings of the Society at New York, March 29-31, 1894, were issued as a pamphlet of 92 pages and as a part of volume xvi. of the Journal, Sep. 24, 1894; and, further, that almost no progress had been made with the Journal; but that one Arabic and one Vedic article had been printed, covering in all about 1½ forms.

On Friday morning, April 19, at 9.30, upon the close of the Directors' Meeting, the second session of the Society was begun.

The Directors reported by their scribe, Professor Perry, as follows:

1. They had appointed the next meeting of the Society to be held at Andover, Mass., during Easter Week, April 9th, 10th and 11th, 1896. (The Chair named as members of the Local Committee of Arrangements, to act with the Corresponding Secretary, Professors George F. Moore and John P. Taylor, of the Andover Theological Seminary.)

2. They had decided to recommend to the Society for adoption the suggestion embodied in the report of the Committee of Publication, that such committee shall hereafter consist of six members, one of whom shall be the Corresponding Secretary, and that he shall act as Chairman of that Committee.

3. They had named the following members to serve as the Committee of Publication: The Corresponding Secretary, Chairman, and Professors Isaac H. Hall, Paul Haupt, E. W. Hopkins, Maurice Bloomfield, and George F. Moore.

4. They had voted to recommend to the Society for election to membership the following persons:

As Corporate Members:

Miss Lutie Rebecca Corwin, Mt. Holyoke Seminary, South Hadley, Mass.

Dr. George S. Duncan, Harrisburg, Penn.

Dr. Charles P. G. Scott, Radnor, Penn.

Mr. Frederick Wells Williams, New Haven, Conn.

Mr. Ellis Robert Woodruff,\* New York, N. Y.

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\* Mr. Woodruff died May, 1895.

The recommendation contained in the second paragraph of the report of the Directors was unanimously adopted by the Society. The persons recommended for election to membership, after ballot duly had, were declared elected.

Next in order of business was the report of the Committee on the Nomination of Officers, consisting of the Rev. Dr. Ward, Mr. Van Name, and Professor Haupt. The Corresponding Secretary, Professor Perry, owing to the duties which devolve upon him in consequence of his being transferred from the department of Sanskrit to the Professorship of Greek in Columbia College, requested to have a successor named for the office which he had held in the Society during the past year; and Professor Lanman, who had been Corresponding Secretary from 1884 to 1894, was nominated in his stead. Professor D. G. Lyon, who had served as Recording Secretary since his election to the office in 1886, likewise requested that he might be relieved of the duties of that position, and as his successor Professor George F. Moore of the Andover Theological Seminary was nominated. The gentlemen so nominated, and the other officers and Directors who had been the incumbents of the foregoing year, were duly elected by the Society. For convenience of reference the names of the Board for 1895-96 are here given :

*President*—Pres. D. C. Gilman, of Baltimore.

*Vice-Presidents*—Dr. William Hayes Ward, of New York; Prof. C. H. Toy, of Cambridge; Prof. Isaac H. Hall, of New York.

*Corresponding Secretary*—Prof. C. R. Lanman, of Cambridge.

*Recording Secretary*—Prof. G. F. Moore, of Andover.

*Treasurer*—Mr. Henry C. Warren, of Cambridge.

*Librarian*—Mr. Addison Van Name, of New Haven.

*Directors*—The officers above named: and Professors Bloomfield and Haupt, of Baltimore; Mr. Talcott Williams, of Philadelphia; Prof. E. W. Hopkins, of Bryn Mawr; Prof. A. L. Frothingham, of Princeton; Prof. R. Gottheil, of New York; Prof. George F. Moore, of Andover.

Upon motion of the Corresponding Secretary it was

*Resolved*, That the American Oriental Society hereby tenders its thanks to the authorities of Yale University, and in particular to President and Mrs. Dwight, and to the members of the Local Committee of Arrangements, Messrs. Salisbury, Van Name, and Oertel, for the hospitality extended to the Society on the occasion of its annual meeting in April, 1895, and for the excellent arrangements made for the comfort and convenience of the members attending.

Final adjournment was had on Friday, April 19th, at 11.15 A. M.

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The following communications were presented :

1. On Chinese anticipations of certain ideas of modern science; by Rev. W. A. P. Martin, D.D., LL.D., President Emeritus of the Imperial Tungwen College, Peking, China.

Possessing a high degree of intellectual culture and a longer career of recorded experience than any other existing people, it might have been expected that the Chinese would make important discoveries in the arts and sciences. In the arts, their contribution to the common stock is specially notable—including silk, tea, porcelain, the mariner's compass, and the art of printing.

In the sciences, their achievements have been less conspicuous—the free movement of the Chinese intellect having from an early period been restrained by a cast-iron orthodoxy. Yet there is good evidence that some of their leading thinkers hit on such broad generalizations as biological evolution, the unity of matter, the duality of matter and motion, the conservation of energy, the existence and properties of elemental ether, etc. This last topic was treated in the paper with special detail, and it will claim the whole of the remaining space allotted to this abstract.

Professor Oliver Lodge thus describes the modern theory of ether in a lecture before the Royal Institution. "The simplest conception of the universe that has yet occurred to the mind of man—one continuous substance filling all space; which can vibrate as light; which can be parted into positive and negative electricity; which in whirls or vortices constitutes matter, and which transmits by continuity (not by impact) every action and reaction of which matter is capable; this is the modern view of the ether and its functions."

This conception, which he qualifies as 'modern' is by no means new to the philosophy of China. How early it appeared there it is not easy to affirm—perhaps ten centuries before our era, when the earliest speculations on the forces of nature were embodied in the Yihking or Book of Changes. It is found, however, as a full fledged doctrine in several writers of the eleventh century after Christ; who not only speak of an ethereal medium, but ascribe to it all the properties above enumerated except that of producing electricity. Those writers are known as the Sungju, or school of the Sung dynasty. A pleiad cluster of extraordinary brilliancy, its principal luminaries were five; who, as two of them were brothers, fall curiously enough under the four alliterative names of Cheo, Chang, Ch'eng, and Chu.

Cheo is author of a theory of the universe based on an exposition of the Book of Changes. Chang is best known by a small work called *Cheng meng*, 'Right-notions for the Young,' in which, beginning as Chinese writers are prone to do, with the origin of the world, he sets forth what he considers as the correct view of the way in which it came into being. The two brothers Cheng adopted and expounded Chang's views. Chu, the fifth and most illustrious in the series, was their disciple. I shall have to cite something from each in order to show that their conceptions of ether were substantially identical with those of our modern physicists.

Speaking of space, Chang says, "The immensity of space, though called the great void, is not a void. In fact, there is no such thing as vacuum." "It is filled with a subtle substance called Chi." That substance is, as we shall see, the ether of our modern science; though Chang and his compeers were not able to enumerate as many of its properties as are known to the science of our day. The only property here asserted is its all-pervading presence. Even that might be left in doubt, but for a more explicit statement in another passage: "Heaven," he says, "in its external form appears to be an envelope for the earth, yet its *Chi* or substance in reality penetrates to the center of the earth."

It would hardly follow from this expression that he considers ether as present in all forms of matter. But here is a passage in which he introduces what we may call the dynamics of ether, showing that he did not regard it as saturating matter, like an inert fluid; but that it is in a state of intense activity at every point, and that the existence of matter is due to that activity. "This *Chi*," he says, "which fills all space, is in a state of perpetual ebb and flow—expanding and contracting without a moment's cessation. This is the *source of motion* and the *origin of matter*, whether soft or hard, gaseous or solid. Its combinations give rise to the transient forms of all things. Even the solid rocks are but grosser products of its action—like ashes from a furnace."

In another place he compares the transformation of ether into matter to the formation of ice in water, and, as might be expected, he finds in the melting of ice an image of the reversion of matter into its primordial element. His words are: "Within the immensity of space, matter is alternately concentrated and dissipated, as ice is congealed and dissolved in water." In the passages thus far quoted, we have only a reciprocal action or vibrations, no intimation of those whirls and eddies by which the ultimate particles are generated, or rather in which they consist. Professor Lodge states this as an article in an accepted creed; and we know something of those speculations as to the origin of the atom to which Lord Kelvin has lent the authority of his great name. With our Chinese thinkers the vortex-ring is a cardinal feature.

Cheo, the first of the five, in a diagram of cosmic forces, begins with a single ring or circle of uniform whiteness. This represents the primitive ether. Then follows a circle partly dark, which shows the original substance differentiated into two forms: *Yin* and *Fang*, the bright and the dark—the dual source of all things.

Says Chu, the last of the five, speaking of this diagram, "It shows how the primitive void was transformed into matter." "The two forces, *molai mochi*, grind back and forth, or revolve like millstones in opposite directions. The detritus resulting from their friction is what we call matter." We may smile at the crudeness of this illustration; but have not Western philosophers described the particles of ether as cubes which in the course of evolution get their angles rubbed off and thus give birth to matter? His words are of value to us not for the light they throw on the process of creation, but as evidence that the Chinese had the idea of vortex motion.

Of this movement Chang says, "The immensity of space is filled with a pure fluid. Since it is pure (i. e. perfectly fluid) it offers no obstruction to motion." Here we have enunciated the principle of the perpetuity of vortex motion, viz. (in the language of modern physics) that, in a frictionless fluid, its original motion is maintained without alteration.

To summarize the points in which the ether of these Chinese thinkers agrees with that of our modern science :—

1. It is a subtle fluid filling all space.
2. As a vehicle of force it is endowed with intense activity.
3. Its motions, which are in whirls or eddies, result in the production of matter.
4. This primordial substance, by its vibrations, is the source of light.

The occidental theory is confirmed by a magnificent array of scientific facts. The oriental theory, standing apart from experimental science, never emerged from the state of speculation—a speculation wonderfully acute and sublime; one in which the scientific imagination shows itself to the best advantage; divining as if by instinct great truths, which require for their confirmation the slower processes of patient investigation.

Practical as the Chinese mind confessedly is, it is not a little remarkable that Chinese philosophers in the study of nature have never made extensive use of the experimental method. That they have not been ignorant of it is evident from the following question and answer in the writings of the brothers Cheng. "One asked whether to arrive at a knowledge of nature it is needful to investigate each particular object, or may not some one thing be seized upon from which the knowledge of all things can be deduced?" "The Master replied: A comprehensive knowledge of nature is not so easily acquired. You must examine one thing to-day and one thing to-morrow; and, when you have accumulated a store of facts, your knowledge will burst its shell and come forth into fuller light, connecting all the particulars by general laws."

We should not forget that in the West the same theory existed in the state of a discarded speculation for at least two centuries before it received the seal of science. The first European to get a glimpse of the circumambient ocean was René Descartes. His mistake in referring the motions of the planets to whirlpools of ether brought discredit on his whole system; though he also held that small vortices were necessary to explain the constitution of matter. But what a glorious resurrection awaited it! In the first year of this century, touched literally by a sunbeam, it woke from its long slumber. Young found it necessary to his undulatory theory of light to which he was led by the interference of rays, and Fresnel resorted to it to explain the phenomena of polarization. So much is our knowledge of it extended, and so firmly is the conception established, that in some of our treatises on physics the three subjects of light, heat, and electricity are all ranged under the common rubric of "ether waves."

If anything more were required to complete the triumph of a neglected philosopher, would it not be to see his vortex theory employed to

explain the existence of matter? For what is the dynamic theory of the molecule but a rehabilitation of the Cartesian vortex, which its author represented not merely as bearing the planets on its bosom, but as hugging each particle in its whirls or eddies?

But have the thinkers of China, who preceded Descartes by five centuries, nothing to do with this triumph of the French philosopher? Is it not probable that while he was at the Jesuit college of La Flèche he fell in with fragments of Chinese philosophy in the writings of Jesuit missionaries? If such were the case (and it is impossible to prove the contrary), who can measure the obligations of the world to China for the germ-thought deposited in the brain of the "Father of modern philosophy?"

2. *The Gods of Shirpurla*; by Professor John D. Davis, of Princeton Theological Seminary, Princeton, N. J.

The general principle on which the local pantheon at Shirpurla was constructed has been stated by the lamented Amiaud. Speaking of various temples of Babylonia, and including Shirpurla implicitly, he says: "The cult rendered to these gods was offered by reason of their being the mother, the brothers, or the sisters of the principal divinity" (*Records of the Past*, New Series, i. 59). So thorough was the work of this French scholar, and so keen his insight, that there is but scant gleaning after him in this direction. Still there is some. A few facts about the gods remain to be gathered from the inscriptions of the *patesis*, which somewhat modify the picture that has been drawn of the local pantheon.

These facts, as well as the others which play a part in the present paper, are not all new. Not a few of them are familiar from general, especially from the later, Babylonian and Assyrian literature. But they are invariably derived from the records of the *patesis* themselves, and they stand as attestations of the faith of Shirpurla. They make known the conceptions of the gods, not as entertained in different ages and at diverse places, but as held at a definite period, and by a homogeneous people of the remote past. And in the history of Babylonian religion this is a matter of importance. A fixed point is established from which to view the development of religious thought.

A word as to the geography of Shirpurla. The place was apparently a complex city, though not necessarily closely compacted together. It is generally called country, but is also definitely named a city (DeC. pl. 14 col. i. 14, 15).\* It afforded the titular designation of the reigning prince (1 no. 2; 2 no. 2; *et passim*). It is not customarily mentioned in the local records as the site of temples, the location of these being specified by towns. Within the circuit which bore the designation of Shirpurla, four towns or civic quarters were included; namely, first,

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\* The references, unless otherwise noted, are to the plates in *Découvertes en Chaldée*, par Ernest de Sarzec.

Girsu-ki, the royal quarter. It contained the palace of the *patesi* and the temple of Ningirsu, the patron deity of the royal house. Urkagina is called not only king of Shirpurla, but also king of Girsu-ki (32, A). Second, Uru-azagga: perhaps the sacred quarter, as its name may denote. In it was the seat of worship of the goddess Gatumdug, the mother of Shirpurla, and of the goddess Bau, the local mistress of Uru-azagga. Third, Ninā-ki; over which the goddess Ninā presided: and fourth, Gishgalla-ki; of which the goddess Nanā was the patron deity. The two last mentioned towns were probably burgher quarters.

This description of Shirpurla represents in its general features the theory advanced by Amiaud. Recently, however, Mr. C. J. Ball, in commenting on a bilingual text (IVR. 46), drew attention to the group of three signs *gish-gal-la* which stand as the equivalent of Babylon; and he suggested a comparison with the name commonly pronounced Gishgalla-ki (written with one sign and the determinative) in the texts of Shirpurla (*PSBA.* xv. 51 sq.). This suggestion has been taken up and pushed by Professor Hommel, who believes that in all places where we meet the latter ideogram "we have to read Gishgalla-ki, and to understand Babylon;" and he concludes that this great city was ruled by the *patesis* of Shirpurla (*PSBA.* xv. 108 sq.). It is to be remembered, however, that, *first*, the two names are written differently. Their possible similarity may indeed be due to the identity of the towns: but this is by no means certain, especially since the names as understood are mere appellations. *Secondly*, there are evident difficulties, though perhaps none that are insuperable, in believing that a *patesi* of Shirpurla could have built temples in Babylon, or would have spoken gratefully of Babylon's gods. *Thirdly*, the goddess Nanā is prominent in Gishgalla-ki; so prominent, indeed, that she is best regarded as the tutelary deity of the place. Marduk was the patron of Babylon. To identify Gishgalla-ki with Babylon involves the assumption, it seems to me, of a religious revolution of which history has given no inkling. In view, therefore, of the consequences of accepting this definition, the old view which regards Gishgalla-ki as a quarter or inferior town of Shirpurla must be entertained until satisfactory historical proof be adduced that the goddess Nanā was at one period the chief deity of Babylon. We have no great zeal in the matter. Whatever the outcome of the investigation, it remains true that the *patesis* of Shirpurla held sway over the four towns or the civic quarters known as Girsu, Uru-azagga, Ninā, and Gishgalla.

The protectress of Shirpurla as a whole was the goddess Gatumdug, "the mother of Shirpurla" (5 no. 2, l. 2; 14 col. i. 2, *et passim*). She sat enthroned in the town of Uru-azagga (14 col. iii. 6). But each of the four civic centers had, as already indicated, its own patron deity. The god Ningirsu was, as his title denotes, the lord of Girsu. The local divinity of Uru-azagga was the goddess Bau, child of Ana, heaven (8 col. iv. 5; 18 no. 2 col. i. 8; 18 no. 4 col. i. 8), the firstborn child of heaven (35 col. xx. 19). She occupied a great temple in Uru-azagga (8 col. iv. 6; 9 col. iii. 17; 18 no. 2 col. iii. 20 sq.), and was worshipped

as the mistress of this town (13 no. 2 col. i. 4, col. iii. 18, 19; 13 no. 4 col. i. 4). The goddess Bau is identified by Amiaud with Gatumdug, partly on the authority of a fragmentary text (IIR 59, 27 e, f, see *Tableau comparé*, no. 158), and partly on account of her being called a "daughter of Ana" (RP. n. s. i. 58, presumably having in mind 35 col. ii. 4-2 from bottom). Of the town Ninâ-ki, the goddess Ninâ was, of course, the patroness. It is called her favorite city, she is the titular deity, and she had a notable temple in the place (35 col. ii. 2, 18; 37 no. 3, 9-12; London inscription, PSBA. xiii. 62, no. ii. 9 *sq.*). Of the town of Gishgalla, one would expect Lugal-Gishgalla to be patron. But as already intimated, this position is occupied by Nanâ. She is the foremost deity of Gishgalla in these inscriptions. Her temple in Gishgalla is mentioned (8 col. iv. 8, 9).

This divine quaternion was not a loose aggregation of deities. As the several districts or towns formed one body politic, so three, at least, of the four local deities were members of the same family. This is not conjecture; nor is it derived from texts which might misrepresent the conception current in Shirpurla. The information is furnished by the *patesis* themselves. Foremost among these four divinities was Ningirsu. He was the husband of the goddess Bau, the mistress of Uru-azagga (13 no. 3, col. ii. 3-6); and he was the brother of Ninâ, the protectress of Ninâ-ki (35 col. v. 17; see Zimmern, ZA. iii. 282 *sq.*). The goddess Nanâ was certainly, in the conception of the *patesis*, not identical with Ninâ, as Amiaud supposed that she was. They were children of different gods. She may have been regarded as Ningirsu's mother or, to speak more exactly, as his father's wife, being the goddess Nincharsag under another name. It would be rash to assert that she was. The argument is direct (Nanâ=Ishtar=wife of Enlil, VR. 8, 92 and 10, 53 variant), but it is derived from other texts than those of the *patesis*. Still, Gudea most honorably associates her with Enlil (Ménant, *Babylone et la Chaldée*, p. 64), and he also bestows upon her a prominent title of the wife of Enlil (13 no. 1, col. ii. 2, etc.). At any rate, the four quarters of Shirpurla were presided over respectively by Ningirsu, his wife Bau, his sister Ninâ, and Nanâ, possibly his mother.

Each of these four deities was, in turn, the center or nucleus of a family. The writers of the tablets dwell upon the kinship. Ningirsu is stated to have been the son of Enlil (35 col. vii. 5, col. viii. 21), whose wife was Nincharsag (cp. 18, last column bottom; 36 col. xiii. 1, 2); to have himself had to wife the goddess Bau; and to have been the father of the gods Galalim (36 col. vi. 4 and 5 from bottom) and Dunshagga (29 no. 1, 1-8).

Bau, the mistress of Uru-azagga, was, of course, the center of a small group; for she is already included in the family of Ningirsu, and her husband and children are reckoned there. Still, she forms the nucleus of a group. She is the daughter of Ana, and is associated with Ningishzida, a son of Ana, in the temple at Uru-azagga (13 no. 2 col. viii. 12, 18; and 36 col. xxiii. 5 from bottom).

Ninâ, in some sense sister of Ningirsu, was the daughter of god Ea, king of Eridu (IVR\* 1 col. ii. 88; OBI. i. pl. 80, col. i. 22). Like Ea's son

Marduk (IVR<sup>2</sup> 4, col. iii. 23), so Ninâ is called a "child of Eridu" (35 col. xx. 16). Her consort was apparently the god Nindara, who shares an attribute with her (8 col. v. 2; 37 no. 4, 2; IR 5 no. xxiii. 1 with 2 col. v. 1; 29 no. 4, 2; IR 5 no. xxiii. 2). Her daughter was Ninmarki (8 col. v. 10; 19=col. viii. 67 *sq.* of inscription).

The goddess Nanâ is the center of another small group. The smallness, as well as the composition, of the group is at once explained, if the suggestion that Nanâ may have been regarded as Enlil's wife be correct. Her kindred are then largely included in the family of Ningirsu. Still, Nanâ is the center of a group. Gudea states that she was the daughter of the moon-god Ensû (*PSBA.* xiii. 158-159, l. 1, 2); and it is apparently a consort of her who is mentioned under the title of Lugal-Gishgalla (8 col. ii. 2).

It is probable that each of these four families was worshipped as a whole in the town of which its nucleus was the tutelary god. For such a custom prevailed in other towns. It can be demonstrated in the case of Girsu. It can be traced in the case of Uru-azagga; for the worship of one other member of the small family of Bau in addition to that of the goddess herself is attested; namely, the worship of Niugishzida. It can be discerned further in the case of Gishgalla; for there is explicit testimony that, side by side with the adoration paid by the *patesis* to the goddess Nanâ, homage was also rendered to Lugal-Gishgalla (Text of Entena cited by Hommel, *PSBA.* xv. 110).

With these disclosures in regard to three of the towns in evidence, it is a reasonable conjecture that a family group was worshipped in each of the four towns. But while this is conjectural, it is certain that all of these groups were worshipped in the town of Girsu. The *patesis* dwelt in Girsu; and, as already stated, worshipped Ningirsu and, in connection with him, his parents, his wife and his children. But the *patesi* who ruled in Girsu held sway over the three other towns or civic quarters as well. He must do as much for the patrons of the other towns as he did for the patron of his own city. And so it came about that in Girsu temples stood to the four tutelary deities and their families.

These four deities and their immediate kindred constitute the gods of Shirpurla, properly so called. Not that they alone were known, nor that they alone were worshipped. Allusion is made to other gods. Shitlamtauddua, the king of the nether world, and the Anunnaki are mentioned. The sungod Bar and the dreaded Ishum are invoked. Some of the gods who receive mention in the inscriptions were doubtless members of one or the other of these groups. Duzizuab probably belonged to the group of Ninâ (IIR56, 33). From sources outside of the records of the *patesis*, it is known also that Shitlamtauddua had a temple in Girsu and was regarded as a son of Enlil (IIR61, 18. 19 b; IIR38, 1-8a; IVR35, no. 2, 1-8). This lineage would make him, according to modern ideas, the brother of Ningirsu; and, for that matter, he may have been so regarded in Shirpurla. But a principle of this kind, if carried out, would have required a temple to each member of the vast Babylonian

pantheon ; for all the deities were interrelated according to the current genealogies, and Girsu would have been taxed to contain the sanctuaries. But the god Shitlamtauddua need not have been worshipped there by reason of his kinship to the tutelary deity. A sufficient explanation of his worship there is that he was a great and terrible god, the ruler in that realm to which every human soul sooner or later goes. The gods of Shirpurla were four family groups. The members of these families, even though in themselves obscure, are the prominent gods in the records of the *patesis*. The other deities who occasionally figure at Shirpurla were intruders into the local circle, gods of a wider cult which peculiar emergencies, or unusual portents, or momentary dread brought into prominence.

Of what has thus far been said, this is the sum : The gods of Shirpurla are found to have been four family groups ; consisting of the tutelary deity of each of the four towns and his or her parents, consort, and children. These four groups were further bound together by the mutual kinship, in three cases at least, of their central member ; by the relationship which is emphasized of Ningirsu with Bau, his wife, and Ninâ, his sister. The god Ningirsu is the center about which the fourfold pantheon revolves.

These results may be applied with illuminating effect to the inscriptions of the *patesis*. Take a record of building operations. Temples of course do not fall into decay and require reparation in logical sequence, yet there is always a logical order of enumeration. Urukagina, one of the earliest of the *patesis*, tells of certain temples which he erected (*Collection de Clercq*, tome ii. pl. viii). He does not once mention relationships ; but it is evident that he is constructing sanctuaries to the family of Ningirsu. No deity outside of this group is honored with a house ; and the members of the family are enumerated in order ; first, Ningirsu himself, then his two sons, his wife, and his father. Or take Ur-Bau's record of the temples which he fitted up (8 col. iii. 5 sq.). They chance to be in different quarters of Shirpurla. Yet similar phenomena of orderly enumeration appear. The temples erected are in Girsu two, namely, to Ningirsu and to his father's wife, Nincharraga ; in Uru-azagga, one, to Bau ; in Gishgalla, one, to Nana, the center of the local group ; and in Girsu again, four to the family of Ninâ, namely, to her father, to her consort, to her father under a second name (Ninagal, =Ea, IIR 58, 58a-c), and to her daughter.

Or instead of the records of building operations, take an enumeration of benefits conferred by the gods. Gudea acknowledges his indebtedness to heaven (9 col. i. 10 sq.). Again with a precision which implies a logical basis for the sequence, although not a word is said of kinship, the gods are grouped ; and in this order : the father Enlil, the son Ningirsu, then his sister, his wife, and one who is supposed to be his wife under another name, then his two sons. With this may be compared a very similar list, 16-19 col. ii. 9 sq.

Or take, finally, Gudea's curse of the rebellious (16-19 col. viii. 44 sq.). We cannot assert that he invokes only gods of the fourfold pantheon.

Why should he? But, still, note the order of thought as the hot words pour forth. First come the parents of the four tutelary gods, Ana, Enlil and wife Nincharsag, Ea, and Ensu. Then follow the tutelary gods; Ningirsu of Girsu, Ninâ and her consort of Ninâ-ki, Gutumdug of Shirpurla as a whole, Bau of Uru-azagga, Nanâ of Gishgalla. Then come the sun-god Bar and the murderous god Ishum. Why these two are enumerated here may be variously explained. Then, of Ningirsu's family, his sons; of Ninâ's family, her daughter and Duzuab; and, finally, of Bau's separate family, Ningishzida.

Three general remarks may be made. The inscriptions from Telloh reveal, better perhaps than any other documents that are as yet accessible to the public, first, that the genealogy of the gods was established, and established even in many minute details, as early as the time of the *patesis* of Shirpurla. Second, that in this genealogy the order, Anu, Bel, and Ea, was fixed. A glimpse of this fact is afforded by other early records also. Third, that Anu, Bel, and Ea were clearly recognized as standing at or near the beginning of the genealogy. They are distinctly parent gods. These three matters are of importance in the history of religion.

### 3. On the syntax of the Assyrian preposition *ina*; by Professor J. Dyneley Prince, of the University of the City of New York.

Few prepositions have the flexibility and extensive scope which is seen in the use of the Assyrian *ina*, and to a great extent also in that of its syntactical, if not etymological, equivalent, the **ן** of the other Semitic idioms. By what was probably a very gradual process, *ina* has developed certain functions somewhat different from those which seem naturally to belong to it. This fact, however, is not due to any poverty of prepositions peculiar to Semitic, because the varied application of *ina* does not appear to have restricted the force of other prepositions which co-exist synonymously in several usages.

A discussion of the syntax of the preposition *ina* should be divided into two heads; the first treating of those cases in which *ina* is used to denote local position (in, at, or on) and the corresponding motion towards, and the second, of the cases in which the preposition appears to have evolved secondary meanings which seem to be developments from the fundamental local signification.

It is highly probable that the original force of *ina* was position within a given place, implying that the subject was surrounded on all sides, a usage which still appears as one of the most common applications of the preposition; thus: *ina ališu esiršu*,\* "I shut him up within his city"

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\* The verb *eseru* is also used with *ana*; cf. *ana išten maxazi—lu esiršunu* (L. R. Tig. c. v. 77/8); *ana ançilli esiršu*, "I shut him up in prison" (?) (L. R. Senn. c. ii. 72).

(I. R. Ašurn. c. iii. 46); and also in composition with *libbu* and *girbu*: e. g., with *libbu*, I. R. 27, No. 2, 87/8; with *girbu*, I. R. Ašurn. c. ii. 84.

It will readily be seen that a preposition denoting position within could very easily be applied to express direction into, and we accordingly find *ina* thus used with a number of verbs of motion; thus, with *erēbu*,\* ‘to enter,’ I. R. Ašurn. c. ii. 19/20; 87/8, and with *etēqu*, ‘to march,’ I. R. Esarh. c. i. 53. This usage is of course found with *libbu* and *girbu*: *ina libbi ušerib*, “I caused to enter therein” (II. R. 67, 11a); *ina girib Ninā illikamma*, “came into Nineveh” (V. R. 1, 62).

*Ina*, ‘within, into,’ came to be used very naturally also in the sense of ‘among’; cf. the familiar phrases, *ina šarrāni naṣrāti*, “among the former kings”; *ina puxur ilāni*, “among all the gods,” etc.; also frequently in composition with *libbu*. *Ina* is employed similarly in composition with *birit*, to express ‘between’; cf. I. R. Ašurn. c. i. 47, and *passim*.

It is hardly necessary to cite examples to show that the preposition בְּ in Hebrew, Aramaic, and Syriac is found in much the same senses as the Assyrian *ina*; namely, ‘within, into, among.’ The use of *ina*, ‘in, into, among,’ in composition with *libbu* and *girbu* is exactly equivalent to that of the Hebrew with בְּ and חַוֵּךְ. The Heb. לָבֶן, the cognate of *libbu*, is found sometimes, though rarely, in the sense of “midat” (cf. בָּלָבֶן הַיּוֹם, Exod. xv. 8; Ps. xlvi. 3; etc.). It is interesting to notice that the Ethiopic *ba* comparatively seldom denotes motion towards, but seems in its local meaning to be confined to the original idea of position in or at (cf. Dillmann, *Äthiop. Gramm.*, p. 306). On the other hand, the Ethiopic *westa* corresponds syntactically with *ina* in this sense better than does *ba*, as it is used in the same way to denote motion into. Furthermore, *westa* in composition with *ba* means ‘among’ (cf. Dillm. *op. cit.*, p. 311/2).† In Arabic the separate prep. فِي is employed to express both ‘within’ and ‘into,’ while بْ is almost always confined to the meaning ‘at’ or ‘near.’

The Assyrian *ina* from denoting ‘in, into,’ came to be employed to express proximity, in much the same way as the Arabic بْ and the Ethiopic *ba*. Such expressions as *ina šep Labnana*, *ina šep Ialmān*, “at the foot of Lebanon,” etc., are of most common occurrence, and agree with such ordinary usages as the Hebrew בְּנַחַל שׁוֹרֵק, “by the river Sorek,” and the Arabic بَابُ الْقَاهِرَةِ, “at the gate of Cairo.” The familiar use of *ina* denoting position at or near, in composition with *battubatti*, *maxar*, *pān*, *pūt*, *qabal*, *šapal* and *tarçu*, must also be classified under this head.

\* The prep. *ana* is also occasionally used in the sense of ‘into’; cf. *ana mē nadū*, “whosoever casts it into the water,” (IV. R. 39, rev. 19; I. R. Tig. c. viii. 65). The use of נִלְעָדָן, seen in Jon. i. 12, נִלְעָדָן אֶל-הַצִּילָן should be compared in this connection. We also find *erēbu* with *ana* (I. R. Ašurn. c. i. 83).

† *Westa* from *waṣaṭa* with *t* instead of *f*, owing to the preceding sibilant, is probably cognate with Assyrian *ṭis*, ‘from.’

It is interesting to notice that *ina* alone is used very seldom with verbs of motion with the meaning 'towards, unto,' which is the legitimate sense of *ana*. Even in expressions like *ina ubanāt xuršāni ardišunuti*, "I pursued them even unto (into) the tops of the mountains" (I. R. Senn. c. iii. 81), it is clear that the preposition has the force of 'into,' rather than of 'unto.' In such a sentence as *ina qatā ardāni tamnušuma*, 'she delivered him into (unto) the hands of his servants' (V. R. 8, 7), *ina* construed with *manū* might be regarded as the first step towards the meaning 'unto,' because *manū* is generally found construed with *ana* (cf. I. R. Tig. c. i. 88; c. iii. 9/10); sometimes, however, with no preposition at all (cf. I. R. Senn. c. iv. 50). *Ina* in composition with *eli*,<sup>\*</sup> however, occasionally admits of the interpretation 'unto,' as *ša ina eli Aššur amru*, "who looked towards (i. e. belonged to) A." V. R. 3, 82.

The Hebrew ב also occurs in this sense, as Gen. xi. 4. Idioms like אהו ב, החוּק ב indicate, moreover, that in Hebrew the meaning of ב approached very closely the idea of motion at or unto. The Ethiopic *enta*, which may be an etymological cognate of *ina*, and is capable of almost as many shades of meaning, is used quite commonly in this sense to denote both position (Jud. i. 25) and direction towards (Matth. xii. 1). *Enta* denotes also motion through, as in John x. 1, 2, Matth. xii. 43. This is usually expressed in Heb. by בער.

*Ina*, "into," in the sense of 'against,' is quite common in Assyrian; thus: *ina adia ixtū*, "they sinned against my ordinances" (V. R. 1, 118, 182, etc.). In this sense it is frequently found also in composition with *irtu*; e. g., *ina irtia illikānimma* (Senn. Const. 45); and with *eli*, as in *ša ina eli Aššur ilia sillatu igpudu* "who planned treason against A. my God" (V. R. 4, 67; II. R. 65, 4a). The meaning 'against' may be expressed by *eli* alone, to which the signification properly belongs, as well as by *giru*, especially in the later inscriptions; cf. *kakkia ša eli nakri aškuni*, "my weapons which I had aimed against the foe" (Sargon Nimroud, 18; I. R. Senn. c. iii. 21/2), and *gir gimir ummanāti*, "against all the troops" (I. R. Senn. c. v. 61; V. R. 1, 80); etc. The idea of 'against,' which is the *datus incommodi*, is also expressed quite properly in Assyrian by *ana*, which is essentially the preposition of the dative; cf. *ana galmia šuatu limnūti ilte'u*, "whoever plans evil against this my image" (I. R. 27, no. 2, 87/8; I. R. Ašurn. c. ii. 51; etc.).

The use of ב in both Hebrew and Aramaic in the sense of 'against' is well known; for example, in Isaiah xix. 2, with the verb נלחם,

\* *Eli* alone is not infrequently found synonymous with *ana*; cf. *eli Targum-uma'i'ru rakbessu*, V. R. 1, 123/4; etc.

† It is interesting to see that *ana*, being the sign of the dative, is used with verbs of trust and confidence; *ana Nabā našil*, "trust thou in Nebo" (I. R. 35, no. 2, 12; Ašurn. c. iii. 39; etc.), although the same idea is expressed in Heb. by ב נטה ב נטה ב (cf. also Caspari, *Arab. Gramm.*, p. 260; Dillmann, *Athiop. Gramm.*, p. 306).

‘to fight against’;\* also Gen. xvi. 12. Dillmann especially calls attention to the fact that the Ethiopic *ba*, although rarely used to denote motion towards, not infrequently means ‘against’ (*Äthiop. Gramm.*, p. 306).

In this connection we may note that *ina* in such sentences as *ša ina mārišu Ašur šar Igigi uttušu*, which is translated by Abel, “whom Ašur the king of the Igigi appointed during his childhood” (KB. i. 188, 2/8; 190, 1), is capable of the rendering ‘in spite of’ thus, ‘in spite of his youth.’ That this is also a possible, though not generally recognized interpretation of the Heb. בְּעַנֵּין רָעֵל, may be seen from Eccl. v. 18, בְּכָל־זָאת, “in spite of his sore travail”; Isaiah ix. 20, בְּכָל־זָאת, “in spite of all this”; etc. It is not impossible also to regard the use of *ina* in the Assyrian sentence just quoted as equivalent in force to the Hebrew adverbial בְּ, the so-called בְּ *essentiae* in such expressions as בְּחִוק, Isaiah xl. 10. The Assyrian sentence could mean “whom A. appointed as or for his son.” This, however, would be properly expressed by *ana*; cf. *ana dannatišuaškun ana širiqti išruqāni*.

As *ina* is essentially the preposition of position, it is natural to find it denoting also superposition, ‘on, over,’ and the corresponding motion. It is the regular preposition to express situation on a height; *ina šad Panari* (I. R. Tig. c. ii. 87, etc.). It is used of travelling “on foot,” *ina šepia* (I. R. Senn. c. i. 69); “on a horse,” *ina sisi arkabma* (I. c. 86/7); and “upon (or in) a ship,” *ina elippi—irkab* (I. R. Ašurn. c. iii. 83) (cf. Jon. i. 8). In this sense *ina* is used in composition with *eli* and *muaxzi*, the force of which it seems to strengthen; thus, *ina eli kigalli ša Sin šafirma*, “it stood written on the tablets of Sin” (V. R. 3, 121); *ša ina muaxzi ašibū*, “upon which they sat” (V. R. 6, 20). Although *eli* alone has frequently the force of position on or over (cf. I. R. Tig. c. vii. 58), it is more usual to find it in this sense in composition with *ina*.

The use of *ina* to denote motion on or over is very common; cf. *ina kussi dšibbuma*, “he took his seat upon the throne” (Sarg. Prunkinschr. 84), which should be carefully distinguished from *ina kussi šarruti rabiš ašibū*, “I was seated with dignity upon my royal throne” (I. R. Ašurn. c. i. 44). *Ina* occurs in composition with *eli*‡ and *muaxzi* in this sense; cf. *biltu u madatta ina elisunu aškun*, “tribute and tax I laid upon them” (I. R. Tig. c. v. 80/1; etc.). Perhaps the most striking instance of the use of *ina* in this sense is seen in the construction of the preposition with *šafiru*, ‘to write upon.’ This is found construed with *ina* alone, as *ina naria u temmenia alṭur* (I. R. Tig. c. viii. 43); with *ina* in composition with *libbu*; *ina libbi alṭur* (I. R. Ašurn. c. i. 69); with

\* In Assyrian the regular prep. with verbs meaning to fight is *itti*, ‘with’; cf. I. R. Tig. c. i. 51/5, with *šandu*, and with *mazdu*, Tig. c. iii. 55/6. בְּלִיל in Hebrew is also found with בְּן as well as with בְּ.

† The prep. *ciru* is also used to denote superposition; cf. III. R. 14, 10, ‘over.’

‡ *El* alone is also used thus: cf. I. R. Ašurn. c. iii. 54; c. ii. 106; *ciru* alone; cf. *akn ciruššu*, I. R. Esarh. c. iii. 18; etc.

*muxxi*; *ina muxxi alṣur* (c. vi. 18/9); with *qirbu*; *ina qirbiša aṣṭur* (Shalm. Obelisk, 72, and *passim*).\*

The Hebrew-Aramaic בְּ, like *ina*, is also used to denote position on a height; cf. בָּחָרֶב, 1 Kings viii. 9; Num. xiv. 10; Deut. xxxi. 15; בְּסֻמִּים, Isaiah lxvi. 20. The Heb. verb כְּתַבֵּ, 'to write' (upon), like the Assyrian šaʃāru, is used with בְּ (cf. Deut. xxviii. 61; 1 Kings xxi. 11), especially in the sense of recording (cf. Exod. xvii. 14; Num. v. 28; etc.).†

It will be seen from the above cursory view that the variations of the fundamental conceptions of position and motion towards expressed by *ina* must be regarded as developments from the *ina* of position within. It may be shown likewise that the several secondary usages of the preposition about to be described were also developed from the same original idea. These usages may be classified as follows: 1. the *ina* of condition and manner; 2. the *ina* of time; 3. the *ina* of accompaniment; the *ina*, 4. of instrument; 5. of quality; 6. of cause; 7. the partitive *ina*, and its natural development, the *ina* of motion from or out of.

1. It is easy to see how from the idea of being in or at a place was developed the idea of being in a condition. An excellent illustration of both the local use and the use of *ina* to denote manner may be seen in the sentence: *ina widdati rišdāti ērub ina bit riduti*, "in joy and gladness I entered into the harem" (V. R. 1, 28). *Ina* is very commonly applied in adverbial phrases like *ina kti*, "victoriously" (I. R. Esarh. c. iv. 40); *ina la meni*, "without number," *passim*.‡ This latter expression is more usually found with *ana*; cf. *ana la minam* (Shalm. Monol. c. ii. 43; I. R. Senn. c. ii. 17; etc.). The use of the preposition in *ina lišan mat Axarru*, "in the language of the Westland," should also be classified under this head (Sarg. Prunkinschr. 161/2; also, I. R. Esarh. c. ii. 24-6).

We find in Hebrew a precisely cognate usage of בְּ in expressions like בְּרֵעַ, Ps. lxxiii. 8; חַמִּים וּכְאָמָת, Josh. xxiv. 14, and in the many adverbial idioms like בְּחַפּוֹן, 'hastily' (cf. also the Aramaic ba; cf. Matth. xxviii. 8).

2. A preposition denoting both position in or at and condition and manner could also be used to express, first, time when, and then, duration of time, 'while.' The inscriptions are full of such idioms as *atta ina aldkika*, "when thou goest" (IV. R. 17, 45, a; 24, 34b; HT. 208, no. 49); and even more vividly in *ina ištēn ūmī*, "on one day," *ina šalalti ūmī*, "on the third day," *passim*.§ *Ina* is used in this sense in compo-

\* Šaʃāru also occurs with *etū* and with *qiru*; Sarg. Prunkinschr. 53; I. R. Senn. c. ii. 5.

† In Heb. and Arabic superposition is generally expressed by على. عَلَى.

‡ Also *ana eššūti*, "anew"; *ana pdt yimrišunu*, "in their entirety."

§ The preposition is not infrequently omitted; *ūmī*, 'then.'

sition with *masar* and *pān* for 'before,' and with *tarṣu* to denote a definite point of time; cf. *ina tarṣi abia*, "at the time of my fathers," *passim*. The *ina* expressing duration of time ('while') is also of very common occurrence; cf. *ina kussi*, "while on my throne" (I. R. Senn. c. iii. 76); *ina tārtia*, "during my return" (l. c., c. i. 40); *ina mitiq girria*, "during the progress of my march," etc. \*

The familiar use of the Heb. בְּ with the infin., to express 'when, while, although, because,' as in בְּכֻוֹאֵךְ הַנָּה, "when thou comest hither," is an exact cognate of the Assyrian idiom seen in *ina alākika*. Expressions like בְּיֹם הַשְׁבֵעַ may be cited as parallel to *ina išten əmi*. Duration of time ('while') is usually expressed in Heb. by בְּעוֹד; e. g., Jer. xv. 9; Ps. cxlv. 2.

3. Examples of *ina* in the sense of 'within,' that is, 'among' have already been quoted. From the idea of 'among,' it must be supposed that *ina* came to be applied in the less usual sense in which it is found in Beh. 8, i. e. 'in company with,' *ina qabé iqabtu*. In this case it appears to usurp the function of *adi* (I. R. Ašurn. c. iii. 19), of *itti* (I. R. Tig. c. viii. 59), and of *gadu* (Sarg. Prunkinschr. 28).

This construction of *ina* has an exact counterpart in the Heb. בְּ of accompaniment in expressions like בְּשֶׁר בַּנִּפְשׁוֹ, Gen. ix. 4; xv. 14; etc., and in the common idiom בְּוֹא בְּ, 'come with,' i. e. 'bring' (cf. Arabic أَقْرِبْ, 'come with, bring,' etc.).

The composition of *ina* with *balu*, to express 'without,' should also be mentioned in this connection; cf. ša *ina balušu*, 'without whom,' *passim*. Cognate usages are the Hebrew בְּלֹא and בְּכָלִי and the Arabic بَلْ and بَغْيَرْ.

4. The instrumental usage of *ina* is very common. There can be no doubt that this usage is a development of the *ina* of time and accompaniment just mentioned. To attack a city *in company with* an army could very readily be transferred to mean *by means of* an army. Occasionally the use of *ina* is so ambiguous as to leave the reader in doubt whether the preposition was intended to denote position in, time when, or instrument; thus: *ina ūt̄ti ušabrišuma*, "in a dream I dreamed it" (during, or by means of, a dream?), V. R. 2, 97; *ina epiri iqabiršu*, "who buries it in (or by means of) the dust" (I. R. 27, no. 2, 59); etc. In such expressions as *ina tukulti Ašur—allik*, "by means of the aid of Ashur (or 'along with'?) I went," the instrumental force of *ina* is more apparent. We find it still more vividly in *ina kakki ramānišu uqatā napištūš*, "he destroyed his life with (by) his own weapon" (Sarg. Cyl. 27); ša *ina Ašur bēlia akšudu*, "which I had conquered by means of A. my lord" (Tig. c. viii. 18); etc. It occasionally happens that the idea of instrument is expressed by the noun alone, without any explanatory preposition, as in *atmūx rit̄ta*, "I seized with my hand" (I. R. Senn. c. v. 60).

\* Cf. also *ana išten əmi la uballitēu*, "for a single day he did not let him live"; III. R. No. 6, 18.

The instrumental use of the Hebrew and Aramaic בְּ, as in קָרַא בְּ, Isaiah lviii. 1; also, to strike with the sword, בְּחֶרֶב, Josh. x. 11 (also Aramaic כְּחֶרֶבְאָ), is well known. The idiom נִשְׁבַּע בְּ, 'to swear by' (1 Kings i. 17, 30) has its exact equivalent in tamū *ina*. The Arabic and Ethiopic *ba* is also used instrumentally; cf. قَتَلَهُ بِالسَّيْفِ, "he slew him with the sword," and in Ethiopic, Ps. xvi. 9, "cover me with thy wings." The idiom *baeda*, "in the hand, by means of," is the same as the Syriac حَسْر (Nöldeke, *Syr. Gramm.*, p. 171).

5. Very nearly allied with the *ina* of instrument is the use of the preposition to denote the material of which a thing is made; cf. *ina agurri raçpu*, "which were constructed of brick" (I. R. Tig. vi. 11); *ina agurri šušušat*, "it was made of bricks" (V. R. 6. 28). This is cognate with the Heb. בְּ of material in 1 Kings vii. 14: Lev. xiii. 52; etc.\*

6. The *ina* of cause, 'by reason of,' follows very closely on the *ina* of instrument, and is quite as frequently used; cf. *ina qibit Ašur—ana Zamua aškunu dikūtu*, "by reason of the command of A.—I ordered an expedition against Z." (I. R. Ašurn. c. ii. 55, *passim*).

In this connection it should be mentioned that *ina* is found in composition with *eli*, to strengthen the meaning closely connected with the idea of cause which is peculiar to that preposition, i. e. 'with regard to'; cf. *ina eli ardi ša Amuše*, "concerning the servant of A." (K. 486, 1, in *BA*: i. p. 187), and in the epistolary literature, *passim*. *Eli* sometimes occurs alone in this sense, as in *eli amnāti annāti*, "concerning these things" (V. R. 4, 21), etc.

7. Finally, there can be little doubt that the frequent and natural use of *ina* in the sense of 'among' gave rise to the peculiar idiom seen in the contract tablets, where the preposition actually appears in a partitive sense; thus, 20 mane šipāti *ina pappasu Ululu*, "20 m. of wool among (i. e., from) the revenue of the month Ululu" (Strm. Nbd. no. 41; *BA*. i. p. 494); *GUN šipāti ina pappasu ša bit Anunitum* (Strm. Nbd. no. 109; *BA*. i. p. 495); still more vividly: *ina libbi + manū, 7 šiqūl kaspi rexī*, "from this (a sum before specified) he paid 4 m., 7 š. of silver" (Strm. Nbd. 262; *BA*. i. p. 510). A passage precisely parallel to this, and one illustrative of the full force of *ina* in this sense, is found in Strm. Nbd. 410 (*BA*. i. 522), where *ultu* is used instead of *ina*: 24 mane šipati, 5 šiqūl *ultu* kaspi. This explains also the extraordinary application, so common in Assyrian, of *ina* in the sense of 'out of, away from,' although there can be no doubt that this usage is also closely connected in idea with the instrumental force of the preposition; cf. the prep. with *akdū* and *šitū*: *ina libbi ēkulū ištū*, "they ate and drank therein" (V. R. 6, 21; IV. R. 18, 55/6); *ina pišunu kabti luçamma*, "from their exalted mouth (i. e., by means of) let it go forth"

\* We occasionally find בְּ in this sense in Heb. as בְּלֹא־, Gen. ii. 19; cf. also the Arabic مِنْ ذَهَبٍ, "of gold."

† *Ultu* is very probably a fem. formation from the same stem as *eli*.

(IV. R. 45, rev. 37/9). The most vivid use of *ina*, 'out of,' is seen in sentences like *ina māti luxalliqū*, "may they destroy (his family) from the land" (l. c. 35). The construction of verbs of fleeing and fearing with *ina pān* should also be mentioned here; so with *paldxu*, I. R. Tig. c. iii. 17/8; Ašurn. c. ii. 113; with *ipparšidu*, I. R. Tig. c. v. 55/6; *ina* is also used with *eferu*, *napdaxu*, *šuzubu*, and other verbs. The fact that *paldxu*, for example, is construed with *ištū pān* serves to illustrate the force of *ina* here as 'away from'; cf. Ašurn. c. ii. 61/2; 99.\*

In agreement with the Assyrian usage, we find both in Hebrew and Aramaic the ב used idiomatically with לחם and שתה, "to eat or drink from a vessel," cf. Ps. cxli. 4; Gen. xliv, 5; and in Aramaic, Dan. v. 2.

As to the derivation of *ina*, the last word has clearly not yet been said. The numerous attempts to derive both *ana* and *ina* from stems containing א, such as ען (Hincks), ען (Sayce), נוּה (Bertin), are not very satisfactory; nor does it seem necessary with Lagarde to separate the two prepositions etymologically (*GGN*. 1881, p. 276). It is certainly strange also to derive *ana*, which denotes motion towards, from a stem ענה, expressing motion from, as seen in the Arabic عن; nor can the derivation of *ina* from this stem be admitted (in spite of Del., *Prol.* p. 182, n. 1), because the secondary meaning, 'out of, away from,' sometimes seen with *ina*, is probably, as shown above, a legitimate development from its original signification, 'among.' Schrader, whose opinion, as expressed in *ZDMG*. xxvi., p. 290, was so contemptuously passed over by Lagarde, was probably not far wrong in seeing in both *ana* and *ina* the same stem as that found in the Hebrew הנה (הנָה) and Arabic إن.

It is highly probable, as Kraetzscher has pointed out, that the -na in both *ina* and *ana* is the demonstrative enclitic stem seen in *šinatina*, which is also evident in the verbal particle *ni = nu* (*BA*. i., p. 397/8). His explanation of the root-vowels *i* and *a* as being more or less arbitrary developments from an unknown stem '+na' is very satisfactory.

If this view be adopted, the striking syntactical similarity between *ina* and ב may be explained by supposing that, while the Assyrian was content merely to prefix the vowels *i* and *a* to the demonstrative root *na*,† it became necessary in the other Semitic idioms to add to these combinations the distinct prepositional elements ב and ל. Traces of this are seen in the Sabaean form בְּלִין, בְּכַן. It must be supposed then that the final י ultimately disappeared. It is decidedly not permissible to assume an aphaeresis of an original ב or ל in Assyrian;

\* The verb *paldxu* is also construed with *ana*; V. R. 5, 96.

† Traces of the same demonstrative *n* are to be found in the cognate prepositions; the Ethiopic *entā* (e+n+ta), the Hebrew בְּנָה (Assyr. *itti*), and perhaps the Arabic عن.

that is, that *ina* and *ana* were worn down from \**bina* and \**lana* respectively. The prepositional element *ל* is well known in Assyrian in the combination *lapān*, 'before,' and there would probably remain some trace of its occurring with *ana*, had this ever been the case. It seems highly probable, therefore, that the Assyrian *ina-ana* may be said in a certain sense to be actually cognate with the *ב* and *ל* of the other Semitic dialects.

4. The phrase-theory of Hebrew poetry, illustrated by Psalm xix.; by Rev. F. P. Ramsay, Augusta, Ky.

This theory, which was set forth in a paper read at the meeting in December, 1894 (see above p. xcii), was further exemplified by an analysis of the poetical structure of Psalm xix.

5. Rev. Theodore F. Wright, of Cambridge, Mass., the United States Secretary of the Palestine Exploration Fund, gave a brief account of the progress of the work now being carried on in Jerusalem under the direction of Dr. Bliss.

6. On a dated Greek Inscription from Syria; by Professor Isaac H. Hall, of the Metropolitan Museum of Art, New York City.

Marble fragment of tombstone from Tripoli, Syria. Found in 1894. The stone is the property of the Metropolitan Museum of Art, New York. It is broken in two in the middle from top to bottom, but not so as seriously to interfere with the reading, except in the last complete line. Size of fragment, 10×4 inches, nearly 1 inch thick. Seven lines present, and illegible parts of an eighth. How many more lines were present can only be conjectured. Letters from  $\frac{1}{2}$  to  $\frac{1}{4}$  inch high: very peculiar:  $\text{Η}$  for Η;  $\Delta$  and  $\Delta$  for Α;  $\text{Υ}$  for Υ;  $\text{Ζ}$ , with the bottom stroke curved. Otherwise like later Greek;  $\epsilon$ ,  $\circ$ ,  $\text{Μ}$  ( $\text{M}$ ), &c., being approximately the forms for these letters. No division of words. Lines run clear across. Reading:

- Line 1. ΕΤΟΥΣ ΗΝΑΙ ΜΗΝΟΣ ΑΠΕΛΛΑΙΟΥ ΖΚ ΕΓΕΝΝΗΘΕ
- " 2. ΚΟΥΡΑ ΣΗΚΑΓΑΝΤΙΓΟΝΑ ΘΥΓΑΤΗΡ ΔΑΜΗ
- " 3. ΤΡΙΟΥ ΤΟΥ ΚΑΙ ΕΥΤΥΧΟΥ ΤΑΡΦ ΙΧΟΠωΔΟΥ
- " 4. ΜΗΤΡΟΣ ΑΓΑΘΗΣ ΣΩΚΡΑΤΟΤΟ ΟΙ ΤΑΥ
- " 5. ΤΗΟ ΤΟΝΕΙΟ ΑΝΕΘΗΚΑΝ ΜΝΗΜΗΟ ΧΑΡΙΝ
- " 6. ΖΗΟΑΚΑΝ Ε ΤΗ Θ ΜΕΤΑΛΛΑΞΑΚΑΝ ΔΙΑ
- " 7. ΤΟΥ ΖΜΥ ΤΟΥ [Μ]Η[Ν]ΟΟ ΑΠΕΛΛΑΙΟΥ Ε

The substance of it is that Sekagantigona, daughter of Dametrios and Socrates (here, as sometimes elsewhere, a feminine name), was born on the 27th of the month Apellaeus in the year 488; that she departed this life at the age of 9 on the 5th day of the month Apellaeus, in the

year 447; and her parents set up the stone to commemorate her. The exact construction of the phrase which means "the prosperous dealer in salt fish," and of the phrase that gives the name of the mother, deserve some discussion, which I have no time to go into now, and for that reason I withhold a translation. But we have two sentences complete (the first ending with the mother's name, the second with XAPIN), and one incomplete one.

The valuable thing about the inscription, however, is the dates. They are of the Seleucid era, which the Syriac writers call "the year of Alexander," and "the year of the Greeks," which begins October 1, B. C. 311. The dates here are written in a manner which reverses the ordinary Greek style; the units, tens and hundreds going from left to right, in each number here occurring. As the month is Apellaeus, answering to our December, we must subtract 312 from the number of the year in order to reduce it to the Christian era. Accordingly the date of the girl's birth falls in the year 438—312, or A. D. 126; that of her death in the year 447—312, or A. D. 135. The difference between the two is 9 years, as given on the stone: although, as she was born on the 27th and died on the 5th of the month Apellaeus, she lacked three weeks and one day of the full 9 years.

The date of the stone must, of course, be about the same as that of the death; probably early in the next (A. D.) year, or in the same Seleucid year 447; which would make the date of the inscription quite near the beginning of the year A. D. 136.

7. On the question of the date of Zoroaster; by Professor A. V. Williams Jackson, of Columbia College in the City of New York.

This communication, the details of which will be given in full in JAOS. xvi., presented in its various aspects the much mooted question as to the period in the world's history in which the Prophet of Iran appeared.

First were discussed those passages in the classics which assign to Zoroaster the fabulous antiquity of B.C. 6000 or 5000. Second, all the material was presented which connects Zoroaster's name with that of the uncertain Semiramis and Ninus. The present writer had formerly believed that the date of the prophet's activity was to be placed at least a thousand years before the Christian era; there seemed to be sufficient ground for abandoning such a view and rejecting the above numbers. Third, the old traditional date which assigns the prophetic career of Zoroaster to the sixth century before Christ was taken up and discussed at length.

Two passages in the Pahlavi scriptures, Arda-i Viraf i. 1-5 and Bunderahish xxxiv. 7-8, including some similar references, were examined in the light of a large number of allusions to Zoroaster's date in Arabic writings and in some Syriac works. All of these, like Firdausi's Shah Nama, consistently set the time of the appearance of the great relig-

ious teacher of Persia at about 300 years before Alexander's invasion. Other support for this view was given, and the paper came to the conclusion that, at least, with our present data, we may best assign the date of Zoroaster as falling between the latter half of the seventh century B. C. and the middle of the sixth century B. C.—a result which is of importance for the position of Zoroastrianism in the study of comparative religion.

8. The Sanskrit root *gnath* in Avestan; by Professor A. V. Williams Jackson.

Our chief authority for the existence of the Sanskrit root *gnath* 'cut, pierce, kill' in Avestan rests upon the noun *snatha-* 'a blow,' *snaithiš* 'weapon' and upon the occurrence of the obscure form *dōdēsnathētī* (is it *drū snathētī* ?, cf. M 8) in *Fragm. viii. 2* (Westergaard)—see Justi *Handbuch der Zendsprache*. The position of the root in Avestan, however, may perhaps be a little strengthened from the Av. fragment in the Pahlavi Vendidad iv. 52 seq. (Darmesteter, *Le Zend-Avesta, traduction* iii. 47), *aētahē thnasať fbišanuha* 'he wounds through his malice.' In this event, *thnasať* would stand for *snathāt*, an assumption which is perfectly permissible on phonetic grounds. The interchange of *th* and *s* implied in  $\left\{ \begin{matrix} \text{th} \\ \text{s} \end{matrix} \right\} \text{na} \left\{ \begin{matrix} \text{s} \\ \text{th} \end{matrix} \right\} \text{at}$  is not uncommon in later texts, cf. Jackson *Av. Gram.* I. 77 n 2, and consult Bartholomae *Vorgeschichte* § 33 n., in Geiger and Kuhn's *Grundriss d. iran. Sprachen*.

9. Avestan *hizva* in Sanskrit; by Professor Edwin W. Fay, Washington and Lee University, Lexington, Virginia.

Under normal phonetic conditions *hizva* would correspond to Sk. \**sihvā*, Indiranic \**sizhvā*, but the actual Sk. word is *jihvā* < Indiranic \**zizhvā*. Did Indiranic have a pair \**sizhvā*, \**zizhvā*? were both or was only one of them normal? The Sk. doublet *jihvā*, *juhū* 'tongue' doubtless belongs, esoterically considered, to root *hū*, *hvd* 'call;' and if Indiranic \**sizhvā* be the abnormal term, there may have been beside it a \**suzhū*. Now this term is found at VS. i. 30 in the sentence *agnēr jihvā si suhūr* 'thou art Agni's tongue, the loud-calling,' where *suhūr* seems, barring a proper name, *hapax legomenon*. If the Indo-Iranians had \**zuzhū* 'tongue,' and alongside of it \**suzhū* 'loud-calling' as its epithet, then not only \**zuzhū* but also \**zizhvā* were liable to a popular change to \**suzhū*, \**sizhvā*.

Into exoteric etymology I will not here go, but refer to Collitz, "The Aryan Name for the Tongue" in *Oriental Studies of the Oriental Club of Philadelphia*, and to myself in *Mod. Lang. Notes*, ix. 261 sq., for two different attempts to vindicate the relation of *jihvā\** to *γλῶσσα*, Lat. *lingua*, etc.

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\* What I there say of Avestan *hizva* is a stupid oversight.

## 10. On Rig-Veda x. 73; by Professor Edwin W. Fay.

This hymn is fairly entitled to rank among the most obscure of the Rig-Veda. Grassmann's translation of the hymn is introduced by the words : " das Lied ist vielfach dunkel, zum Theil ganz unverständlich." In his notes on stanza 2, Ludwig says : " bietet ausserordentliche schwierigkeit ;" and Bloomfield (JAOS. xvi. p. 38) declines to translate the same stanza. The difficulties seem to me to proceed from a misunderstanding of the reference of a single term in the first stanza, which I will now proceed to discuss : it reads,

Stz. 1. *jánishā ugrāh sáhase turāya  
mandrá bjiśho bahulābhimānah  
ávardhann índram marútag cíd átra  
mātā yád vīrám dadhánad dhánishā*

'Thou wast born strong for mighty advancing,  
Jolly, most strong, of manifold pride.  
[These] helped Indra, the Maruts, to wit, that time  
When the mother o' the hero helped him, she the most-helpful.'

So much for a verbal translation in which the order of the thoughts is rendered rather than the grammatical construction ; as to this last there can be scarcely any question among scholars. I differ, however, from the current and undisputed explanation of *mātā* as Indra's mother. Pāda c immediately suggests the cloud-battle, and it is safe to say that if *d* were blotted out, scholarly emendation would fill the gap by a reference to Ahi-Vṛtra, Indra's arch-antagonist. I therefore refer *vīrám* to *Vṛtrā*, and *mātā*-*dhánishā* to his mother, Dānu, noting the assonances in the names, and asking whether *átra ydd* would as naturally be used of a relation of identity (=et-*et*, *cum-tum*) as of contrast.

We have warrant in RV. i. 82. 9 for marshalling Vṛtra and his mother against Indra :

*nīcāvayā abhavad vṛtráputrā  
indro asyā áva vādhar jahhāra  
úttarā stū ádharah putrā ásid  
dānuḥ paye sahávatsā ná dhenúh*

'Exhausted in strength became she that hath Vṛtra to her son ;  
Indra her weapon off-warded :  
Above, the mother ; underneath, the son was ;  
Dānu lies like a cow with her calf.'

Further, there is excuse for referring *vīrám* to Vṛtra. Thus in RV. ii. 30. 4 Indra-Bṛhaspati is charged to slay *vīrám* (demons), and here allusion to Vṛtra is indubitable ; while at vii. 99. 5 Indra again slays *vīrám*, where the allusion, though less definite, is certain too.

On the other hand, not only is the reference of *mātā* and *vīrām* to Indra the more obvious, but it is not to be denied that Indra and his mother are thrice introduced. Thus in viii. 77. 1-3 Indra, at birth, *jajñāndh*, asks his mother to tell him *kā ugrāḥ kē ha grāvire* 'who are mighty, who are famed;' she thereupon points out to him the demon *ahicūva* whom he forthwith slays; in viii. 45. 4-5, the same question from Indra is answered by his mother's likening any enemy of Indra's to mist on the mountains (?). In iv. 18. 11 the situation is somewhat different, for here the mother addresses her new-born son :

utā mātā mahisām ánv avenad  
am̄t tvā juhati putra devād  
áthā 'bravīd vṛtrám īndro hanisyán  
sákhe viṣṇo vitarám vī kramasava

And the mother unto her mighty [son] turned :  
"Yon leave thee, son, yon gods,"  
Then cried Indra, being about to slay Vṛtra,  
"Friend Viṣṇu step a little further away."

It were vain to deny that from these passages we might speak of Indra's mother—whatever she was—as his helper in battle, and moreover, in the first passage *jātdh* and *ugrāḥ* suggest *jāniṣṭhāḥ* and *ugrādhaḥ* of our stanza. But elsewhere the relations of Indra to his mother as his inciter to battle are expressed in the dialogue form which is lacking here.

As the result of argument on this point we must admit that the *mātā* and *vīrām* in question may be *Dānu* and *Vṛtrā*; but 'may be' is a far cry from 'must be.' Does the hymn contribute further in our dilemma ?

Stz. 2. druhó nīṣattā pr̄gant̄ cid évāih  
purā gārisenu vāvrdhus tā īndram  
abhiurvte 'va tā mahāpadēna  
dhvāntāt prapitrād úd aranta gārbhāḥ

Here Ludwig takes *pr̄gant̄* as *pr̄gnis* and corrects *abhiurvta* to *abhiervta*, while he construes *tā* as inst. sg. (= *téna*), remarking that "als neut. plur. ist es so gut wie sinnlos, da es sich nur um die *garbhāḥ* handelt." His translation runs: "in der Dhruk weise sasz Pr̄gani [die nacht od. Pr̄gni?], sie erhöhten mit vielen preise Indra; das war gleichsam umhüllt vom groszen orte, ausz dem dunkel, der ferne kamen sie als kinder hervor [die Marut]." This is not very clear, to say the least of it. Grassmann's difficulties are evidenced by his translation: "Sich an ihn schmiegend sass sie da wie eine Rächerin; sie [die Maruts] stärkten den Indra vielfach durch Lobgesang; umgeben gleichsam waren diese [Orte, etwa die Wolken, in denen die Wasser eingeschlossen waren] von dem weitschreitenden [Indra oder Vischnu?]; aus der dunkeln Tagesfrühe erhoben sich die neugeborenen [Wasser?]."

The kernel of the difficulty with this stanza lies in *tā*. Ludwig's note and Grassmann's rendering warn us off from the neut. plur., and there is no clearing-up to be got from Ludwig's version in his notes as inst. sg., a proceeding otherwise unjustified on the side of the form. Let us, assuming that *mātā* in stz. 1 referred to Vṛtra's mother, take *tā* as nom. dual and thus translate the stanza :

'In [her] witch's usual way she crouched clinging quite (*cid*) close ;  
With a loud song they (the Maruts) helped Indra :  
Covered-over-like were they two (Vṛtra and Dānu) by Long-Stride  
(i. e. Indra) ;  
Out from the dark *prapitvā*\* flowed the [cloud-] children.'

To justify this translation I beg to note that the description of *pāda* *a* is closely parallel with i. 82. 9d : e. g., *nīṣattā* 'crouched' is parallel with *gaye* lies ; *prcṇt* 'close-clinging' is parallel with *sahdvatsā nd dhentib* 'like a cow with her calf.' I further call attention to the chiastic arrangement of *cd* of stz. 1, and *ab* of stz. 2 : *a* (Indra and the Maruts) and *d* (Dānu and Vṛtra) make a chiasmus with *a* (Dānu and Vṛtra) and *b* (Indra and the Maruts). For my version of stz. 2 I make bold to claim a conspicuous clearness due to taking *mātā* and *vīḍm* of stz. 1 for Dānu and Vṛtra.

Stz. 3. *r̄svā te pādā prā yáj jīgāsi†*  
*ávardhan vājā utā yé cid átra*  
*tvám indra sālāvṛkān sahásram*  
*āsán dadhiṣe aqvindā vavṛtyāḥ*

'Swift are thy feet as thou stridest forward,  
Thou wast helped by thy steeds also that were there,  
Thou, O Indra, didst a thousand Sālā-wolves  
In thy mouth uptake ; like to the Aqvins canst thou press onward.'

Here I vary from the other translators in taking *vājā* as 'steeds,' thus carrying on the thought of *a*; and similarly at the end I take *ā* of *aqvindā* *ā* in the sense of 'just like' (of. Grassmann Wört. s. v.), and so describe Indra's speed again by likening him to the Aqvins in his advance.

\* I am inclined to follow Bloomfield (l. c. p. 24 sq.) in referring "*pītvā* to *pītu* 'drink,' taking *prapitvā* here in the approximate sense of 'cloud' as a source of water. The 'cloud-children' (*gārbhāḥ*) are of course the rains. The semasic relation may be stated proportionally thus: *gārbha* 'womb'; *gārbha* 'child' = *gārbha* 'cloud-womb'; *gārbha* 'cloud-child.'

† I note the connection of Grk. *γίγας* with this word, comparing Zēupοc γίγας 'rushing wind' Aesch. Ag. 692. (See Am. Jr. Phil. xiii. 226.)

Stz. 4. *samanā tārnir úpa yāsi yajñám  
ā nāsatyā sakhyāya vaksi  
vasāvyanā indra dhārayuh sahásrā  
açvīnā çūra dudatur maghāni*

'Not only dost thou come swiftly to the sacrifice,  
[But] thou bringest the Nāsatyā into alliance [with thee] ;  
In thy store-house, O Indra, thou hast placed a thousand [gifts],  
The Açvins, O hero, have given thee [a thousand] gifts.'

Stz. 5. *māndamāna rtād ádhi prajyāi  
sákhībir īndra isirébhīr ártham  
ábhīr hī māyā úpa dásyum ágān  
mīhāḥ prā tamrā avapat támānsi*

'Rejoicing, forth from the *rta* hath he come unto mankind,  
Indra, with his ready friends [hath come] to help [mankind] ;  
For with these (viz: clouds) he has come, his wiles against the  
demon he has set,  
Clouds darkling before [him] he (hath) sprinkled—a darkness.'

In a I construe *ddhi* as a verb with *agāt* in c, and in c I recognize two verbs *ā* [*agāt*], and later on *úpa ágāt*. Now as the roots *i* and *gam* with *drtham* mean 'go to work' (cf. Böhtlingk, Wört. s. v. *drtha*), I construe *ddhi* + *gā* with *drtham*, followed by the dative *commodi* *prajyāi*. Against this construction the most pertinent objection rises from the dissociation of *ddhi* and *rtād*, of which combination we have two other instances in RV. Still *hī* 'for' of c strongly implies a declarative sentence before it, for which *ddhi* [*agāt*] seems far the most natural verb. We must assume that the *pada-kāra* is in error in reading *ā-agāt* instead of *ā-dgāt*.

So far as I can see, neither Ludwig nor Grassmann pay any attention to the initial *ā* of c. This I take to be proleptic for the final *ágāt* with *úpa*. I take *ábhīr* as proleptic for *mīhāḥ*, but am quite sensible of the fact that there is some harshness in doing so. This seems to me less violent than taking *ábhīr* as referring to *prajyāi* and translating "um ihretwillen" with Grassmann. Ludwig construes *ábhīr* with *māyāḥ* (= *māyādīḥ*),\* which is not convincing on the side of the form. Less violence is done to normal conditions if we take *māyāḥ*, at the last resort, as a terminal acc. with the verb of motion, thus rendering c :

\* If we could grant that *māyāḥ* is instrum., I would derive the form, not from *māyādīḥ*, but make it a plural of *māyā* inst. sg. (cf. the author, Am. Jr. Phil. xv. 428). I ask if the *māyā* of our text may not be inst. sg. with *pragṛhya* vowel? Such vowels are after all a mere diacritic device, and thus nom. and inst. in *ā* might be distinguished. I note the loc. in f to -i-stems (cf. Whitney<sup>2</sup>, 138, d, and 336, f). At any rate in x. 29. 3 *manisā ā* is written with a *pragṛhya* inst. sg. in -a. If *māyā* can be taken as inst. sg., then it is in apposition with *ábhīr*, 'with these as his trick.' In that case the pada text may be in error in taking *ábhīr* as *ā* + *ábhīr* in place of the accented demonstrative (cf. Whitney<sup>2</sup>, 502 b).

'For by means of these (the clouds, to wit) he hath resorted to tricks,  
[to tricks] upon the demon he hath resorted.'

Stz. 6. sánāmānā cid dhvasayo ny ásmā  
ávāhann índra uṣáso yáthā'naḥ  
r̄ṣvādir agachah sákhībhīr níkámāḥ  
sákám pratiṣṭhā hṛ'dyā jaghantha

'The two of like names (Dasyu and Dānu?) thou didst sprinkle down  
here (asmāt),\*' .

Indra, thou brakest them asunder as [thou didst] the car of Uṣas.  
With thy swift friends thou cam'st and strong,  
With their cordial support (pratiṣṭhā) thou slewest—'

In sánāmānā I find still another reference to Dasyu-Vṛtra and Dānu his mother. The occurrence of dásyum in the half-stanza just preceding prepares for sánāmānā. Ludwig's translation suggests Indra's sorrels; but his notes suggest a pair of divinities always found in conjunction, say, Dhuni and Cumuri. Grassmann makes sánāmānā refer to mihas tamrāḥ and tāmdhīsi of the previous stanza. I note that by my explanation *a* mentions Indra's enemies as *c* does his friends, in line with the chiastic arrangement noted above. Neither Grassmann nor Ludwig read hṛ'dyā as it is given us by the text, but correct, the former to hṛ'dyāḥ acc. plur., the latter to hṛdyāḥ gen. sg. fem. of hṛd- (*sic*).

Stz. 7. tváin jaghantha námuciim makhasyúm  
dásan kṛṇvānā ḥṣaye vimāyam  
tváin cakartha mánave syonān  
pathó devatrā 'ñjase'va yánān.

'Thou slewest Namuci, the battle-lover,  
And Dāsa thou madest for the Rishi's sake all-guileless;  
Thou madest for man easy  
Paths god-wards, passable as if [slick] with grease.'†

Stz. 8. tvám etáni papriṣe vi náma  
īpāna indra dadhiṣe gábhastāu  
ánu tvā devāḥ pávāś madanti  
upáribudhnān vaninac cakartha.

'Thou hast widely extended these thy names;  
Masterly, O Indra, hast thou put them in thy hand,‡  
Unto thee the gods loudly cheer,  
The uprooting of the trees was thy doing.'

\* Böhtlingk defines idám by "dieses alles, alles um uns her." This comes very near to the first person; thus asmāt may be looked on as a quasi-singular to asmē. Cf. infra, stz. 9.

† I note the common phrase "like greased lightning." [To Prof. Whitney also, ñjāyā suggested the same phrase.—Ed.]

‡ I take δ to mean that Indra has won the property-rights to all his names.

Stz. 9. *cakrām yád asyā 'psv ā níṣattam*  
*utō tād asmāi mādhv ic cāchadyāt*  
*prthivyām átiśitam yád údhāḥ*  
*páyo góṣv ádadhā óṣadhiṣu.*

'When his discus\* has gone down into the water,  
 Why then that will seem to this world (*asmāi*)† honey-sweet :  
 —Whenas [thou hast] released thy udder o'er the earth  
 [And] hast put milk into the cows and herbs.'

In this rendering I take *a* as 3d person and *cd* as 2d person. While such a change of persons is harsh, it is not otherwise unknown in RV. I have translated *ādadhās* in the aoristic sense (cf. Whitney<sup>2</sup> 929b). As to construction I take the *tād* clause of *b* first with *a*, and again with *cd*, recognizing for the latter a slight anacoluthon. This rendering accounts for the accent of *ādadhās*, which Grassmann emends to *ādadhs*, while Ludwig explains, with all too evident finesse, by assuming *góṣv* [*ādadhā*] *ādadhā óṣadhiṣu*. I construe *údhāḥ páyo—ādadhās* as a double accusative : 'thou hast rendered thy teat (into) milk.'

Stz. 10. *ágvād iyāyé 'ti yád vādanti*  
*ójaso jātám utá manya enam*  
*manyór iyāya harmyēṣu tāsthāu*  
*yáthā prajajhā indro asya veda.*

"From *dāva* he came"—when men say [this]—  
 From *ójas* he was born—is what I think of him :  
 From *manyú* he came—in our houses took his place ;  
 [But] whence he was born—Indra (alone) knows this.'

Here the balanced structure of each *pāda* is noticeable. In *b* the writer seems to pique himself on his cleverness in defining *dāva* by *ójas*. I would therefore venture to suggest that we have here a sort of riddle or *brahmodya*, which Bloomfield (JAOS. xv. 172 sq.) explains as a sort of theological quiz. If this is true, we might expect to find unusual meanings here for *dāva* and *ójas*.

By prehistoric etymology *dāva* might mean 'cloud' or 'water' (cf. Sibree, *Academy*, No. 1018, and the author, *Proc. Am. Phil. Assoc.*, 1894, p. xi). I have urged (PAOS., Dec., 1894, p. clxxiii) that *dāva* means 'liquid' at RV. viii. 26. 24. So, if Agni, the lightning, is *apām ndpāt* 'waters' son,' then it might be said of Indra, the lightning, *ágvād iyāya* 'from water he came.' Along this line we may reconcile the statement of RV. ii. 35. 6a, *dāvasya dītra jánima*, 'the birth of *dāva* is in him' [sc. *apām ndpāt*], with the statement of our present stanza 'he came from *dāva*' : rain and lightning are contemporaneous phenomena.

\* *Cakrām* means 'wheel,' but was used in the Epic period preëminently of the discus employed by Viṣṇu for his weapon. I propose to take it here of Indra's thunderbolt. In Vergil's description of Vulcan's labors (Æn. 8, 429), the thunderbolt of Jupiter was being provided with 'spokes' (*radii*).

† For *asmāi* as approximately a 1st person see above, stz. 6.

ena and so either may be regarded as the cause of the other, so that lightning may be said to be produced by the rain (-clouds), or, *per contra*, to produce the rain. It was inevitable that the Vedic Hindus should confound *d́eva* 'rain,' with *d́eva* 'horse,' and indeed both words proceeded doubtless from a common epithet *d́eva* 'the swift,' which had come to be applied to the horse *par excellence* before the end of the primitive period. Thus we can more easily understand the mythological rôle of the horse in the Vedas, and the statement (Cat. Bräh. v. 1. 4. 5; vii. 5. 2. 18) that "lightning is a horse descended from the waters, or the clouds" (Bloomfield, l. c. 178, note).

In pāda b we can give to *ōjas* also the meaning 'water,' not only by etymology (cf. Grk. *īy-póç* 'wet'), but on the positive testimony of the Vedic lexicographers.\*

In *manyú* I see the sense of 'wrath,' used to define *ōjas* in its ordinary sense of 'might' more narrowly. Thus, by way of *double entendre*, *ōjas* mediates between *d́eva* and *manyú*. We might press *manyú* into the sense of 'storm' as a display of wrath and might. In RV. x. 88 the personified Manyu is called, among other things, *Váruṇa* 'sky' (Grk. *'Ουρανός*), he is provided with a thunderbolt (v. stz's 1, 2, 6), and is identified also with Indra (stz. 2).

I take the content of abc to be that the lightning-god came from cloud, water, and sky, or, in one word, from storm, and became fire upon men's hearths (*harmyéṣu* + *tashdāu*). It even has been supposed that *Agni* † is the subject of the verbs in these pādas, but we have seen how lightning is a common aspect of Agni and Indra.

In d the poet turns helplessly away from these hard questions concerning Indra's origin, and declares that this is known to the god alone. The literary tone here reminds one of the famous cosmogonic hymn, RV. x. 129, which ends with the following words:

*só aṅgá veda yádi vā ná véda*

'he (the supreme god) alone knows (the origin of the world)—or suppose he does not know?'

Stz. 11. *váyah suparnā ápa sedur índram*  
*priyámedhā ṛsayo nádhamaṇih*  
*ápa dhvántám ūrñihí pürdhí cákṣur*  
*mumugdhy dsmán nidháye'va baddhán.*

'The strong-winged birds have drawn nigh to Indra,  
 The Priyamedha Rishis, begging for help;  
 Uncover the darkness, fill thy eye (= bring back the sun),  
 Release us, caught in a net as it were.'

\* The Náighantukakānda, reported by Yáska, l. 12. This early Vedic commentator and lexicographer is surely as reliable in a matter of definition as Hesychius, say, in Greek.

† Have the etymologists noted that *harmyá* 'house' stands in the same semasic relation to the root *ghṛ* 'be hot' as Latin *aedes* 'house' to *aestus* 'heat'?

‡ Cf. Bloomfield, l. c.

## 11. The real Indra of the Rig-Veda; by Professor Edward Washburn Hopkins, of Bryn Mawr College, Bryn Mawr, Pa.

It has been claimed by Oldenberg\* that the common view in regard to Indra is incorrect; that this god was in the eyes of the poets a mountain-deity, not a storm-god† of the atmosphere.

The Rig-Veda speaks of Indra with no doubtful voice. Speculation may perhaps make out his prototype to be an earth-giant, an Old Man of the Mountains. But what says the Rig-Veda of Indra? *ārdhvo' hy dsthād ddhy antārikṣe 'dhā vrtrāya prā vadhuṁ jahāra mihām vdsāna īpa hīm ddudrot tigmāyudho ajayac chātrum īndraḥ.*‡

In this hymn Indra is represented as the battle-god of the people, but at the same time as the god that lets the streams flow forth. He does this in the usual way. There is nothing extraordinary in the scene which the poet paints. Indra smites the demon that keeps back the flood. The god "stood on high," not on the mountain; for the poet, as if to guard expressly against any other interpretation, adds "on the inter-space" (between sky and earth). "He rushed down on him (the demon) with a sharp weapon (lightning)§ and enveloped in cloud." A moment later the poet invokes Indra as Bṛhaspati, the lord of strength, and cries out *dva kṣipa dīvo' dgmānam*: "From (or of) the sky cast down the stone (wherewith thou didst slay thy enemies).|| This is the anthropomorphic Indra of the Rig-Veda, the only Indra whose single personality is deducible from the literary data; and hence the only Indra whose personality has any historical value. Nor need one do more than turn a page or two to find ample confirmation of this fact. Indra's host is of the sky alone: *utā syā na īdro viçvadcarṣanīr divdī pārdhena mārutenā sukrdtuh*, etc.¶ Not only does the god stand on the inter-space, but even the *paramā rdjānsi*, the "highest spaces" conceivable, are near to him. It is "out of the inter-space" that Indra sends sustenance (of rain).\*\* Indra was born "in the highest heaven," for there "he drank *soma* as soon as he was born."††

In view of so explicit passages as are these, it is evident that the Vedic poet has no such notion of Indra as would tend to equate the god

\* Die Religion des Veda, pp. 141 ff.

† Oldenberg holds that the myth was originally a storm-myth, that Indra's bolt was first lightning, and that Indra thus became "for the Vedic poets" a giant and mountain myth.

‡ RV. ii. 30. 3.

§ That Indra's weapon is not wind but lightning is sufficiently shown by the use of *acāni* (below), the bolt itself, as well as of *didyūt* (below). Compare v. 31. 4: *takṣan tvāṣṭā vājrāṇ dyumāntam*.

|| ii. 30. 5. Compare i. 121. 9, "Thou didst hurl the stone of the sky."

¶ ii. 31. 3. The Maruts have Indra's bolt, the lightning, *didyūt*, vii. 57. 4.

\*\* iii. 30. 2, 11. Compare also viii. 71=82.4; 89=100. 5.

†† iii. 32. 10. Compare iv. 17. 4.

with a giant of earth.\* It is, perhaps, legitimate to hazard a guess that Indra may have arisen from a mountainous prototype. But a view based on the reverse process cannot be accepted as an addition to Vedic exegesis. The 'splitting of the mountains,' whether of earth or of air, is but the manifestation of the great atmosphere-god's power when he is already invested with the characteristics of a supreme deity. The fall of rain goes together with the rise of the rivers. Indra lets out the rivers, but that he does not do so as a mountain-giant is shown by the ethereal position assigned to him by the poets.†

The comparison with Parjanya, which Oldenberg institutes, is perfectly legitimate, but the points of difference appear to be unduly estimated. If we examine the phraseology of the Parjanya hymn (v. 88), we shall see on the contrary a rather striking similarity with that employed to describe Indra. Parjanya is *jirddānus*, an expression applied to the work of the atmospheric Maruts (i. 165. 15); to the "rain of the sky" (ix. 97. 17); to Mitra and Varuna (v. 62. 3), in their capacity of heavenly rain-gods (frequently alluded to), and to Indra (viii. 51=62. 3). Then Parjanya is "a bellowing bull that puts his seed in the plants," an idea which is expressed with almost the same words in regard to Agni (i. 128. 3; x. 1. 2); to Soma (ix. 76. 5; ix. 5. 1, etc.); and to Indra, first in respect of the noise (i. 100. 18; 178. 3-4), then in respect of the bull (vi. 44. 21, and frequently), and finally in respect of the plants (ii. 18. 7). The 'crash' of Indra's descent is noticed in viii. 1. 2. He and Parjanya alone have the epithet *māhvadha*; he shares with Parjanya the 'thunder' expressed by *standāyan* (vi. 44. 12; for the image here compare viii. 21. 18), and exactly as Parjanya here thunders and all quakes, so Indra thunders and all quakes (i. 80. 14; ii. 12. 1). He like Parjanya has a whip, *kṛḍā*, as have also the rain-giving Aśvins and Maruts (viii. 88. 11; i. 22. 3; 37. 3; 157. 4; 168. 4); his regular epithet is *rathesh्वā*, just as Parjanya in this hymn is *rathīva*. Parjanya smites demons. Indra smites or 'burns' them (with lightning). The distinction is significant.‡

The rain-pouring, both in the Parjanya hymn and in the hymns to Indra and the Maruts, is the business of the Maruts themselves,§

\* It is scarcely necessary to state that the citations given are illustrative only. They might be increased to any extent. But the collective view is the one here represented.

† The snake is surely not a river-snake. This water-holder "stops the sky and water," RV. ii. 11. 5. Where the snake is located are the waters, the streams, which Indra lets out of the sky; though this also affects the rivers: i. 57. 6; ii. 11. 7; 12. 3.

‡ iii. 30. 16 (with the thunderbolt). Compare vi. 18. 10: "Burn like fire (compare x. 87. 5) the dry wood with thy weapon; the demons also, like a thunderbolt."

§ The Maruts "send rain" (v. 55. 5; 58. 3, etc.); Mitra-Varuna send it (v. 62. 3, etc.); but chiefly Soma sends it (ix. 39. 2, etc.). Even Varuna sends rain (v. 85); while Agni does so too (vi. 13. 1; ii. 6. 5).

'whose sweat is rain.' They alone are *varṣānirṇijas*. In prayer, Indra-Bṛhaspati is clearly besought for rain, in x. 98. 4-9; and he himself says "I gave rain to mortals" (iv. 26. 2-3), adding that he led the waters, as if the swelling of the river-water were the result of the rain, as it is. In ii. 27. 14-15, "This one" also is Indra, apparently. The form of Indra's appearance is as a rain (x. 28. 4; compare viii. 12. 6).

Naturally, with the Maruts to pour the rain for him,\* Indra's reputation, not being that of a mere Parjanya, rests more on his heroic act as a battle-leader; so that in the Rik there is perhaps all that could be expected of the rain-god. Yet in x. 98. 4 Indra sends rain (as Bṛhaspati). As for the letting out of the rivers, since the rivers are let out only when the storm bursts, it is clearly fair to attribute the act to Indra, who brings the storm which bursts the river. And Oldenberg has neglected to mention that in the praise of rivers it is Varupa alone and not Indra who in x. 75. 2 is praised for letting out the whole band of rivers.† I utterly fail to see how it can be said of a god who 'sends rain,' who is full of 'drops,' who 'thunders day by day,'‡ who 'crashes down,' who is armed like Parjanya (*mahāvadha*), or more particularly, has the 'sharp gleaming' weapon 'of the sky' (lightning), peculiar to Agni and the Maruts (*didyūt*), or to Dyāus (*açnī*),§ who has the 'rain-bejewelled Maruts' as his constant companions, and like Parjanya makes all things grow,|| that "for the Vedic poets Indra's victory is not that of a tempest; but represents the breaking of the river-founts from the depths of the mountain." Oldenberg says that the rarity of such expressions prevents one from laying much weight upon them, and is inclined to attribute these characteristics anyway to the Vedic exaggeration which paints a god's form in uncanonical ways.¶ To me it seems as if this explanation were not sufficient. And there is a further difficulty. According to Oldenberg, Indra's prototype is a *gewittergott*. This storm-god then "for the Vedic poets" becomes a mountain-giant. He then suffers a reversion, and in his third stage becomes a *gewittergott* again (post-Rik).\*\* Did the great Ram ever skip like this? I trow not.

The true explanation of Indra's unbounded greatness I have given, I think, in my Religions of India. He passes beyond the atmospheric storm-god, he becomes too great to be specifically described, he approaches the universality of Agni the three-fold. Hence his material attributes are sunk under vague grandiloquence. His storming through

\* *ād īrayathā marutāḥ samudrātō yūyām vṛṣṭim varṣayathā puriśināḥ* (v. 55. 5), etc.

† Compare vii. 87. 1. Oldenberg refers to the passages where Indra does this. In x. 124. 7-8 both gods have this function.

‡ x. 92. 8.

§ The *açnī* belongs to Dyāus, Agni, and Indra (iii. 30. 16, and below).

|| ii. 13. 7. *Vṛtra* is *nadivr't*, but he is also *suāvṛtis*, viii. 12. 26; i. 52. 2, 5.

¶ Oldenberg, loc. cit. p. 142.

\*\* ib. pp. 142-143.

the sky is grand enough to be depicted in general terms. He is the causa movens of rain-burst and river-flood. But except for an occasional reference, the poet treats him no more as storm-god but as battle-god,\* god of hosts. Still back of this may lie the dragon-slayer of earth ; but when the Rig-Veda permits us to see the form of his veiled god ("clothed in cloud") he shows us not an Old Man of the Mountains, but a god that rides upon the storm, whose weapon is the 'gleaming' bolt† sent down from the sky ; whose rain is a source of fruitfulness and thankfulness, who in his storming gives at once an ideal of warriorship and a promise of rich gain : *ydh̄ puspiṇīṣ ca prasvāṣ ca dhṛmayañdhi dāñe vy ḫvánir dāñdrayāḥ : ydg cāsamā tjanō didyūto divd urūr ḫrvāñ abhitāḥ sāsya ukthyāḥ.*†

## 12. Theories of Sacrifice as applied to the Rig-Veda ; by Professor Hopkins.

This paper took up the different theories of sacrifice in the Rig-Veda and pointed out that to understand the sacrifice as portrayed in this work one must abide by the general tone and not by sporadic examples found in contradiction to that tone. The Vedic poet's view of expiation of sin, the object of his sacrifice, and his relations with his gods were reviewed. Smith's theory of consanguinity is not found represented in Vedic hymns. Neither is the view that the gods are to be caught or to be duped by magical medicinal power one that can be referred to the Hymns except in a few cases, which by their infrequency show a marked contrast with the prevailing view. Desire and hope and shrewd hospitality, to make the gods grant these hopeful desires, are the foundation of the Vedic sacrifice. The hospitable gifts, however, must be sufficient to insure reward. No one knows precisely how much the gods want. Therefore the poet thinks, lack of luck showing lack of favor, that when the worshipper is unfortunate it is a sign that the god is angry ; from which anger with its consequences he begs to be released, not knowing how or when he has sinned. But he argues logically that he must have done so. This is the second class of sins for which sacrifice must be made. The first class consists of sins that the

\* "When the [i. e. thy] sharp thunderbolt falls . . . when battle rages, then be our savior" (iv. 16. 17). The thunderbolt (*açanti*, the bolt which strikes a tree, ii. 14. 2) is Indra's, as in i. 54. 4, where Indra shakes "high heaven" and fights with the *açanti*; cf. i. 80. 13, vii. 104. 20. It belongs also to Dyāus and Agni—see above. Compare also *ayáñc cṛṣṇe dāha jāyann utá ghnán* (iv. 17. 10). His special glory is victory and slaughter). So iv. 17. 12 ff.: 'rushing like a wind with thundering clouds . . . he throws up the dust . . . like Dyāus with the thunderbolt smiting . . . he enriches the praiser.'

+ *Divi nā ketiñ dāhi haryatō vīvyācād vāfro hāriño nā rāshyāḥ : tudādāśiñ hāripiro yā dyāsāḥ sahārasākā abhavat dharimbhārdh* (x. 96. 4); *vārḍhatā cūpa dyāvi vīṣā vāfry drovavit* (viii. 6. 40). Compare x. 138. 2.

† ii. 18. 7. Compare iv. 20. 1-9.

Aryan himself hates. But there is no case in the Vedic hymns of an Aryan admitting that he has committed a specific first-class sin. It is always his foes who sin thus. He himself makes sacrifice to atone for what he thinks he must have done, not for what he admits he has done. Examples were given to illustrate the paper, which was intended for the general public of the Society and contained no special study, except negatively, to show that 'capturing' a god, and 'big medicine' sacrifice must each be regarded not as the Rig-Vedic idea of sacrifice, but as an idea which sporadically appears in the Rig-Veda.

13. On the legend of Indra's visit to Medhātithi, Sāyaṇa on RV. i. 51. 1; by Dr. Hanns Oertel, of Yale University, New Haven, Conn.

The *subrahmaṇyā*-chant which the *subrahmaṇyā*-priest sings while the soma is conveyed on the soma-cart to the sacrificial enclosure is interesting because it contains allusions to a number of Indra-myths about which little is known from other sources. In it Indra is invoked (1) as *Medhātīther meṣa* 'ram of Medhātithi'; (2) as *Vṛṣaṇaçvasya Mene* 'Menā (wife?) of Vṛṣaṇaçvā'; (3) as *Ahalyādī jāra* 'paramour of Ahalyā'; and (4) as *Kāuñika brāhmaṇa Gāutama bruvāṇa*. I propose to say a few words with regard to the first allusion.

Sāyaṇa in his commentary on the Rig-Veda mentions three times the legend of Indra's visit to Medhātithi in the form of a ram. Twice (i. 51. 1 and viii. 2. 40) he quotes from the SB. (i. 1.): *medhātīthim hi kārvāyanīm meṣo bhūtvā "jahāra* 'for he (Indra) having become a ram, carried off Medhātithi the descendant of Kārva.'<sup>\*</sup> Once he states practically the same in his own words (viii. 97. 12): *indro meṣo bhūtvā medhātīthim svargam anayat*, 'Indra, having become a ram, led Medhātithi to heaven.'

The mythological side of this legend has been discussed by A. Weber (Ind. Stud. ix. 38-40), who conjectures that it arose from a misreading of RV. viii. 2. 40 (*meṣo bhūto 'bhī yan nayaḥ* for *yann ayaḥ* of the sāṁhitā) possibly under the influence of the Greek Ganymede-legend. Without entering into this question I pass on to the other statement which Sāyaṇa makes in connection with it (on RV. i. 51. 1): *Kārvaputrān medhātīthim yajamānam indro meṣarāpenā "gatya tadiyash somam papāu. sa r̥si tam meṣa ity avocat. ata idānīm api meṣa iti 'ndro 'bhidhiyate*, for which he quotes the *subrahmaṇyā*-formula. Weber notes here, "This also is clearly only a misunderstanding of the figurative text (viii. 2. 40). For in reality the verse does not contain anything except the request that Indra may come to Medhātithi as a ram, i. e. with rich gifts." Here, too, I refrain from discussing the mythological aspect and the possible origin of this version. All I propose to do is to show that this last passage does not at all originate with Sāyaṇa, but (1) that he repeats here a form of the legend current at the

\* Cf. Sāy. on T.A. i. 124.

time of the Brāhmaṇas, and (2) that, although he does not cite it, his source was the lost Cātyāyana-brāhmaṇa, from which he quotes freely in other parts of his commentary.

(1) The first proposition is easily proved by a reference to JB. ii. 79 (where the *subrahmanyā*-formula is quoted and explained), *medhātithi meṣe'ti. medhātithi ha meṣo bhūtvā rājānah papā*.

(2) The second proposition rests on these considerations :

(a) The Cātyāyana-brāhmaṇa was a Sāmaveda brāhmaṇa. A material and formal correspondence to the TMB, and the JB. is, therefore, *a priori* probable ; and in the case of the Cātyāyana brāhmaṇa and the JB. it is proved by the almost verbatim correspondence of the legend of Apālā (already noted by Burnell), and others. A more detailed discussion of the relation of these two Brāhmaṇas, for which the material is partly collected, I must defer till some later time.

(b) In his commentary to RV. i. 51. 18 Sāyaṇa, in explaining *menā* of the *subrahmanyā*-formula, quotes from the TMB. and the Cātyāyana brāhmaṇa. This last quotation is as follows : *vṛṣaṇaçvasya menā bhūtvā maghavā kula uvāṣa*. This occurs verbatim so in JB. ii. 79. This coincidence warrants, I think, the assumption that the legends of the *subrahmanyā*-formula were related in similar phraseology in Cāt. B. and JB. (just as the story of Apālā).

Hence I conclude that the above *īndro meṣo bhūtvā somam papā* goes back to the Cāt. B.

#### 14. On Klemm's edition of the Śadvīṅgabrahmaṇa ; by Dr. Hanns Oertel, of Yale University, New Haven, Conn.

The Śadvīṅgabrahmaṇa is one of the most barren of Brahmanical treatises, and Jībānanda Vidyāśāgara\* has done his best to make its text unintelligible by countless misprints, wrong word-divisions, omissions of syllables or words. The announcement of a readable edition of its text accompanied by Sāyaṇa's Commentary and a translation is therefore heartily to be welcomed, and the specimen of the first book† offered to us here is a proof that its author is well qualified to undertake the task, the completion of which, it is to be hoped, will not be delayed too long.

In the following I offer a few notes to text and translation of the first prapāṭhaka.

i. 1 f. (Trans. p. 50). Read Brahman and Subrahman for Brahma, Subrahma ; and so in the following vss.

i. 1. 6. Read 'sa for sha ; in the translation (p. 51) insert 'hier.'

i. 1. 8. (Trans. p. 51) 'lockt' for āha 'addresses' is too strong. The very similar passage QB. iii. 2. 1. 19 f. uses *upamantray* and accounts for the fact that a woman does not yield until the third call.

\* I have access only to the second (but hardly revised) edition, Calcutta, 1881.

† Das Śadvīṅgabrahmaṇa mit Proben aus Sāyaṇa's Commentar nebst einer Übersetzung. Prapāṭhaka I . . . von Kurt Klemm. Gütersloh. 1894.

i. 1. 18. A similar etymology of *hari* is found at JUB. i. 44. 5.  
 i. 1. 11. In the translation insert 'so' or 'dann' between 'ihn' and 'herbei.'  
 i. 1. 17. Read *gđurā 'vaskandinn* (cf. 28, *gäutama bruvāṇa*).  
 i. 1. 22. Read *Kauçiko* and *Kauçikah*.  
 i. 1. 24. *na utsahe* is rather 'I cannot.'  
 i. 1. 27. *brahmđpas* is 'brahman-priests.'  
 i. 1. 28. I should place a period after *manasyadevāḥ* and translate 'Gods verily are the gods, and then also these human gods. Those who are Brahmans, learned, students, these are the human gods (read —*devāḥ*).'  
 The whole *khaṇḍa* has a very close parallel in JB. ii. 78 ff.  
 i. 2. 8. Read (10. line) *brahmaṇaḥ*.  
 i. 2. 10. Read *eṣa*.  
 i. 3. 2. The quotation *trayo 'rvāñco . . . mūtrapuriṣa* is to be emended after AB. i. 20. 4, *ta ime 'vāñco retasyo mūtryaḥ purisya iti*.  
 i. 3. 16. *anubrûte* rather 'learns,' Delbr. A.S. p. 246.  
 i. 3. 22. Rather 'For if one were to blow into a (bladder) full (of air), if (more air) were to go (= to be forced) into it, it would burst; if no (more air) were to go (= to be forced) into it, it would empty itself.'  
 i. 4. 4. For *abhyupagrayamāṇa* Jībhānanda and the MS. of the P. W. read *abhyupagr̥*.—  
 i. 4. 5. *samārambhbāya* rather in its usual meaning 'for the beginning,' as contrasted with *samtatyādi* 'for the continuance.'  
 i. 4. 10 ff. JB. i. 74 ff. offers a rather close parallel.  
 i. 4. 16. *✓hṛ + anu-vi-d*, rather, as usual, 'curse.'  
 i. 5. 1. Rather '(Saying,) "Speech is the *uktha*," (he told it, i. e. the *uktha*) to Viçvāmitra; (saying,) "Mind is the *brahman*," (he told it, i. e. the *brahman*) to Vasiṣṭha.' It would seem that an *iti* is wanting after *mano brahma*.  
 i. 5. 8. Read *rgvedaḥ*.  
 i. 5. 9. Read 'Feuern' for 'Fällen.'  
 i. 5. 10. Read *tītiyam*.  
 i. 6. 7. Read 'durchlaufen' for 'durchgehen.'  
 i. 6. 19. Read *rayīndāḥ*.

15. Emendations to the Jāiminiya-Upaniṣad-Brāhmaṇa, sent in part by Böhtlingk and in part by Roth, to the Editor, Dr. Oertel.

Of the following emendations to the Jāiminiya-Upaniṣad-Brāhmaṇa those of Böhtlingk were kindly sent to me in a letter dated December 23, 1894, and are the result of a cursory examination of part of the text; those of the late lamented Professor Roth had been intended for Professor Whitney, but were sent to me after the latter's untimely death, under date of June 12, 1894. They are published with the consent of their authors.

Counsellor Böhtlingk's emendations :

"i. 2. 6, hätte ich *janayamāno* lieber gesehen, und in diesem, sowie in *kurvāṇḍh* in 7 das Medium hervorgehoben."

"i. 3. 7, lesen wir *taditarat* (als Comp.) 'ein von diesem (*gāyatra*) verschiedenes *sāman*', so wird der Satz grammatisch correct."

"i. 3. 8, *āsicyāt* ist, wie auch Sie annehmen, verdorben. Ich nehme aber nicht nur am Precativ, sondern auch am Act. Anstoss. Man hätte *āsicyeta* erwartet. AQS. ii. 8. 5 steht *pratisīcīcyāt*, nicht *āsi-*, wie Sie angeben."

"i. 4. 5, ich möchte 'narthyas . . . rāyāḥ' (von *rāi*) lesen."

"iii. 19. 7, *trivisṭapam* fehlerhaft für *trivisṭabdhām*; vgl. PW.<sup>1</sup> unter *trivisṭapa* 3) und PW.<sup>1</sup> unter *stabdhā* mit vi. Dieses Wort passt hier vortrefflich."

"iv. 24. 8, *atrasada* gehört eher zu *devatā*."

Professor Roth's emendations :

"i. 4. 5, *arājyas sann api rājyam prāpnōti*."

"i. 5. 7, *pratyasya*, 'wie er eine Höhe (dennoch) betrifft, nachdem er (zunächst) Anstoss dabei gefunden'; AQS. viii. 12. 14."

"i. 22. 8, *ālopam*, abs. 'bischen um bischen'."

"i. 25. 3, *vāitaranī* als Grenzfluss."

"i. 38. 4, *pāmilapārṇābhīḍam*, 'Holzstücke oder Zweige von *gamī* u. *parṇa*'; Käty. iv. 2. 1; Gobh. i. 17. 16."

"iii. 14. 2, *tam rtavas sampalāyya padgrhitam apakarganti* 'ihr entfliehend (da er entspringen will) packen sie am Fuss und schleppen ihn weg'."

"iii. 14. 11, halte ich *vidigdha* für Gegensatz zu *nirbhīṇna* 'verklebt', soviel als 'verschlossen'; vgl. Āpast. Gr. xv. 17. 8."

"iii. 31. 10, *sa | eva | alammasya | alammatā | yā | etasya | ha | alam | alam | eva*, etc. u. etwa : 'ālamja ailāg'a singet!' Tāṇḍya xiii. 10. 8, *tad alammasyā lammatvam*.

"iv. 1. 1, *sa mā na budho* 'bemerke mich nicht'."

"iv. 8. 2, *gāṁ tokāya tanuve*."

I add a few corrections of my own :

i. 8. 12 read *ayāśm* for *ayaśm*.

i. 45 (translation) dele 4, and read 4 for 5, 5 for 6, 6 for 7.

With i. 50. 3 compare QB. ii. 1. 1. 2.

i. 58. 9, *dhiyā-dhiyā*, cf. Whitney AJP. xi. 433.

With iii. 11. 1 f. compare QB. xi. 9. 1.

iii. 14. 11 read perhaps *vyrrddham* for *vidigdham*, cf. TS. vi. 5. 6. 1.

iii. 25. 4, cf. BAU. iv. 3. 11, *mudāḥ . . . pramudāḥ*.

In the note to i. 45. 5 read JB. i. 10, *tad yathā hiranye dhmāte* ('when the gold is refined').

To note on iii. 29. 3 add reference to Ind. Stud. xiv. 120. To the note to iii. 35<sup>2</sup> 6 add that *maricayah* occurs at JB. i. 45. 8.

Pg. 253, add to the list of etymologies : *ākāpa* : *vakāg* + *ā*, i. 25. 2.

## 16. The King of Siam's edition of the Buddhist Scriptures ; by Professor C. R. Lanman, of Harvard University, Cambridge, Mass.

It is perhaps not generally known to the present members of the Society that His Majesty, Pawarendr Ramesr, Second King of Siam, was an Honorary Member of the American Oriental Society. A letter from him, acknowledging and returning thanks for his election, was presented in October, 1865 (see Proceedings for that date, Journal, vol. viii., p. lxxxi), and contains the following passage : " It is gratifying to learn, through your Society's published works, of the interest taken in the United States in Oriental learning. Allow me to hope that this interest, as well as the benefit derived from such studies, may continue to increase and result in much good." One of the greatest benefactors of the Society, the Hon. Charles W. Bradley, of New Haven, was deeply interested in Siam. " In 1857, he returned home as bearer of the new treaty with Siam, and, on his outward passage to Ningpo, he took with him its ratification, being invested for the purpose with plenipotentiary powers" (Proceedings for May, 1865, Journal, vol. viii., p. lxi). In his paper On the Kings and the Kingdom of Siam (Proceedings for May, 1859, p. 7, not in the Journal), Mr. Bradley speaks " of the First and Second Kings, their character, their uncommon attainments in European languages and science, their knowledge of and interest in all that takes place in the political and intellectual world of the West, and their especially friendly feeling toward America and Americans." In this connection, attention may be called to the very interesting work of Mrs. A. H. Leonowens, *The English Governess at the Siamese Court*.

Mr. Lanman laid before the Society one volume of the King of Siam's edition of the Tipitaka, in 39 volumes, which had already been mentioned by the Librarian. The books are printed books, and are in the Pāli language and in the Siamese alphabet. Affixed to the fly-leaf of the first volume is the following circular letter :

CONSULATE-GENERAL OF SIAM,  
NEW YORK, March 20, 1895.

SIR :

I have forwarded to the address of your Institution, a Siamese edition of the sacred writings of the Southern Buddhists, the Tripitaka, sent as a present by His Majesty, Somdet Phra Paramindr Maha Chulalokkorn Phra Chula Chom Klaow, King of Siam, in commemoration of the 25th anniversary of his reign.

It may be interesting to His Majesty to receive some account of your Institution, showing what has been accomplished in your quarter of the " New World " in the cause of letters and education during the last twenty-five years.

Will you therefore have the kindness to send a copy of your last Report by mail to His Royal Highness, Prince Devawongse Varapraskar, Minister for Foreign Affairs, Bangkok, Siam, and one copy, if you please, to me.

Will you also acknowledge receipt of the books to His Royal Highness, and send a duplicate receipt to me.

I have the honor to be, Sir, Faithfully yours,

ISAAC TOWNSEND SMITH, Consul-General of Siam,  
1 East 39th St., New York.

To the Librarian of the —— .

The courtesy of the Consul-General has enabled me to give the following list of public libraries that were chosen to be the fortunate recipients of this royal gift. They are:

Cal., . . . Berkeley, . . . University of California.  
Palo Alto, . . . Leland Stanford Junior University.  
San Francisco, Mercantile Library.  
Conn., . . . Hartford, . . . Trinity College.  
New Haven, . . . American Oriental Society.  
Yale University.  
D. C., . . . Washington, . . . Catholic University of America.  
Library of Congress.  
Smithsonian Institution.  
Ill., . . . Chicago, . . . Newberry Library.  
McCormick Theological Seminary.  
University of Chicago.  
Evanston, . . . Northwestern University.  
Ind., . . . Bloomington, Indiana University.  
Kans., . . . Lawrence, . . . University of Kansas.  
La., . . . New Orleans, Tulane University.  
Me., . . . Brunswick, . . . Bowdoin College.  
Md., . . . Baltimore, . . . Johns Hopkins University.  
Mass., . . . Amherst, . . . Amherst College.  
Boston, . . . Public Library.  
Boston University.  
Cambridge, . . . Harvard University.  
Newton Center, Newton Theological Institution.  
Worcester, . . . American Antiquarian Society.  
Mich., . . . Ann Arbor, . . . University of Michigan.  
Detroit, . . . Public Library.  
Minn., . . . Minneapolis, University of Minnesota.  
Mo., . . . Columbia, . . . University of the State of Missouri.  
St. Louis, . . . Public Library.  
Washington University.  
Springfield, . . . Drury College.  
N. H., . . . Hanover, . . . Dartmouth College.  
N. J., . . . Madison, . . . Drew Theological Seminary.  
Princeton, . . . College of New Jersey.  
N. Y., . . . Ithaca, . . . Cornell University.  
New York, . . . Astor Library.  
Columbia College.  
Union Theological Seminary.  
Ohio, . . . Cincinnati, . . . Public Library.  
Oberlin, . . . Oberlin College.  
Pa., . . . Bryn Mawr, . . . Bryn Mawr College.  
Haverford, . . . Haverford College.  
Philadelphia, . . . Mercantile Library.  
University of Pennsylvania.  
R. I., . . . Providence, . . . Brown University.  
Tenn., . . . Nashville, . . . Vanderbilt University.  
Sewanee, . . . University of the South.  
Va., . . . Charlottesville, University of Virginia.  
Wis., . . . Madison, . . . University of Wisconsin.

[Total, 49.]

These volumes of the Tipitaka have no duplicate title-pages in English; and, in the absence of experts at many or most of the above-mentioned libraries, it is probable that the books will fail to be properly catalogued and will thus also fail to attract possible students and to be made known to those already interested. Accordingly, for the practi-

cal purpose of increasing the chances of usefulness of the widely distributed Siamese edition the following lists are given.

The Harvard copy of this work has already been of great use to Mr. Henry C. Warren of Cambridge, in the prosecution of his studies in Buddhism. He drew up a numbered list of the 39 volumes and wrote out in briefest form the contents of each volume. A similar service for the Library of the University of Edinburgh was rendered by Dr. James Burgess. Each of the volumes has a *Kittana-patta* or 'Table of Contents.' These it may be quite desirable to print in our Journal *in extenso* for the use of Pāli students; giving, for instance, the 152 suttas of the Majjhima-nikāya. For the present purpose, however, I have disregarded systematic completeness, and even consistency, and have given in general only so much as is desirable for the identification of the contents of the several volumes. But for the Mahā-niddesa, the Culla-niddesa, and the Paṭisambhidā-magga, I have given the tables in full. It will be seen, as Mr. Warren observes, that the Vimāna-vatthu, Peta-vatthu, Thera-gāthā, Theri-gāthā, Jātaka, Apadāna, Buddhavaṃsa, and Cariyā-piṭaka, given by Childers in his Dictionary as belonging to the Khuddaka-nikāya and so forming part of the canon, are not included in the Siamese edition.

Reprints of this paper will be sent, first, to all the above-mentioned libraries. The cataloguers will thereby be enabled easily to identify or cause to be identified all the 39 volumes of the set; to note the contents of each volume on its fly-leaf; and thus to catalogue the work properly and make it accessible to students. Mr. H. C. Warren authorizes me to say that he is willing to identify each of the volumes of the set for any Library that will send the books to his address (12 Quincy st., Cambridge, Mass.). The Library concerned must pay the carriage both ways; but there will be no other expense.

Secondly, reprints of this paper will be sent, so long as the supply lasts, to any Pāli students who may ask for them. (Apply to C. R. L., 9 Farrar st., Cambridge, Mass.) They will thus be enabled to find out where copies of the Tipiṭaka may be consulted or borrowed.

I. Table showing the distribution of the main divisions of the Tipiṭaka over the 39 volumes of the Royal Siamese Edition.

A.—Vinaya-piṭaka (8 vol's).—Volumes 1-8.

	Volumes.
A. 1. Mahā-vibhaṅga .....	1, 2
A. 2. Bhikkhuni-vibhaṅga .....	3
A. 3. Mahā-vagga .....	4, 5
A. 4. Culla-vagga .....	6, 7
A. 5. Parivāra .....	8

B.—Suttanta-piṭaka (20 vol's).—Volumes 9-28.

B. 1. Dīgha-nikāya .....	9, 10, 11
B. 2. Majjhima-nikāya .....	12, 13, 14
B. 3. Saṃyutta-nikāya .....	15, 16, 17, 18, 19
B. 4. Āṅguttara-nikāya .....	20, 21, 22, 23, 24
B. 5. Khuddaka-nikāya .....	25, 26, 27, 28

C.—Abhidhamma-pitaka (11 vol's).—Volumes 29–39.

Volumes.
29
30
31
32
33, 34, 35
36, 37, 38, 39

C. 1. Dhammasaṅgapi .....	29
C. 2. Vibhaṅga-ppakarapa .....	30
C. 3. Kathāvattu .....	31
C. 4. Dhātukathā .....	32
C. 5. Puggalapaññflatti .....	}
C. 6. Yamaka-ppakarapa .....	33, 34, 35
C. 7. Paṭṭhāna-ppakarapa .....	36, 37, 38, 39

II. Table showing more particularly the contents of each of the 39 volumes.

A.—Vinaya-pitaka.

Volume.

1. Mahā-vibhaṅga, Part i. :
  1. (Verafija)-Pārājika-kandā;
  2. Terasa-kandā (the “18” Saṅghādisesa rules);
  3. Aniyata-kandā;
2. Mahā-vibhaṅga, Part ii. :
  4. Nissaggiya-kandā;
  5. Pācittiya-kandā;
  6. Pāṭidesanīya-kandā;
  7. Sekhiya-kandā.
3. Bhikkhuni-vibhaṅga :
  1. Pārājika-kandā;
  2. Sattarasa-kandā (the “17” Saṅghādisesa rules);
  3. Nissaggiya-kandā;
  4. Pācittiya-kandā;
  5. Pāṭidesanīya-kandā;
  6. Sekhiya-kandā.
4. Mahā-vagga, Part i. :
  1. Mahā-khandhaka;
  2. Uposatha-kkhandhaka :
  3. Vassupānāyika-kkhandhaka;
  4. Pavārapānā-kkhandhaka;
5. Mahā-vagga, Part ii. :
  5. Camma-kkhandhaka;
  6. Bhesajja-kkhandhaka;
  7. Kaṭhina-kkhandhaka;
  8. Civara-kkhandhaka;
  9. Campeyya-kkhandhaka;
  10. Kosambi-kkhandhaka.
6. Culla-vagga, Part i. :
  1. Kamma-kkhandhaka;
  2. Pāriyāsika-kkhandhaka;
  3. Samuccaya-kkhandhaka;
  4. Samatha-kkhandhaka;

## Volume.

7. Culla-vagga, Part ii.:
  5. Khuddakavatthu-kkhandhaka ;
  6. Senāsana-kkhandhaka ;
  7. Saṅghabhedha-kkhandhaka ;
  8. Vatta-kkhandhaka ;
  9. Pātimokhaṭṭhapana-kkhandhaka ;
  10. Bhikkhuni-kkhandhaka ;
  11. Pañcasatika-kkhandhaka ;
  12. Sattasatika-kkhandhaka.
8. Parivāra.

## B.—Suttanta-piṭaka.

9. Dīgha-nikāya, Part i., Sīlakkhandha-vagga :
  1. Brahmajāla-sutta ;
  2. Sāmaññaphala-sutta ;
  3. Ambaṭṭha-sutta ;
  4. Sopadaṇḍa-sutta ;
  5. Kūṭadanta-sutta ;
  6. Mahāli-sutta ;
  7. Jāliya-sutta ;
  8. Mahā-sihanāda-sutta ;
  9. Poṭṭhapāda-sutta ;
  10. Subha-sutta ;
  11. Kevaṭṭa-sutta ;
  12. Lohicca-sutta ;
  13. Tevijja-sutta.
10. Dīgha-nikāya, Part ii., Mahā-vagga :
  1. Mahāpadāna-sutta ;
  2. Mahānidāna-sutta ;
  3. Mahāparinibbāna-sutta ;
  4. Mahāsudassana-sutta ;
  5. Janavasabha-sutta ;
  6. Mahāgovinda-sutta ;
  7. Mahāsamaya-sutta ;
  8. Sakkapañña-sutta ;
  9. Mahāsatipatṭhāna-sutta ;
  10. Pāyāstrājañña-sutta.
11. Dīgha-nikāya, Part iii., Pāṭika-vagga :
  1. Pāṭika-sutta ;
  2. Udumbarika-sutta ;
  3. Cakkavatti-sutta ;
  4. Aggafīla-sutta ;
  5. Sampasādanīya-sutta ;
  6. Pāśādika-sutta ;
  7. Lakkhana-sutta ;
  8. Siṅgulaka-sutta ;
  9. Āṭanāṭiya-sutta ;

Volume.

10. Sañgiti-sutta ;
11. Dasuttara-sutta.
12. Majjhima-nikāya, Part i., Mūla-paññāsaka :
  1. Mūlapariyāya-vagga ;
  2. Sīhapāda-vagga ;
  3. Opamma-vagga ;
  4. Mahāyamaka-vagga ;
  5. Cūlāyamaka-vagga.
13. Majjhima-nikāya, Part ii., Majjhima-pappāsaka :
  1. Gahapati-vagga ;
  2. Bhikkhu-vagga ;
  3. Paribbājaka-vagga ;
  4. Rāja-vagga ;
  5. Brāhmaṇa-vagga.
14. Majjhima-nikāya, Part iii., Upari-pappāsaka :
  1. Devadaha-vagga ;
  2. Anupada-vagga ;
  3. Suññītā-vagga ;
  4. Vibhaṅga-vagga ;
  5. Sañ্জayatana-vagga.
15. Sañhyutta-nikāya, Part i., Sagātha-vagga :
  1. Devatā-sañhyutta ;
  2. Devaputta-sañhyutta ;
  3. Kosala-sañhyutta ;
  4. Māra-sañhyutta ;
  5. Bhikkhuni-sañhyutta ;
  6. Brahma-sañhyutta ;
  7. Brāhmaṇa-sañhyutta ;
  8. Vañgīsa-sañhyutta ;
  9. Vana-sañhyutta ;
  10. Yakkha-sañhyutta ;
  11. Sakka-sañhyutta.
16. Sañhyutta-nikāya, Part ii., Nidāna-vagga :
  1. Abhisamaya-sañhyutta (Feer, 12 and 18) ;
  2. Dhātu-sañhyutta (14) ;
  3. Anamatagga-sañhyutta (15) ;
  4. Kassapa-sañhyutta (16) ;
  5. Lābhassakkāra-sañhyutta (17) ;
  6. Rāhula-sañhyutta (18) ;
  7. Lakkhaṇa-sañhyutta (19) ;
  8. Opamma-sañhyutta (20) ;
  9. Bhikkhu-sañhyutta (21).
17. Sañhyutta-nikāya, Part iii., Khandhavāra-vagga :
  1. Khandha-sañhyutta (22) ;\*

\* With 3 pappāsā's, each of 5 vagga's. See Feer's edition, vol. 3, "Contentis" and "Introduction." So the Sañjāyalana-sañhyutta (35) fills more than half of volume 18.

Volume.

2. Rādha-saṁyutta (23);
3. Dīṭṭhi-saṁyutta (24);
4. Okkanta-saṁyutta (25);
5. Uppāda-saṁyutta (26);
6. Kilesa-saṁyutta (27);
7. Sāriputta-saṁyutta (28);
8. Nāga-saṁyutta (29);
9. Supanṇa-saṁyutta (30);
10. Gandhabbakāya-saṁyutta (31);
11. Valāhaka-saṁyutta (32);
12. Vacchagotta-saṁyutta (33);
13. Samādhī-saṁyutta (34).
18. Saṁyutta-nikāya, Part iv., Saññayatana-vagga :
  1. Saññayatana-saṁyutta (35);
  2. Vedañā-saṁyutta (36);
  3. Mātugāma-saṁyutta (37);
  4. Jambukhādaka-saṁyutta (38);
  5. Sāmanḍaka-saṁyutta (39);
  6. Moggallāna-saṁyutta (40);
  7. Cittagahapati-pucchā-saṁyutta (41);
  8. Gāmani-saṁyutta (42);
  9. Asarikkhata-saṁyutta (43);
  10. Abyākata-saṁyutta (44).
19. Saṁyutta-nikāya, Part v., Mahāvāra-vagga :
  1. Magga-saṁyutta ;
  2. Bojjhaṅga-saṁyutta ;
  3. Satipaṭṭhāna-saṁyutta ;
  4. Indriya-saṁyutta ;
  5. Sammappadhāna-saṁyutta ;
  6. Bala-saṁyutta ;
  7. Iddhipāda-saṁyutta ;
  8. Anuruddha-saṁyutta ;
  9. Jhūna-saṁyutta ;
  10. Ānāpāna-saṁyutta ;
  11. Sotāpatti-saṁyutta ;
  12. Sacca-saṁyutta.
20. Aṅguttara-nikāya, Part i. :
  1. Eka-nipāta ;
  2. Duka-nipāta ;
  3. Tika-nipāta ;
21. Aṅguttara-nikāya, Part ii. :
  4. Catukka-nipāta ;
22. Aṅguttara-nikāya, Part iii. :
  5. Pañcaka-nipāta ;
  6. Chakka-nipāta ;
23. Aṅguttara-nikāya, Part iv. :
  7. Sattaka-nipāta ;
  8. Aṭṭhaka-nipāta ;
  9. Navaka-nipāta ;

Volume.

24. Aṅguttara-nikāya, Part v. :
  10. Dasa-nipāta ;
  11. Ekādasa-nipāta.
25. Khuddaka-nikāya, Part i. :
  1. Khuddaka-pāṭha ;
  2. Dhamma-pada ;
  3. Udāna ;
  4. Itivuttaka :
  5. Sutta-nipāta.
26. Khuddaka-nikāya, Part ii., Mahā-niddesa :  
Atṭhaka-vaggika :\*
  1. Kāma-sutta-niddesa ;
  2. Guhaṭṭhaka-sutta-niddesa ;
  3. Duṭṭhaṭṭhaka-sutta-niddesa ;
  4. Sudhaṭṭhaka-sutta-niddesa ;
  5. Paramaṭṭhaka-sutta-niddesa ;
  6. Jarā-sutta-niddesa ;
  7. Tissa-metteyya-sutta-niddesa ;
  8. Pasūra-sutta-niddesa ;
  9. Māgandiya-sutta-niddesa ;
  10. Purābheda-sutta-niddesa ;
  11. Kalaha-vivāda-sutta-niddesa ;
  12. Cūla-viyūha-sutta-niddesa ;
  13. Mahā-viyūha-sutta-niddesa ;
  14. Tuvaṭaka-sutta-niddesa ;
  15. Atta-danḍa-sutta-niddesa ;
  16. Sāriputta-sutta-niddesa.
27. Khuddaka-nikāya, Part iii., Cūla-niddesa :  
Pārāyana-vagga :†
  1. Vatthu-gāthā :
  2. Ajita-māṇavaka-paṭhā-niddesa ;
  3. Tissametteyya-māṇavaka-paṭhā-niddesa ;
  4. Puṇṇaka-māṇavaka-paṭhā-niddesa ;
  5. Mettagū-māṇavaka-paṭhā-niddesa ;
  6. Dhotaka-māṇavaka-paṭhā-niddesa ;
  7. Upasīva-māṇavaka-paṭhā-niddesa ;
  8. Nanda-māṇavaka-paṭhā-niddesa ;
  9. Hemaka-māṇavaka-paṭhā-niddesa ;

\* The Atṭhaka-vagga is the fourth book of the Sutta-nipāta, and has sixteen sutta's, which correspond in their titles and in their order to the sixteen niddesa's.

† The Pārāyana-vagga is the fifth book of the Sutta-nipāta. Besides the vatthu-gāthā, it has sixteen pucchā's, corresponding in the names and the order to the sixteen paṭhā's whose niddesa's are here enumerated.—The Khagga-visāpa-sutta is the third of the first book of the Sutta-nipāta.

Volume.

10. Todeyya-māṇavaka-paññā-niddesa;
11. Kappa-māṇavaka-paññā-niddesa;
12. Jatukaṇḍī-māṇavaka-paññā-niddesa;
13. Bhadrāvudha-māṇavaka-paññā-niddesa;
14. Udaya-māṇavaka-paññā-niddesa;
15. Posāla-māṇavaka-paññā-niddesa;
16. Mogharāja-māṇavaka-paññā-niddesa;
17. Piṅgiya-māṇavaka-paññā-niddesa;
18. Khagga-visāpa-sutta-niddesa.

28. Khuddaka-nikāya, Part iv., Paṭisambhidā-magga:

Mahāvagga:

1. Nāpa-kathā;
2. Diṭṭhi-kathā;
3. Ānāpāna-kathā;
4. Indriya-kathā;
5. Vimokkha-kathā;
6. Gati-kathā;
7. Kamma-kathā;
8. Vipallāsa-katbā;
9. Magga-kathā;
10. Mañjapeyya-kathā.

Yuganaddha-vagga:

1. Yuganaddha-kathā;
2. Sacca-kathā;
3. Bojjhaṅga-kathā;
4. Mettā-kathā;
5. Virāga-kathā;
6. Paṭisambhidā-kathā;
7. Dhammacakka-kathā;
8. Lokuttara-kathā;
9. Bala-kathā;
10. Suñña-kathā.

Paññā-vagga:

1. Mahāpaññā-kathā;
2. Iddhi-kathā;
3. Abhisamaya-kathā;
4. Viveka-kathā;
5. Cariyā-kathā;
6. Pāṭihāriya-kathā;
7. Samasīsa-kathā;
8. Satipaṭṭhāna-kathā;
9. Vipassanā-kathā;
10. Mātika-kathā.

C.—Abhidhamma-piṭaka.

29. Dhamma-saṅgapi.
30. Vibhaṅga-ppakarapa.
31. Kathā-vatthu.

Volume.

32. Dhātu-kathā and Puggala-paññatti.

33. Yamaka, Part i.:

1. Mūla-yamaka;
2. Khandha-yamaka;
3. Āyatana-yamaka;
4. Dhātu-yamaka;
5. Sacca-yamaka;
6. Saṅkhāra-yamaka;

34. Yamaka, Part ii.:

7. Anusaya-yamaka;

35. Yamaka, Part iii.:

8. Citta-yamaka;
9. Dhamma-yamaka;
10. Indriya-yamaka.

36. Duka-paṭṭhāna, Part i.

37. Duka-paṭṭhāna, Part ii.

38. Tika-paṭṭhāna.

39. Duka-tika-paṭṭhāna and Tika-duka-paṭṭhāna.

17. The Harvard copy of the first Sanskrit book ever printed; by Professor Lanman.

Mr. Lanman laid before the Society a book, given—together with many other valuable and valued proofs of his loyalty and affection—by Dr. Fitzedward Hall, of the Class of 1846, to the Library of Harvard, his Alma Mater. The volume is one of most noteworthy character and history. It is a copy of the first Sanskrit book ever printed. The title reads: 'The Seasons: A Descriptive Poem, by Cálidás, in the original Sanscrit. Calcutta: M.DCC.XCII.' And the "Advertisement" of twenty lines on page three begins with the words, "This book is the first ever printed in *Sanscrit*." Neither here nor on the title-page is there any mention of the editor's name; but we know his name from the fact that the "Advertisement" is reprinted (vol. xiii., p. 886, 8vo ed. of London, 1807) as a part of "The Works of Sir William Jones."

The book is an octavo of 4+64 pages, printed in Bengali letters, on admirable paper of J. Whatman, with broad margins. As early as 1840, Von Bohlen, in his edition of the 'Seasons,' says of Jones's edition: ". . . et primum omnino, id quod memoratu dignum est, opusculum fuit Sanskritum prelo subiectum. Europam vero hoc incunabulum, quod vel in ipsa India jam dudum prorsus evanuit, vix vidit; et ubi forte, veluti in Chambersiana codicum collectione [in the Royal Library at Berlin], invenitur, codicis manuscripti instar aestimandum est." There follows Jones's "preface" entire. And Gildemeister, in his 'Bibliothœa Sanskritæ Specimen' (Bonn, 1847, p. 70), says: "Liber sanscritus omnium qui typis exscripti sunt primus isque rarissimus."

But this is not all. The title-page bears the name "Cha. Wilkins," presumably in his autograph. Now, in the ninth volume of the Jour-

nal of the American Oriental Society, p. lxxxviii (October, 1870), are extracts from "thirteen inedited letters from Sir William Jones to Mr. (afterwards Sir) Charles Wilkins," communicated by Prof. Fitzedward Hall, D.C.L. And in the tenth volume, pages 110-117, are given these letters in full. Several extracts may follow: "You are the first European that ever understood Sanscrit, and will, possibly, be the last" (October 6, 1787). "The ships of this season will carry home seven hundred copies of our first volume of Transactions; . . . but unless the impression should be sold in London, Harington and Morris (who print the book at their hazard) will be losers, and we must dissolve the Society [The Asiatic Society of Bengal!]" (February 27, 1789). "I am so busy at this season, that I have only time to request your acceptance of a little Sanscrit poem, which Morris has printed [i. e. presumably Harington and Morris], and which you are the only man in Europe who can read and understand" (January 14, 1798).

As is evident from the date of the last extract, the "little poem" can be no other than the 'Seasons' of "Cálidás." The extract itself is a copy of the very words of the editor that were sent with the poem. And the volume itself, without doubt, is no other than the identical copy given by Sir William Jones to Sir Charles Wilkins. Illustrious owners! Homer tells of "the handing-down of the sceptre" (of Agamemnon). Here is a book whose handing-down ought to have for Oriental students no less interest than the story of the sceptre had for Thucydides. Dr. Hall's gift deserves to be held in honor. .

#### 18. The story of Yayāti; by Professor Lanman.

Read by title.

ADDITIONS TO THE LIBRARY.

APRIL, 1893—MARCH, 1896.

*From the American Academy of Arts and Sciences.*

Proceedings of the American Academy of Arts and Sciences. Vol. xxvii—xxx.  
Boston, 1892—95. 8°.

Memoirs of the American Academy of Arts and Sciences. Vol. xii. 1. Cambridge, 1893. 4°.

*From the American Antiquarian Society.*

Proceedings of the American Antiquarian Society. New series. Vol. viii. 2, 3, ix. x. 1. Worcester, 1893—95. 8°.

*From the American Geographical Society.*

Journal of the American Geographical Society. Vol. xxiv—xxvi. New York, 1893—95. 8°.

*From the American Philosophical Society.*

Transactions of the American Philosophical Society. New series. Vol. xviii. 1—3. Philadelphia, 1893—95. 4°.

Proceedings of the American Philosophical Society. No. 140—149. Philadelphia, 1893—95. 8°.

*From the Aschendorffsche Buchhandlung, Münster.*

Die vedisch-brahmanische Periode der Religion des alten Indiens. Nach den Quellen dargestellt von Dr. Edmund Hardy. Münster, 1893. 8°.

*From the Asiatic Society of Bengal.*

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Aniruddha's commentary, translated. Fasc. 3.

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*From Mr. John Henry Wigmore.*

Materials for the study of private law in old Japan. Pt. i, ii, iii, iv, v. Tōkyō, 1892. 8°. [Supplements to Trans. Asiat. Soc. of Japan, vol. xx.]

*From the Society for inquiring into the Zoroastrian Religion, Bombay.*

Report of the Society for inquiring into the Zoroastrian religion, 1870-1890. Bombay, 1891. 8°. [Guzerati.]

## LIST OF MEMBERS.

1895.

The number placed after the address indicates the year of election.

## I. HONORARY MEMBERS.

Prof. RAMKRISHNA GOPAL BHANDARKAR, Dekkan Coll., Poona, India. 1887.  
His Excellency, OTTO BOEHLINGK, 35 Seeburg St., Leipzig, Germany. 1844.  
Prof. GEORG BUEHLER, Univ. of Vienna, Austria. Corresp. Member, 1876; Hon., 1887.  
Dr. ANTONIO MARIA CERIANI, Ambrosian Library, Milan, Italy. 1890.  
Prof. EDWARD B. COWELL, Cambridge, England. Corresp. Member, 1863; Hon., 1898.  
Prof. BERTHOLD DELBRUECK, Univ. of Jena, Germany. 1878.  
Prof. FRIEDRICH DELITZSCH, Leipzig, Germany. 1898.  
Prof. IGNAZIO GUIDI, Rome, Italy. 1898.  
Prof. HENDRIK KERN, Leyden, Netherlands. 1898.  
Prof. FRANZ KIELHORN, Univ. of Goettingen, Germany. 1897.  
Prof. Sir MONIER MONIER-WILLIAMS, Enfield House, Ventnor, Isle of Wight, England. 1882.  
Prof. F. MAX MUELLER, Univ. of Oxford, England. Corresp. Member, 1854; Hon., 1869.  
Prof. THEODOR NOELDEKE, Univ. of Strassburg, Germany. 1878.  
Prof. JULES OPPIER, Paris, France. 1898.  
Dr. REINHOLD ROST, 1 Elsworthy Terrace, Primrose Hill, London, England. 1893.  
Prof. RUDOLPH ROTH, Univ. of Tübingen, Germany. Corresp. Member, 1848; Hon., 1869.  
Prof. EDUARD SACHAU, Univ. of Berlin, Germany. 1887.  
Prof. ARCHIBALD H. SAYCE, Oxford, England. 1898.  
Prof. EBERHARD SCHRADER, Univ. of Berlin, Germany. 1890.  
Prof. FRIEDRICH SPIEGEL, Munich, Germany. Corresp. Member, 1863; Hon., 1869.  
Prof. ALBRECHT WEBER, Univ. of Berlin, Germany. Corresp. Member, 1850; Hon., 1869.  
Prof. ERNST WINDISCH, Univ. of Leipzig, Germany. 1890.

## II. CORPORATE MEMBERS.

Names marked with + are those of life members.

Rev. CORNELIUS STEVENSON ABBOTT (St. Peter's Church), 347 State St., Brooklyn, N. Y. 1891.

Dr. CYRUS ADLER, U. S. National Museum, Washington, D. C. 1884.

Rev. J. L. AMERMAN, 25 East 22d St., New York, N. Y. 1898.

NAGEEB J. ARBEELY, 45 Pearl St., New York, N. Y. 1898.

Mrs. EMMA J. ARNOLD, 29 Greene St., Providence, R. I. 1894.

WILLIAM R. ARNOLD, 41 East 69th St., New York, N. Y. 1898.

Dr. ROBERT ARROWSMITH, 236 Degraw St., Brooklyn, N. Y. 1884.

Rev. EDWARD E. ATKINSON (Episcopal Theol. School), 1 Lawrence Hall, Cambridge, Mass. 1894.

IRVING BABBITT (Harvard Univ.), 65 Hammond St., Cambridge, Mass. 1892.

Prof. MARK BAILEY, Jr. (State Univ. of Washington), 2209 4th St., Seattle, Wash. 1891.

Miss ANNIE L. BARBER, 715 Fifth Ave., New York, N. Y. 1892.

Prof. GEORGE A. BARTON, Bryn Mawr College, Bryn Mawr, Pa. 1888.

Prof. L. W. BATTEN (Episcopal Divinity School), 4805 Regent St., Philadelphia, Pa. 1894.

Rev. DANIEL M. BATES, St. Stephen's Rectory, Clifton Heights, Pa. 1890.

Hon. TRUXTON BEALE, Rancho del Tejon, P. O. Bakersfield, Kern Co., Cal. 1894.

Prof. CHARLES W. BENTON, Univ. of Minnesota, Minneapolis, Minn. 1890.

JOSEPH F. BERG, Montgomery, Orange Co., N. Y. 1898.

Dr. HEINRICH C. BIERWIRTH (Harvard Univ.), 36 Weld Hall, Cambridge, Mass. 1898.

Dr. WILLIAM STURGIS BIGELOW, 60 Beacon St., Boston, Mass. 1894.

Prof. JOHN BINNEY, Berkeley Divinity School, Middletown, Conn. 1887.

Rev. DAVID BLAUSTEIN, 20 Summer St., Providence, R. I. 1891.

Prof. MAURICE BLOOMFIELD, Johns Hopkins University, Baltimore, Md. 1881.

LESTER BRADNER, JR., 12 West 11th St., New York, N. Y. 1889.

Prof. JOHN EVERETT BRADY, Smith College, Northampton, Mass. 1890.

JAS. HENRY BREASTED, 515, 62nd St., Englewood, Chicago, Ill. 1891.

Prof. CHAS. A. BRIGGS, 120 West 93rd St., New York, N. Y. 1879.

Prof. D. G. BRINTON, 2041 Chestnut St., Philadelphia, Pa. 1888.

Prof. CHAS. RUFUS BROWN, Newton Theological Institution, Newton Centre, Mass. 1886.

Prof. FRANCIS BROWN, Union Theological Seminary, 700 Park Ave., New York, N. Y. 1881.

Prof. CARL DARLING BUCK, 5748 Madison Ave., Chicago, Ill. 1892.

Prof. MARCUS D. BUELL, 72 Mt. Vernon St., Boston, Mass. 1890.

Prof. S. BURNHAM, Colgate University, Hamilton, N. Y. 1886.

Pres. GEO. S. BURROUGHS, Wabash College, Crawfordsville, Ind. 1880.

Prof. HENRY F. BURTON, Rochester University, Rochester, N. Y. 1881.

Prof. GEORGE R. CARPENTER, Columbia College, New York, N. Y. 1894.

Rev. SIMON J. CARR, Catholic University of America, Washington, D. C. 1892.

Prof. A. S. CARRIER, McCormick Theological Seminary, Chicago, Ill. 1890.  
Pres. FRANKLIN CARTER, Williams College, Williamstown, Mass. 1873.

Dr. I. M. CASANOWICZ, U. S. National Museum, Washington, D. C. 1893.

Rev. TALBOT W. CHAMBERS, D.D., 70 West 36th St., New York, N. Y. 1858.  
Miss EVA CHANNING, Jamaica Plain, Mass. 1888.

Dr. FRANK DYER CHESTER (Harvard Univ.), Hotel Bristol, Boston, Mass. 1891.

Rev. EDSON L. CLARK, Hinsdale, Mass. 1867.

Rev. HENRY N. COBB, 25 East 22d St., New York, N. Y. 1875.

Rev. Prof. CAMDEN M. COBERN, Ann Arbor, Mich. 1894.

Wm. EMMETTE COLEMAN, Chief Quartermaster's Office, San Francisco, Cal. 1885.

GEORGE WETMORE COLLES, 281 Schermerhorn St., Brooklyn, N. Y. 1882.

Prof. HERMANN COLLITZ, Bryn Mawr College, Bryn Mawr, Pa. 1887.

SAMUEL VICTOR CONSTANT, 420 West 23d St., New York, N. Y. 1890.

Dr. FREDERIC TABER COOPER, 177 Warburton Ave., Yonkers, N. Y. 1892.  
Miss LUTIE REBECCA CORWIN, Mt. Holyoke Seminary, South Hadley, Mass. 1895.

CLARK EUGENE CRANDALL (Univ. of Chicago), 5455 Monroe Ave., Hyde Park, Chicago, Ill. 1886.

Rev. OLIVER CRANE, 12 Concord Square, Boston, Mass. 1866.

Prof. ANGUS CRAWFORD, Theological Seminary, Alexandria, Va. 1892.

STEWART CULIN (Univ. of Pennsylvania), 127 South Front St., Philadelphia, Pa. 1888.

Prof. EDWARD L. CURTIS (Yale Univ.), 61 Trumbull St., New Haven, Conn. 1890.

OLAUS DAHL, University of Chicago, Chicago, Ill. 1889.

Dr. CHAS. H. S. DAVIS, Meriden, Conn. 1898.

Prof. JOHN D. DAVIS, Theological Seminary, Princeton, N. J. 1888.

Prof. GEORGE E. DAY (Yale Univ.), 125 College St., New Haven, Conn. 1848.

Rev. EPHRAIM DEINARD, 88 Windsor St., Kearny, N. J. 1894.

SAMUEL N. DEINARD, 3631 Walnut St., Philadelphia, Pa. 1894.

Dr. P. L. ARMAND de POTTER, 1128 Broadway, New York, N. Y. 1880.

Rev. LYSAENDER DICKERMAN, Astor Library, New York, N. Y. 1882.

Rev. Dr. SAMUEL F. DIKE, Bath, Me. 1883.

EPES SARGENT DIXWELL, 58 Garden St., Cambridge, Mass. 1848.

Rev. D. STUART DODGE, 9 Cliff St., New York, N. Y. 1867.

Prof. HENRY DRISLER, 48 West 46th St., New York, N. Y. 1858.

Rev. Dr. GEORGE S. DUNCAN, 1208 North Second St., Harrisburg, Pa. 1895.

SAMUEL F. DUNLAP, 18 West 22nd St., New York, N. Y. 1854.

HARRY WESTBROOK DUNNING, 7 St. John St., Jamaica Plain, Mass. 1894.

JOS. H. DURKEE, care of Messrs. White & Wainwright, 45 Broadway, New York, N. Y. 1894.

Dr. AUGUST HJALMAR EDGREN (University of Nebraska), Lincoln, Neb. 1876.

CARL J. ELOFSON, 3826 Eighth Ave., Rock Island, Ill. 1891.

Prof. LEVI H. ELWELL, Amherst College, Amherst, Mass. 1883.

Prof. CHARLES CARROLL EVERETT (Harvard Univ.), 58 Garden St., Cambridge, Mass. 1859.

Prof. EDWIN WHITFIELD FAY, Washington and Lee Univ., Lexington, Va. 1888.

ERNEST F. FENOLLOSA, Museum of Fine Arts, Boston, Mass. 1894.

Prof. HENRY FERGUSON, Trinity College, Hartford, Conn. 1876.

†Lady CAROLINE FITZ MAURICE, 2 Green St., Grosvenor Square, London, England. 1886.

†FRANK B. FORBES, 56 Rue de la Victoire, Paris, France. 1864.

†Hon. JOHN M. FORBES, 30 Sears Building, Boston, Mass. 1847.

Miss MAUDE FORTESQUE, 57 Fifth Ave., New York, N. Y. 1890.

JAS. EVERETT FRAME, 80 White St., East Boston, Mass. 1892.

Prof. ARTHUR L. FROTHINGHAM, Jr., Coll. of N. J., Princeton, N. J. 1888.

HENRY LEE GILBERT, 3508 Hamilton St., West Philadelphia, Pa. 1892.

Prof. BASIL L. GILDERSLEEVE, Johns Hopkins Univ., Baltimore, Md. 1858.

Pres. DANIEL COIT GILMAN, Johns Hopkins Univ., Baltimore, Md. 1857.

RALPH L. GOODRICH, Clerk of the U. S. Courts, Little Rock, Ark. 1883.

CHARLES J. GOODWIN, Wesleyan Univ., Middletown, Conn. 1889.

Prof. WILLIAM WATSON GOODWIN (Harvard Univ.), 5 Follen St., Cambridge, Mass. 1857.

Prof. RICHARD J. H. GOTTHEIL (Columbia Coll.), 169 West 23d St., New York, N. Y. 1886.

Rev. JOHN T. GRACEY, 177 Pearl St., Rochester, N. Y. Corresp. Member, 1869; Corp., 1877.

JACOB GRAPE, JR., 490 East 20th St., Baltimore, Md. 1888.

Rev. W. HENRY GREEN, Theological Seminary, Princeton, N. J. 1855.

Miss LUCIA GRAEME GRIEVE, 157 East 49th St., New York, N. Y. 1894.

Dr. J. B. GROSSMANN, 1888 North Sixth St., Philadelphia, Pa. 1894.

Rabbi Dr. LOUIS GROSSMANN, Temple Beth El, Detroit, Mich. 1890.

Rev. LEWIS GROUT, West Brattleboro, Vt. Corresp. Member, 1849; Corp., 1862.

CHAS. F. GUNTHER, 212 State St., Chicago, Ill. 1889.

The Right Rev. CHAS. R. HALE, Bishop of Cairo, Cairo, Ill. 1860.

Prof. ISAAC HOLLISTER HALL, Metropolitan Museum of Art, Fifth Ave. and 82d St., New York, N. Y. 1874.

Dr. ROBERT FRANCIS HARPER, Univ. of Chicago, Chicago, Ill. 1886.

Miss. WILLIAM RAINY HARPER, Univ. of Chicago, Chicago, Ill. 1885.

Prof. SAMUEL HART, Trinity College, Hartford, Conn.

Dr. WILLARD HASKELL, 96 Dwight St., New Haven, Conn. 1877.

WILLIAM W. HASTINGS, Haverford, Penn. 1898.

Prof. PAUL HAUPP (Johns Hopkins Univ.), 2311 Linden Ave., Baltimore, Md. 1888.

Rev. HENRY HARRISON HAYNES, care of O. and G. Norcross, 35 Congress St., Boston, Mass. 1892.

Rev. WILLIS HATFIELD HAZARD, West Chester, Pa. 1898.

Col. THOS. WENTWORTH HIGGINSON, 25 Buckingham St., Cambridge, Mass. 1869.

Prof. HERMANN V. HILPRECHT (Univ. of Pennsylvania), 403 South 41st St., Philadelphia, Pa. 1887.

Prof. EDWARD WASHBURN HOPKINS (Yale Univ.), 251 Lawrence St., New Haven, Conn. 1881.

Prof. JAMES M. HOPPIN (Yale Univ.), 47 Hillhouse Ave., New Haven, Conn. 1862.

Rev. SAMUEL R. HOUSE, Waterford, N. Y. Corresp. Member, 1855; Corp., —

MONTAGUE HOWARD, 264 Fifth Ave., New York, N. Y. 1891.

GEORGE CARTER HOWLAND, 5735 Washington Ave., Chicago, Ill. 1887.

Dr. ABEL H. HUIZINGA (McCormick Theological Seminary), 8 Chalmers Place, Chicago, Ill. 1890.

Miss ANNIE K. HUMPHERY, 1114, 14th St., Washington, D. C. 1873.

Prof. HENRY HYVERNAT (Catholic Univ. of America), Washington, D. C. 1889.

Prof. A. V. WILLIAMS JACKSON (Columbia Coll.), 16 Highland Place, Yonkers, N. Y. 1885.

Rev. MARCUS JASTROW, 65 West Upsilon St., Germantown, Pa. 1887.

Prof. MORRIS JASTROW, JR. (Univ. of Pennsylvania), 248 South 23d St., Philadelphia, Pa. 1886.

Rev. HENRY F. JENKS, P. O. Box 148, Canton, Mass. 1874.

Dr. JAMES RICHARD JEWETT (Univ. of Minnesota), 266 Summit Ave., St. Paul, Minnesota. 1887.

Prof. JOSHUA A. JOFFÉ (Jewish Theological Seminary), 736 Lexington Ave., New York, N. Y. 1894.

Dr. CHRISTOPHER JOHNSTON (Johns Hopkins Univ.), 1620 North Calvert St., Baltimore, Md. 1889.

Prof. MAXIMILIAN LINDSAY KELLNER, Episcopal Theological School, Cambridge, Mass. 1886.

Rev. SAMUEL H. KELLOGG, Theological Seminary, Toronto, Ontario. Corresp. Member, 1872; Corp., 1877.

Dr. CHARLES F. KENT (Brown Univ.), 1 College Court, Providence, R. I. 1890.

Rev. KAUFMAN KOHLER, 115 East 71st St., New York, N. Y. 1889.

GEORGE ALEXANDER KOHUT, 160 East 72d St., New York, N. Y. 1894.

Rev. JOSEPH KRAUSEKOFF, 1537 Diamond St., Philadelphia, Pa. 1888.

+Prof. CHARLES ROCKWELL LANMAN (Harvard Univ.), 9 Farrar St., Cambridge, Mass. 1876.

THOMAS B. LAWLER, 39 May St., Worcester, Mass. 1894.

CASPAR LEVITAS, Hebrew Union College, Cincinnati, Ohio. 1892.

ROBERT LILLEY, 72 Fifth Ave., New York, N. Y. 1894.

Prof. THOMAS B. LINDSAY, Boston Univ., Boston, Mass. 1888.

Rev. ARTHUR LLOYD, Keio Gijuku College, Tokio, Japan. 1893.

Gen'l CHARLES G. LORING (Museum of Fine Arts), 1 Mt. Vernon Place, Boston, Mass. 1877.

Miss HELEN L. LOVELL, Flint, Mich. 1892.

PERCIVAL LOWELL, care of A. L. Lowell, 53 State St., Boston, Mass. 1893.

Prof. JULES LUQUIENS (Yale Univ.), 219 Whalley Ave., New Haven, Conn. 1873.

+BENJ. SMITH LYMAN, 708 Locust St., Philadelphia, Penn. 1871.

Prof. DAVID GORDON LYON (Harvard Univ.), 9 Buckingham St., Cambridge, Mass. 1882.

Prof. DUNCAN B. MACDONALD (Hartford Theological Seminary), 181 Laurel St., Hartford, Conn. 1893.

Prof. HERBERT W. MAGOUN (Oberlin College), 115 West Lorain St., Oberlin, O. 1887.

Dr. MAX L. MARGOLIS, Hebrew Union College, Cincinnati, O. 1890.

Prof. ALLAN MARQUAND, College of New Jersey, Princeton, N. J. 1888.

Prof. DAVID C. MARQUIS (McCormick Theological Seminary), 323 Belden Ave., Chicago, Ill. 1890.

Rev. DWIGHT W. MARSH, Amherst, Mass. Corresp. Member, 1852; Corp., —

Prof. WINFRED ROBERT MARTIN, Trinity College, Hartford, Conn. 1889.

Prof. CHAS. MARSH MEAD, Hartford Theological Seminary, Hartford, Conn. 1867.

Rev. SELAH MERRILL (Andover, Mass.), U. S. Consul at Jerusalem. 1873.

Rev. LAWRENCE H. MILLS, 19 Norham Road, Oxford, England. 1881.

Dr. ALFRED BERNARD MOLDENKE, care of Dr. C. E. Moldenke, 124 East 46th St., New York, N. Y. 1892.

Dr. CHARLES E. MOLDENKE, 124 East 46th St., New York, N. Y. 1885.

Prof. CLIFFORD H. MOORE, Univ. of Chicago, Chicago, Ill. 1893.

Prof. GEORGE F. MOORE, Theological Seminary, Andover, Mass. 1887.

PAUL ELMER MORE, Bryn Mawr College, Bryn Mawr, Pa. 1898.

Prof. EDWARD S. MORSE, Salem, Mass. 1894.

Rev. A. J. ELDER MULLAN, S. J. (Woodstock College), Woodstock, Howard Co., Md. 1889.

ISAAC MYER, 21 East 60th St., New York, N. Y. 1888.

GEORGE L. MYERS, care of Theo. W. Myers and Co., 47 New St., New York, N. Y. 1893.

GEORGE NATHAN NEWMAN, 288 Linwood Ave., Buffalo, N. Y. 1891.

Prof. CHARLES ELIOT NORTON, Harvard Univ., Cambridge, Mass. 1857.

Dr. HANNS OERTEL (Yale Univ.), 81 York Sq., New Haven, Conn. 1890.

GEORGE N. OLcott, Columbia Coll., New York, N. Y. 1892.

ROBERT M. OLYPHANT, 160 Madison Ave., New York, N. Y. 1881.

JOHN ORNE, 104 Ellery St., Cambridge, Mass. 1890.

GEORGE W. OSBORN, Westfield, Union Co., N. J. 1894.

Prof. LEWIS B. PATON, Hartford Theological Seminary, Hartford, Conn. 1894.

Dr. CHARLES PEABODY, 197 Brattle St., Cambridge, Mass. 1892.

Rev. STEPHEN D. PEET, Good Hope, Ill. 1881.

Rev. ISMAR J. PERITZ, 710 Madison St., Syracuse, N. Y. 1894.

Prof. MARSHALL L. PERRIN (Boston Univ.), Wellesley Hills, Mass. 1892.

Prof. EDWARD DELAVAN PERRY (Columbia Coll.), 188 East 55th St., New York, N. Y. 1879.

Prof. JOHN P. PETERS, 225 West 99th St., New York, N. Y. 1882.

Prof. DAVID PHILIPSON, Hebrew Union College, Cincinnati, O. 1889.

Prof. SAMUEL BALL PLATNER, Adelbert College, Cleveland, O. 1885.

MURRAY ANTHONY POTTER, 508 California St., San Francisco, Cal. 1893.

Prof. IRA M. PRICE (Univ. of Chicago), Morgan Park, Ill. 1887.  
Prof. JOHN DYNELEY PRINCE (University of the City of New York), 19 West 84th St., New York, N. Y. 1888.  
Madam ZÉNAÏDE A. RAGOZIN, 115 Second Ave., New York, N. Y. 1886.  
Rev. F. P. RAMSAY, Augusta, Ky. 1889.  
Dr. GEORGE ANDREW REISNER (John Harvard Fellow of Harvard University), 6 Feurig St., Friedenau, Berlin, Germany. 1891.  
Dr. HUGO ALBERT RENNERT (Univ. of Pennsylvania), 539 North 18th St., Philadelphia, Pa. 1888.  
Dr. CHARLES RICE, Bellevue Hospital, New York, N. Y. 1875.  
EDWARD ROBINSON, Museum of Fine Arts, Boston, Mass. 1894.  
Rev. GEORGE LIVINGSTON ROBINSON (Roxbury Presbyterian Church), Roxbury, Mass. 1892.  
WILLIAM WOODVILLE ROCKHILL, Department of State, Washington, D. C. 1880.  
Prof. ROBERT W. ROGERS, Drew Theological Seminary, Madison, N. J. 1888.  
JAMES HARDY ROPES (Harvard University), Divinity Hall, Cambridge, Mass. 1893.  
SANFORD L. ROTTER, 55 Oak St. (or care of E. J. Smith & Co., 65 and 67 Asylum St.), Hartford, Conn. 1894.  
Miss ADELAIDE RUDOLPH, 63 West 55th St., New York, N. Y. 1894.  
Hon. CHARLES THEODORE RUSSELL, Sparks St., Cambridge, Mass. 1870.  
THOMAS H. P. SAILER, 217 South 42d St., Philadelphia, Pa. 1890.  
†Prof. EDWARD E. SALISBURY, 237 Church St., New Haven, Conn. 1842.  
Dr. H. ERNEST SCHMIDT, White Plains, N. Y. 1866.  
Prof. NATHANIEL SCHMIDT, Colgate Univ., Hamilton, N. Y. 1894.  
Dr. CHARLES P. G. SCOTT, Radnor, Pa. 1895.  
Rev. HENRY M. SCUDDER, Niigata, Japan.  
J. HERBERT SENTER, 10 Avon St., Portland, Maine. 1870.  
THOMAS STANLEY SIMONDS, Johns Hopkins Univ., Baltimore, Md. 1892.  
MACY M. SKINNER, 2849 Washington St., Boston, Mass. 1894.  
Dr. DAVID H. SLEEM, 42 West 97th St., New York, N. Y. 1892.  
Prof. HENRY PRESERVED SMITH, Lakewood, New Jersey. 1877.  
Prof. HERBERT WEB SMYTH, Bryn Mawr, Penn. 1884.  
Dr. EDMUND NATHANIEL SNYDER, 64 Fifth Ave., Cleveland, O. 1891.  
MAXWELL SOMMERVILLE, 124 North Seventh St., Philadelphia, Pa. 1890.  
Dr. EDWARD H. SPIEKER, Johns Hopkins Univ., Baltimore, Md. 1884.  
M. VICTOR STALEY, 826 W. Pearl St., Oshkosh, Wis. 1894.  
Rev. JAMES D. STEELE, 29 West 93d St., New York, N. Y. 1892.  
ALEXIS W. STEIN, JR. (St. George's Church), 16th St. and Stuyvesant Square, New York, N. Y. 1891.  
Mrs. SARA YORKE STEVENSON, 237 South 21st St., Philadelphia, Pa. 1890.  
Prof. GEORGE STEIBITZ, Ursinus College, Collegeville, Penn. 1891.  
ALFRED W. STRATTON, 464 Euclid Ave., Toronto, Canada (or Chicago Univ., Chicago, Ill.). 1894.  
MAYER SULZBERGER, 537 Chestnut St., Philadelphia, Pa. 1888.  
Prof. JOHN PHELPS TAYLOR, Theological Seminary, Andover, Mass. 1884.

Prof. J. HENRY THAYER (Harvard Univ.), 67 Sparks St., Cambridge, Mass. 1874.

Dr. WILLIAM M. THOMSON, 112 West 43d St., New York, N. Y. Corresp. Member, 1848; Corp., 1878.

Prof. HENRY A. TODD (Columbia Coll.), 730 West End Ave., New York, N. Y. 1885.

Prof. HERBERT CUSHING TOLMAN, Vanderbilt Univ., Nashville, Tenn. 1890.

Dr. CHARLES C. TORREY, Theological Seminary, Andover, Mass. 1891.

Prof. CRAWFORD H. TOY (Harvard Univ.), 7 Lowell St., Cambridge, Mass. 1871.

Prof. JOSEPH VINCENT TRACY, St. Mary's Seminary, Baltimore, Md. 1892.

Rev. HENRY CLAY TRUMBULL, 4103 Walnut St., Philadelphia, Pa. 1888.

Hon. J. HAMMOND TRUMBULL, 784 Asylum St., Hartford, Conn. 1860.

Prof. CHARLES MELLEN TYLER, Cornell Univ., Ithaca, N. Y. 1894.

ADDISON VAN NAME (Yale Univ.), 121 High St., New Haven, Conn. 1868.

EDWARD P. Vining, 538 Market St., San Francisco, Cal. 1888.

†THOMAS WALSH, Yokohama, Japan. 1861.

Miss SUSAN HAYES WARD, Abington Ave., Newark, N. J. 1874.

Dr. WILLIAM HAYES WARD, 130 Fulton St., New York, N. Y. 1869.

Miss CORNELIA WARREN, 67 Mt. Vernon St., Boston, Mass. 1894.

†HENRY CLARKE WARREN, 12 Quincy St., Cambridge, Mass. 1882.

Pres. WILLIAM F. WARREN, Boston Univ., Boston, Mass. 1877.

Rev. W. SCOTT WATSON, Towerhill, P. O. Guttenberg, N. J. 1893.

Rev. EDWARD WEBB, Lincoln Univ., Oxford, Chester Co., Pa. Corresp. Member, 1880; Corp., 1869.

Prof. J. E. WERREN, P. O. Box 149, Abington, Mass. 1894.

Prof. BENJAMIN IDE WHEELER (Cornell Univ.), 3 South Ave., Ithaca, N. Y. 1885.

Prof. JOHN WILLIAMS WHITE (Harvard Univ.), 18 Concord Ave., Cambridge, Mass. 1877.

Dr. MOSES C. WHITE (Yale Univ.), 48 College St., New Haven, Conn. Corresp. Member, 1858; Corp., 1860.

Prof. JOSIAH DWIGHT WHITNEY, Harvard Univ., Cambridge, Mass. 1857.

Rev. JOSEPH K. WIGHT, New Hamburg, N. Y. 1869.

FREDERICK WEILS WILLIAMS (Yale Univ.), 135 Whitney Ave., New Haven, Conn. 1895.

TALCOOT WILLIAMS ("The Press"), 831 South 16th St., Philadelphia, Pa. 1884.

Rev. WILLIAM O. WINSLOW, 525 Beacon St., Back Bay, Boston, Mass. 1885.

Dr. ALBRECHT WIRTH, Univ. of Chicago, Chicago, Ill. 1894.

Rev. STEPHEN S. WISE, 119 East 65th St., New York, N. Y. 1894.

HENRY B. WITTON, Inspector of Canals, Hamilton, Ontario. 1885.

Rev. CHARLES JAMES WOOD, St. John's Rectory, York, Pa. 1892.

Prof. HENRY WOOD, Johns Hopkins Univ., Baltimore, Md. 1884.

GEORGE EDWARD WRIGHT, Room 212, Stock Exchange Building, Chicago, Ill. 1890.

Prof. THEODORE F. WRIGHT, D.D., 42 Quincy St., Cambridge, Mass. 1893.

Rev. ABRAHAM YOHANNAN, St. Bartholomew's Parish House, 205 East 42d St., New York, N. Y. 1894.

Rev. EDWARD J. YOUNG, 519 Main St., Waltham, Mass. 1869.

## III. CORRESPONDING MEMBERS.

Prof. GRAZIADIO ISAIA ASCOLI, Royal Academy of Sciences and Letters, Milan, Italy.

Rev. C. C. BALDWIN (formerly Missionary at Foochow, China), 105 Spruce St., Newark, N. J.

Prof. ADOLPH BASTIAN, Univ. of Berlin, Germany. 1866.

Pres. DANIEL BLISS, Syrian Protestant Coll., Beirut, Syria.

Rev. HENRY BLODGETT (formerly Missionary at Peking, China), 818 State St., Bridgeport, Conn. 1858.

Rev. ALONZO BUNKER, Missionary at Toungoo, Burma. 1871.

Rev. MARCUS M. CARLETON, Missionary at Ambala, India.

Rev. WILLIAM CLARK, Florence, Italy.

Judge ERNEST H. CROSBY, International Court at Alexandria, Berkeley, Alexandria, Egypt. 1890.

Rev. JOSEPH EDDKINS, Shanghai, China. 1869.

A. A. GARGIULO, U. S. Legation, Constantinople, Turkey. 1892.

HENRY GILLMAN, U. S. Consul at Jerusalem, Turkey. 1890.

GEORGE A. GRIERSON, Bengal Civil Service, Howrah, Bengal. 1893.

Rev. JOHN T. GULICK, Missionary at Osaka, Japan.

Prof. J. H. HAYNES, Central Turkey Coll., Aintab, Syria. 1887.

Dr. JAMES C. HEPBURN, Missionary at Yokohama, Japan. 1873.

Dr. A. F. RUDOLPH HOERNLE, Madrasah, Calcutta, Bengal. 1893.

DASTUR JAMASPJI MINOCHEHERJI JAMASP ASANA, Parsi Panchayet Lane, Bombay, India. 1887.

Rev. HENRY H. JESSUP, Missionary at Beirut, Syria.

Prof. L. LÉON DE ROSNY, École des hautes études, Paris, France. 1857.

Rev. Prof. ALBERT L. LONG (Robert College), Constantinople, Turkey. 1870.

Rev. ROBERT S. MACLAY (formerly Missionary at Tokio, Japan), President of the Univ. of the Pacific, Fernando, Cal.

Pres. WILLIAM A. P. MARTIN, Audubon Park, West 158th St., New York, N. Y. 1858.

Dr. DIVIE BETHUNE McCARTEE. 1857.

Prof. EBERHARD NESTLE, Ulm, Württemberg, Germany. 1888.

Dr. ALEXANDER G. PASPATI, Athens, Greece. 1861.

ALPHONSE PIXART, San Francisco, California. 1871.

Rev. ELIAS RIGGS, Missionary at Constantinople (Bible House), Turkey.

Rev. DR. S. I. J. SCHIRLESCHEWSKY, Shanghai, China.

Rev. WILLIAM W. SCUDIER, Missionary at Madanapalle, Madras, India.

Rev. W. A. SHEDD, Missionary at Oroomish, Persia. 1883.

Dr. JOHN C. SUNDBERG, U. S. Consul, Baghdad, Turkey. 1893.

Rev. GEORGE N. THOMSEN, American Baptist Mission, Kurnool, Madras, India. Corp. Member, 1890; Corresp., 1891.

Rev. GEORGE T. WASHBURN, Missionary at Pasumalsi, Madura, India.

Rev. JAMES W. WAUGH, Missionary at Lucknow, India. 1873.

CHARLES EDWIN WILBOUR, Cairo, Egypt. 1892.

Rev. GEORGE W. WOOD, Missionary at Constantinople, Turkey.

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